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The GREEK DIALECTS

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The GREEK DIALECTS

Grammar
Selected Inscriptions
Glossary

By

Carl Darling Buck

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PREFACE

The changes from the previous editions of the *Introduction to the Study of the Greek Dialects* have been so great that the old plates could not be used, and this is virtually a new book.

I have changed the title to *The Greek Dialects*, as both simpler and in a measure also appropriate. For it is fair to claim that the book is, for the time being, the most up-to-date treatment of the subject. Bechtel's monumental work (3 vols; 1,781 pp.) is a storehouse containing many items of detail not noticed here. But there is a deal of repetition incident to the arrangement adopted, and, more important, much new material has become available since its date.

The new material furnishes significant additions to our knowledge of several dialects, as Thessalian, Boeotian, and notably that of Cyrene. But I have hoped in vain for the greatest desiderata—early inscriptions of some extent from Lesbos and from East Locris.

I am more than ever convinced that the arrangement adopted here is not only more economical of space, but also more illuminating, than the separate treatment of the several dialects followed in other works.

I am indebted to the University of Chicago Press, to which the copyright has been transferred from the previous publishers, for undertaking the new publication and for the competent services in its execution; and to Dr. D. Georgacas for painstaking proofreading and other assistance.

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PART I

GRAMMAR OF THE DIALECTS

ABBREVIATIONS

The following abbreviations are employed for languages, dialects, and local sources of the forms quoted.

Acarn. = Acarnanian
Ach. = Achaean
Aegin. = Aeginetan
Aetol. = Aetolian
Agrig. = of Agrigentum
Amorg. = of Amorgos
Amphiss. = Amphissan
And. = of Andania
Arc. = Arcadian
Arc.-Cypr. = Arcado-Cyprian
Arg. = Argive (of Argos)
Argol. = Argolic (of Argolis, outside of or including Argos; but mostly marked Epid., Troez., etc.)
Astyp. = of Astypalaea
Att. = Attic
Att.-Ion. = Attic-Ionic
Avest. = Avestan
Boeot. = Boeotian
Calymn. = of Calymna
Carpath. = of Carpathos
Chalced. = of Chalcedon
Chalcid. = Chalcidian
Cleon. = of Cleonae
Cnid. = Cnidian
Corinth. = Corinthian
Corcyr. = Corcyraean
Cret. = Cretan
Cypr. = Cyprian
Cyren. = Cyrenaean
Delph. = Delphian
Dodon. = of Dodona
Dor. = Doric
El. = Elean
Eng. = English
Ephes. = Ephesian
Epid. = Epidaurian
Epir. = Epirotan
Eretr. = Eretrian
Eub. = Euboean
Germ. = German
Gortyn. = Gortynian
Heracl. = Heraclean
Herm. = of Hermione
IE = Indo-European
Ion. = Ionic
Lac. = Laconian
Lat. = Latin
Lesb. = Lesbian
Locr. = Locrian
Mant. = Mantinean
Meg. = Megarian
Mel. = of Melos
Mess. = Messenian
Mil. = of Miletus
Mycen. = of Mycenæ
Nisyr. = of Nisyros
N.W.Grk. = Northwest Greek
Olynth. = of Olynthus
Orop. = of Oropus
Pamph. = Pamphylian
Phlias. = Phliasian (of Phlius)
Phoc. = Phocian
Rheg. = of Rhegium
Rhod. = Rhodian
Selin. = of Selinus
Sicil. = Sicilian
Sicyon. = Sicyonian
Skt. = Sanskrit
Stir. = of Stiris
Styr. = of Styra
Sybar. = of Sybaris
Syrac. = Syracusan
Teg. = Tegean
Thas. = of Thasos
Ther. = Theran
Thess. = Thessalian
Troez. = of Troezen

For abbreviations of modern works of reference see pp. 337 ff. Those used for the names of Greek authors are familiar. Likewise those used for grammatical terms, as adj., adv., sb. (= substantive, noun), vb., cpd., sg., pl., masc., fem., gen., dat., act., mid., pass., subj., opt., infin., imv., pple., etc. Note also gram. = grammarians or grammatical (with reference to forms quoted from the ancient grammarians), and lit. = literary (with reference to forms quoted from the literary dialects without mention of the individual authors).

INTRODUCTION

Classification and Interrelation of the Dialects

1. When the ancient grammarians spoke of the four dialects of Greece—Attic, Ionic, Aeolic, and Doric, to which some added the κοινή as a fifth—they had in mind solely the literary dialects, which furnished the occasion and object of their study. But these literary dialects represent only a few of the many forms of speech current in Greece, most of which play no part whatever in literature, and, apart from some scattered glosses, would be entirely unknown to us were it not for the wealth of inscriptions which the soil of Greece has yielded in modern times.

The existence of Ionic, Aeolic, and Doric elements in the people and speech of Greece is an undoubted fact of Greek history, and one of the first importance to an understanding of the dialect relations. But there is no warrant, either in the earlier Greek tradition or in the linguistic evidence, for making this an all-inclusive classification. These three elements were precipitated, as it were, on the coast of Asia Minor, where their juxtaposition gave rise to the historical recognition of the distinction. And as the Ionians, Aeolians, and Dorians of Asia Minor were colonists from Greece proper, it was a natural and proper inference of the historians that they reflected ethnic divisions which also existed, or had once existed, in the mother country.

As to who were the Dorians of Greece proper there was of course no mystery. They formed a well-defined group throughout the historical period, and the tradition that they came originally from the Northwest is completely borne out by the close relationship of the Doric and Northwest Greek dialects (see below).

That the Ionians were akin to the inhabitants of Attica was an accepted fact in Greek history, and the Athenians are called Ionic both in Herodotus (e.g., 1.56) and Thucydides (6.82, 7.57). The linguistic evidence is equally unmistakable. The only un-

certainty here is as to the extent of territory which was once Ionic. There are various accounts according to which Ionians once occupied the southern shore of the Corinthian gulf, the later Achaea (e.g., Hdt. 1.145-46, 7.94), Megara (e.g., Strabo 9.392), Epidaurus (e.g., Paus. 2.26.2), and Cynuria (Hdt. 8.73). If these accounts in themselves are of questionable value, yet we cannot doubt that the Ionians before the migration were not confined to Attica. The close relations of Epidaurus and Troezen with Athens, in cult and legend, are significant for the Argolic Acte, and it is reasonable to assume that at least the entire shore of the Saronic gulf was once Ionic. Indeed it is now a widely favored view, uncertain yet not unlikely, that the ancestors of the Ionians (the name of course is later) constituted the first wave of Greek migration and once occupied much of the territory which, with the next waves of migration, was held by speakers of Aeolic and the dialect which later survived as Arcado-Cyprian.

The affinities of the Aeolians were more obscure, for theirs was the earliest migration to Asia Minor, the most remote from the historical period. But Thessaly was the scene of their favorite legends, the home of Achilles, as also of their eponymous hero Aeolus, and many of their place-names had their counterpart in Thessaly. In Herodotus we find the tradition that the Thessalians of the historical period were invaders from the west who occupied what had hitherto been an Aeolic land [1], and with this the linguistic evidence is in perfect accord. For Thessalian is of all dialects the most closely related to Lesbian, and at the same time shares in some of the characteristics of the West Greek dialects, this admixture of West Greek elements being somewhat stronger in Thessaliotis than in Pelasgiotis. See **201**, **202**, **210**, and Charts I, II. The Boeotians also are called Aeolians by Thucydides, [2] and the Boeotian dialect is, next to Thessalian, the most closely related to Lesbian. These three have several notable characteristics in common (see **201** and Charts I, II),

[1] Hdt. 7.176: ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκήσοντες γῆν τὴν Αἰολίδα, τήν περ νῦν ἐκτέαται.

[2] Thuc. 7.57: οὗτοι δὲ Αἰολῆς Αἰολεῦσι τοῖς κτίσασι Βοιωτοῖς τοῖς μετὰ Συρακοσίων κατ' ἀνάγκην ἐμάχοντο, i.e., the Aeolians of Methymna, Tenedos, etc., were compelled to fight against the Aeolians who founded these cities, namely, the Boeotians; id. 3.2: Βοιωτῶν ξυγγενῶν ὄντων (of the Lesbians)

and are known as the Aeolic dialects. But in Boeotian there is an even stronger admixture of West Greek elements than in Thessalian (see **217** and Charts I, II), the historical explanation of which must be the same. If we credit the statement of Thucydides that the Boeotian invaders were from Arne, whence they had been driven by the Thessalians, [3] we should recognize in these Boeotians not a part of the old Aeolic population of Thessaly, but a tribe of West Greek invaders from Epirus (cf. Mt. Boeon), like the Thessalians who forced them onward. The Aeolic element is to be ascribed rather to the tribes, or some of them, comprising the early stratum, as, for example, the Minyans of Orchomenos. However obscure such details may be, the evidence is perfectly clear that both Boeotia and Thessaly were once Aeolic, but were overrun by West Greek tribes which adopted the speech of the earlier inhabitants in greater or less degree.

It is a natural presumption, of which there are some specific indications, that not only Thessaly and Boeotia but the intermediate lands of Phocis and Locris, and even southern Aetolia—in fact, all that portion of Greece north of Attica which plays a role in the legends of early Greece—was once Aeolic. Phocaea in Asia Minor, which, though later Ionic, surely belonged originally to the strip of Aeolic colonies, was believed to be a colony of Phocis and in the dialect of Phocis there are actually some relics of Aeolic speech as the dative plural of consonant stems in -εσσι, which is also found in Locris (**107**.3). As for southern Aetolia, the region of Calydon and Pleuron was once called Aeolis according to Thucydides, [4] and the probability is that the Aetolians of the Homeric period were Aeolic, though their name was taken by the later, West Greek, invaders. The Aetolian occupation of Elis was an accepted tradition, and the existence of an Aeolic element in the dialect of Elis, like the dative plural in -εσσι, may be brought into connection with this if we assume that while the invaders were Aetolians in the later sense, that is, West Greek, as Elean is distinctly a West Greek dialect, they

[3] Thuc. 1.12: Βοιωτοί τε γὰρ οἱ νῦν ἑξηκοστῷ ἔτει μετὰ Ἰλίου ἅλωσιν ἐξ Ἄρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν Βοιωτίαν, πρότερον δὲ Καδμηίδα γῆν καλουμένην ᾤκησαν.

[4] Thuc. 3.102: ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην Καλυδῶνα καὶ Πλευρῶνα.

had nevertheless adopted certain characteristics of the earlier Aeolic Aetolian and brought them to Elis. Corinth was also once occupied by Aeolians according to Thucydides,[5] and it is a noteworthy fact that the dative plural in -εσσι, which is unknown in other Doric dialects, is found in various Corinthian colonies (**107**.3).

But we have passed beyond the limits within which the term Aeolic, or in general the division into Ionic, Doric, and Aeolic, can with any propriety be applied to the peoples and dialects of the historical period. It is only in Strabo that these three groups are made into an all-inclusive system of classification, by means of an unwarranted extension of Aeolic to include everything that is not Ionic or Doric. And yet it is, unfortunately, this statement of Strabo's,[6] the error of which has long since been recognized, that has often been taken as representative of ancient tradition and still colors, in the literal sense, our maps of ancient Greece. The historical Phocians, Locrians, Aetolians, etc., were not, as Strabo's statement implies, called Aeolic. Neither in Herodotus, Thucydides, nor any early writer are they ever brought under any one of the three groups. Their dialects, with that of Elis, which Strabo also calls Aeolic, all of which may be conveniently designated the Northwest Greek dialects, are, in spite of some few traces of Aeolic as mentioned above, most closely related to the Doric dialects. There is scarcely one of the general characteristics common to the Doric dialects in which they do not share, though they also have certain peculiarities of their own (see **223**, **226**, and Charts I, II). If we were to classify them under any one of the three groups, it is unquestionably Doric to which they have the best claim, and if Strabo and our maps so classed them there would be no very

[5] Thuc. 4.42: ὑπὲρ οὗ ὁ Σολύγειος λόφος ἐστίν, ἐφ' ὃν Δωριῆς τὸ πάλαι ἱδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὗσιν Αἰολεῦσι.

[6] Strabo 8.333: πάντες γὰρ οἱ ἐκτὸς Ἰσθμοῦ πλὴν Ἀθηναίων καὶ Μεγαρέων καὶ τῶν περὶ τὸν Παρνασσὸν Δωριέων καὶ νῦν ἔτι Αἰολεῖς καλοῦνται . . . καὶ οἱ ἐντὸς (*sc.* Ἰσθμοῦ) Αἰολεῖς πρότερον ἦσαν, εἶτ' ἐμίχθησαν, Ἰώνων μὲν ἐκ τῆς Ἀττικῆς τὸν Αἰγιαλὸν κατασχόντων, τῶν δ' Ἡρακλειδῶν τοὺς Δωριέας καταγαγόντων . . . οἱ μὲν οὖν Ἴωνες ἐξέπεσον πάλιν ταχέως ὑπὸ Ἀχαιῶν, Αἰολικοῦ ἔθνους· ἐλείφθη δ' ἐν τῇ Πελοποννήσῳ τὰ δύο ἔθνη, τό τε Αἰολικὸν καὶ τὸ Δωρικόν. ὅσοι μὲν οὖν ἧττον τοῖς Δωριεῦσιν ἐπεπλέκοντο, καθάπερ συνέβη τοῖς τε Ἀρκάσι καὶ τοῖς Ἠλείοις, . . . , οὗτοι αἰολιστὶ διελέχθησαν, οἱ δ' ἄλλοι μικτῇ τινι ἐχρήσαντο ἐξ ἀμφοῖν, οἱ μὲν μᾶλλον οἱ δ' ἧττον αἰολίζοντες.

serious objection. Indeed, modern scholars do often class them under "Doric in the wider sense," calling them specifically "North Doric". But on the whole it seems preferable to retain the term Doric in its historical application and employ West Greek as the comprehensive term to include the Northwest Greek dialects and the Doric proper. As to the Arcadians too, calling them Aeolic is without warrant in earlier usage. For example, Thucydides in describing the forces engaged at Syracuse (7.57) makes the most of the distinction between Ionic, Doric, and Aeolic elements, but does not class the Arcadians with any of these.

The most fundamental division of the Greek dialects is that into the West Greek and the East Greek dialects, the terms referring to their location prior to the great migrations. The East Greek are the "Old Hellenic" dialects, that is, those employed by the peoples who held the stage almost exclusively in the period represented by the Homeric poems, when the West Greek peoples remained in obscurity in the northwest. To the East Greek division belong the Ionic and Aeolic groups, though, of the latter, Thessalian and Boeotian, as explained above, are mixed dialects belonging in part also in the West Greek division. And to East Greek belongs also the Arcado-Cyprian.

No two dialects, not even Attic and Ionic, belong together more obviously than do those of Arcadia and the distant Cyprus. They share in a number of notable peculiarities which are unknown elsewhere. See **189** and Chart I. This is to be accounted for by the fact that Cyprus was colonized, not necessarily or probably from Arcadia itself, as tradition states, but from the Peloponnesian coast, at a time when its speech was like that which in Arcadia survived the Doric migration. This group represents, beyond question, the pre-Doric speech of most of the Peloponnesus, whatever we choose to call it. The term Arcado-Cyprian, while describing accurately what is left of the group in historical times, is strikingly infelicitous when applied to the prehistoric period. But it is difficult to find a substitute which is not arbitrary or ambiguous. [7]

[7] Both, in the case of "Achaean," a term used in this sense by some and so in the previous editions of this book, but now discarded. Its

This group is by several scholars combined with the Aeolic under the head of "Achaean" ("North Achaean" = Aeolic, "South Achaean" = Arcado-Cyprian) or "Central Greek." There are in fact notable points of agreement between Arcado-Cyprian and Aeolic (see **190**.3-6 and Chart I), which cannot be accidental. On the other hand, many of the common Aeolic characteristics are lacking, and there are certain points of agreement with Attic-Ionic (see **190**, **193**.1, 2), as well as many quite special features (see **189**). It is probable that the connections with Aeolic reflect a remote period of geographical contiguity with Aeolic peoples in northern Greece or even before the migration into Greece, with a subsequent quite independent development. If, then, we classify the dialects, not according to supposed prehistoric relations, but as we actually know them, it is only proper to class Arcado-Cyprian as a distinct group coordinate with others of the East Greek division. [8]

Just as in the Northwest Greek dialects some traces of the former Aeolic speech have survived, as noted above, so there are also some traces of pre-Doric speech (either Aeolic or of the Arcado-Cyprian type) in the Doric dialects. Thus Lac. Ποϝοιδάν and Ποϝοίδαια unmistakably represent (with Lac. *h* from σ) a form of the name which is attested in Arc. Ποσοιδᾶν, and is in contrast to the genuine Dor. Ποτειδάϝων, Ποτειδάν. And the Ποσειδάν which also occurs in inscriptions of many Doric lands may represent another pre-Doric form. But see **61**.4. The ἰν = ἐν, regular in Arcado-Cyprian and Pamphylian, occurs also in two Cretan towns and the Achaean colony of Metapontum (see **10***a*). The occurrence of the Aeolic dat. pl. -εσσι in consonant stems

specific application to this group does not conform to any of the accepted uses of Ἀχαιοί, namely, (1) those of Achaea Phthiotis, (2) those of the Peloponnesian Achaea, (3) in Homer a generic term for the Greeks before Troy by no means restricted to the southern group; and furthermore stands in rivalry with various other modern and partly visionary applications of the same term.

[8] The partial decipherment of the tablets in Cretan script (Linear B) from Pylos, Mycenae, and Cnossus, dating from about 1400–1200 B.C. (Pylos) and earlier, has revealed an early Greek dialect, one that must be a precursor of Arcado-Cyprian. In view of the incomplete state of decipherment, it would be premature to attempt a detailed description of this dialect. But a notable feature is the preservation of the old labiovelar voiceless stop with a value like that of Lat. *qu*, as in *quetro-* = Att. Τετρα- (for *ro* cf. Thess. πετρο-, etc., 6). This lines up with the fact that in Arcado-Cyprian labiovelars show a special development different from that in other dialects (see **68**.3).

in Corinthian colonies, as well as in the Northwest Greek dialects, has already been noted.

The peculiar development of secondary νσ as seen in Lesb. παῖσα from πάνσα, etc. is now fully attested for Cyrene, with traces in Thera (see **77**.3). The agreement is such a striking innovation that it is surely not accidental. True, any direct connection with the Asiatic Aeolians is unlikely. For the missing link we must assume that a continental mother dialect of the Asiatic Aeolic, one containing forms like παῖσα though such are unknown in the actual Thessalian and Boeotian dialects, once existed in a part of this once Aeolic territory before the West Greek overlay. We may then credit the accounts of Minyan participation in the colonization of Thera (e.g., Hdt. 4.145 ff.) with reflecting some genuine tradition.

There are some other alleged, and possible, but more dubious, examples of pre-Doric survival. The question of survival versus accidental agreement or historical borrowing is often difficult.

The classification of the dialects is then, in outline, as follows:

West Greek	East Greek
NORTHWEST GREEK	ATTIC-IONIC
Phocian	Attic
Locrian	Ionic
Elean	AEOLIC
Northwest Greek	Lesbian
κοινή	
Thessalian	
Boeotian	
DORIC	ARCADO-CYPRIAN
Laconian	Arcadian
Heraclean	Cyprian
Megarian	
Argolic	
Rhodian	
Coan	
Theran, Cyrenaean	
Cretan, etc.	
Pamphylian	

2. The Greek dialects, classified in accordance with the preceding scheme, and with their important subdivisions noted, are the following. For summaries of the characteristics of each, see **180-273**.

East Greek

I. THE ATTIC-IONIC GROUP

1. **Attic**.
2. **Ionic**.

A. **East Ionic**, or Ionic of Asia Minor. The Ionic cities of the coast of Asia Minor and the adjacent islands, Samos, Chios, etc., together with their colonies, mostly on the Hellespont, Propontis, and Euxine. There are some local varieties, of which the most marked is Chian, containing some Lesbian features.

B. **Central Ionic**, or Ionic of the Cyclades. The Ionic Cyclades, Naxos, Amorgos, Paros with its colony Thasos, Delos, Tenos, Andros, Ceos, etc.

C. **West Ionic**, or **Euboean**. Chalcis (with its colonies in Italy, Sicily, and the Chalcidian peninsula) and the other cities of Euboea. A local dialect with marked characteristics is the Eretrian, seen in the inscriptions of Eretria and Oropus.

II. THE ARCADO-CYPRIAN GROUP

1. **Arcadian**. The material is now considerable, owing to the increasing number of newly found inscriptions.

2. **Cyprian**. There are numerous short inscriptions, and one of considerable length, the bronze of Idalium. All are in the Cyprian syllabary. Inscriptions in the Greek Alphabet, beginning in the Macedonian period, are all in the κοινή.

3. **Pamphylian**. The only inscription of any extent (Schwyzer 686), though the interpretation is in many parts doubtful, contains plenty of clearly identifiable words. The dialect shows many notable characteristics of this group, combined with others which are West Greek or reminders of Cretan. See **200**. The earliest colonists were doubtless pre-Doric Peloponnesians, as in Cyprus, followed by Dorians. The mixture is then somewhat similar to that of Aeolic and West Greek in Thessaly and Boeotia.

III. THE AEOLIC GROUP

1. **Lesbian**, or Asiatic Aeolic.[9] The inscriptional material is fairly extensive, but late. There is nothing approaching the time of the poems of Alcaeus and Sappho, and very little that is older than the Macedonian period. Most of the inscriptions are from the cities of Lesbos, but a few are from other islands and towns of the Aeolic mainland.

2. **Thessalian**.[10] Two subdivisions with marked differences are formed by the dialect of Pelasgiotis and that of Thessaliotis. For these and for other parts of Thessaly, see **214**.

3. **Boeotian**.[10] The material is very extensive, and representative of all the important Boeotian towns, but is meager for the early period.

West Greek

IV. THE NORTHWEST GREEK GROUP

1. **Phocian**. A large part of the material, including nearly all that is of an early date, is from Delphi, and is quoted specifically as **Delphian**.

2. **Locrian**. The two early inscriptions long known, to which a third is now added, are from Western Locris, but one of these is presumably based on an East Locrian draft. Most of the other material is much later and with more or less mixture. See **236**.

3. **Elean**. Numerous very early inscriptions from Olympia, with a few later ones that are still in dialect with some mixture. See **241**.

4. The **Northwest Greek** κοινή. Employed in Aetolia and other regions under the domination of the Aetolian league. See **279**.

Note. Only Phocian, Locrian, and Elean are known to us as distinct dialects of this group. Of others which presumably belong here we have almost no material from a time when they retained their individuality. In Aetolia, except for a few very short inscriptions, the material is from the time of the Aetolian league, and in the mixed Northwest Greek κοινή.

[9] Sometimes simply called Aeolic. But, to avoid confusion with Aeolic in its wider sense, the designation Lesbian is to be preferred in spite of the formal impropriety of applying it to a dialect not restricted to Lesbos. Most of the material is actually from Lesbos.

[10] That Thessalian and Boeotian are only in part Aeolic, in part West Greek, has been explained above.

Of the speech of Aeniania and Malis previous to the Aetolian domination we have no remains. It is natural to suppose that Northwest Greek dialects were once spoken also in Acarnania and Epirus. But here the influence of the Corinthian colonies was strong from an early period, as shown by the use of the Corinthian alphabet in the few early inscriptions; and in later times, from which nearly all the material dates, the language employed is not the Northwest Greek κοινή, but the Doric κοινή, like that of the contemporaneous inscriptions of Corcyra. See **279**. Hence the actual material from Acarnania and Epirus is more properly classified with Corinthian. From Cephallenia and Ithaca we have decrees in the Northwest Greek κοινή from the Aetolian period (see **279**), but from earlier times not enough to show whether the dialect was Northwest Greek or Doric. From Zacynthus there is almost nothing. The dialect of Achaea (i.e., Peloponnesian Achaea in the historical period) is generally believed to belong to this group. This is probable on general grounds, but there is as yet no adequate linguistic evidence of it. For, apart from the inscriptions of Achaean colonies in Magna Graecia, which, on account of both their meagerness and the mixed elements in the colonization, are indecisive, nearly all the material is from the time of the Achaean league, and this is not in the Northwest Greek κοινή, but in the same Doric κοινή that was used in Corinth and Sicyon.

V. THE DORIC GROUP

1. **Laconian** and **Heraclean**. Laconia and its colonies Tarentum and Heraclea. Heraclean, well known from the Heraclean Tables, has peculiarities of its own, and is treated as a distinct dialect.

2. **Messenian**. Most of the material is late and with considerable κοινή mixture, as the famous cult inscription of Andania (nearly 200 lines).

3. **Megarian**. Megara, and its colonies in Sicily (especially Selinus) and on the Propontis and Bosporus (as Byzantium, Chalcedon, etc.). Except from Selinus the material is late.

4. **Corinthian**. Corinth, Sicyon, Cleonae, Phlius, and the Corinthian colonies Corcyra (with its own colonies Apollonia and Dyrrhachium), Leucas, Anactorium, Ambracia, etc. For Syracusan, etc., see below, 10. Material from places other than Corinth, though coming under the general head of Corinthian, is generally quoted specifically as Sicyonian, Corcyraean, etc.

5. **Argolic**. Argos, Mycenae, etc., and the cities of the Acte, as Hermione, Troezen, and Epidaurus, together with Aegina.

Argolic (Argol.) is used as the general term, while Argive (Arg.) refers more specifically to the material from Argos (with the Argive Heraeum), as Epidaurian to that from Epidaurus. From Aegina there is not much material from the period before the Athenian occupation, but enough to show that the dialect was Argolic.

Argos (or in some sources one of the other Argolic cities) was the reputed mother city of Crete, Rhodes, Cos, etc., and in historical times Argos was often chosen as arbitrator in their local disputes (cf., e.g., nos. 85, 86). There are in fact some, but not too impressive, points of agreement (besides the general Doric) in the dialects.

6. **Rhodian**. Rhodes with the adjacent small islands and the mainland settlements (the Rhodian Peraea), Phaselis in Pamphylia, Cnidus, Syme, Telos, Nisyros, Carpathos, Casos, the Sicilian colonies of Gela and Agrigentum. An inscription of Rhegium, though not a Rhodian colony, is in the same dialect and there are other signs of the spread of Rhodian influence, notably the infin. -μειν (**154**.5). The material is extensive, but little of it early. The inclusion of Cnidus and some of the islands named, in which examples of distinctive features like the infin. -μειν are lacking, is at least convenient and probably justified (cf. now IG XII. Suppl., p. 1).

7. **Coan**. Cos and Calymna. The material is considerable, but not early.

8. **Theran** and **Cyrenaean**. Thera, with Melos, Cimolos, Pholegandros, Sicinos, probably Anaphe, and perhaps Astypalaea.—Cyrene. There are archaic inscriptions in the same type of alphabet from Thera, Melos, Sicinos, and Anaphe. Those of Sicinos (IG XII. Suppl. pp. 178, 180), which was formerly classed among the Ionic islands, indicate that it was, at least in the early period, Doric. For, though metrical to be sure, they show regular Doric forms like σᾶμα and μνᾶμα and the loss of ϝ as in the earliest Theran.

The dialect of Cyrene, a colony of Thera, is now by far the best known, owing to the discoveries of the last decades.

9. **Cretan**. This is now the best known of all the Doric dialects, owing to the very extensive early material, especially from

Gortyn. The dialect of Gortyn and other cities of the great central portion of the island is also known more specifically as Central Cretan, to exclude the divergent type seen in the inscriptions, mostly late, from the eastern and western extremities of the island. See **273**. But the term Cretan alone is to be understood as referring to this Central Cretan, unless otherwise stated.

10. **Sicilian Doric**. Owing to the mixture of population it is the exception that the dialect of Sicilian cities can be clearly grouped with that of their mother cities. That of Selinus and Megara Hybla may be classed as Megarian, and that of Gela and Agrigentum as Rhodian. But in Syracuse Gelon's wholesale transplantation of population from Gela and other cities must have left the old Corinthian element in a minority. There are (at least, as yet) no inscriptions written in the Corinthian alphabet or with the typical early OV for secondary ō (**25**d), and there is nothing distinctively Corinthian in the dialect of either the inscriptions or the works of the Syracusan writers. With but few exceptions, the inscriptions of Syracuse and the other cities are late. The longest, those of Halaesa and Tauromenium, are in a mixture of Doric and Attic κοινή, with some local features in vocabulary. A noteworthy spread of Rhodian influence is seen in the typical infin. -μειν used by Epicharmus and occurring in several places in Sicily and Magna Graecia (**154**.5).

The Dialects in Literature

3. Of the numerous dialects of Greece a few attained the rank of literary dialects, though for the most part in a mixed and artificial form not corresponding to anything actually spoken at a given time and place. Moreover, in the course of literary development these dialects came to be characteristic of certain classes of literature, and, their role once established, the choice of one or the other usually depended upon this factor rather than upon the native dialect of the author.

The literary development of epic songs began with the Aeolians of Asia Minor, whence it passed into the hands of the neighboring Ionians, and the language of Homer, which became the norm of all epic poetry and strongly affected subsequent poetry of all

classes, is a mixture of Aeolic and Ionic—in the main Old Ionic but with the retention of many Aeolic forms, such as ἄμμες beside ἡμεῖς, genitive singular in -ᾱο beside -εω, etc. The language of Hesiod is substantially the same, but with some Aeolic forms not used in Homer, also some Boeotian and Doric peculiarities. The elegiac and iambic poets also use the epic dialect with some modifications, not only Ionians like Archilochus, but the Athenian Solon, the Spartan Tyrtaeus, the Megarian Theognis, etc.

Of the melic poets, Alcaeus and Sappho followed very closely their native Lesbian dialect, though not entirely unaffected by epic influence. The language of these and other Lesbian poets was directly imitated by some later writers, notably by Theocritus in three of his idyls, and contributed an important element to the language of many more, e.g., Anacreon of Teos, who in the main employed his native Ionic (New Ionic), and, in general, to the choral lyric, which was mainly Doric.

The choral lyric was developed among Doric peoples, though under the impulse of Lesbian poets, who we know were welcomed in Sparta, for example, in the seventh century. Its language is Doric, with an admixture of Lesbian and epic forms, no matter whether the poet is a Dorian, or a Boeotian like Pindar, or an Ionian like Simonides and Bacchylides. This Doric, however, is not identical with any specific Doric dialect, but is an artificial composite, showing many of the general Doric characteristics, but with the elimination of local peculiarities. An exception is to be made in the case of Alcman, whose Doric is of a severer type and evidently based upon the Laconian, though also mixed with Lesbian and epic forms.

The earliest prose writers were the Ionic philosophers and historians of the sixth century, and in the fifth century not only Herodotus, but Hippocrates of Cos, a Dorian, wrote in Ionic. In the meantime, with the political and intellectual supremacy of Athens, Attic had become the recognized language of the drama, and before the end of the fifth century was employed in prose also, though the earlier prose writers as Thucydides, like the tragedians, avoided certain Attic peculiarities which were still felt as provincialisms (e.g., ττ = σσ, ρρ = ρσ). Henceforth Attic was the language of literary prose.

The dialects mentioned are the only literary dialects known and cultivated throughout the Greek world. But some few others were employed locally. Epicharmus and Sophron wrote in their native Syracusan Doric, as did later, but in a more mixed form, Archimedes and Theocritus. A form of Doric prose was developed among the Pythagoreans of Magna Graecia, seen in some fragments of Archytas of Tarentum, Philolaus of Croton, and others, though the greater part of the writings of this class are spurious. The comic poet Rhinthon, from whom the grammarians sometimes quote, used the Doric of Tarentum. The fragments of Corinna of Tanagra, whose fame was scarcely more than local, are in Boeotian, and the Boeotian dialect, as well as Megarian and Laconian, are caricatured by Aristophanes. But the great majority of the dialects play no role whatever in literature.

Even for those dialects which are represented, the literary remains must for the most part be regarded as secondary sources, not only because of their artificial character but also because of the corruptions which they have suffered in transmission. Exceptional importance, however, attaches to the language of Homer because of its antiquity, and to the Lesbian of Alcaeus and Sappho because it is relatively pure and much older than the inscriptional material.

NOTE. In the following exposition, dialectal forms from literary and grammatical sources are not infrequently quoted, especially where the inscriptional evidence is slight, as it is, for example, quite naturally, for the personal pronouns. Such forms are sometimes quoted with their specific sources, sometimes simply as literary Doric (lit. Dor.), literary Lesbian (lit. Lesb.), literary Ionic (lit. Ion.), or grammatical (gram.). But a detailed treatment of the dialectal peculiarities observed in our literary texts is so bound up with questions of literary tradition and textual criticism that it is best left to the critical editions of the various authors. It would be impracticable in a work of the present scope, and would, moreover, tend to obscure that more trustworthy picture of the dialects which is gained from inscriptions, and which is so important as a basis for the critical study of the mixed literary forms. However, see the Appendix, pp. 342 ff.

PHONOLOGY

The Alphabet

4. The numerous differences in the local alphabets, so far as they consist merely in variations of the forms of the letters, need not be discussed here, important as they are to the epigraphist in deciding the age and source of inscriptions. But certain points in the use of the alphabet and its development as a means of expressing the Greek sounds should be noted.

1. In the most primitive type of the Greek alphabet, as it is seen in the earliest inscriptions of Crete, Thera, and Melos, the non Phoenician signs Φ, X, ϒ have not yet been introduced, and the Ξ is not in use. The sounds of φ, χ are represented by *πh*, *κh* (or ϙh), or, as in Crete, where Ⱶ (H) when used is η not *h*, are not distinguished from π, κ; those of ψ, ξ by πσ, κσ.

2. In the next stage of development, after the introduction of Φ, X, ϒ, the alphabets fall into two classes, according to the values attached to these signs. The eastern division, to which Ionic belongs, employs them as φ, χ, ψ, and also uses the Ξ as ξ, though a subdivision of this group, represented mainly by the Attic alphabet, uses only the first two and expresses ψ, ξ by φσ, χσ. The western division,[1] to which belong the majority of the alphabets of Greece proper as well as that of Euboea, and which became the source of the Latin alphabet, employs Φ, X, ϒ as φ, ξ, χ, not using Ξ at all, and generally expressing ψ by πσ or, oftener, φσ (but a special sign for ψ in Locris and Mantinea, another rarely in Elis and Laconia).

3. In the earliest inscriptions nearly all the alphabets have the

[1] This distinction of Eastern and Western alphabets, the distribution of which is clearly shown in the map in Kirchhoff's Studien zur Geschichte des griechischen Alphabets (which, however, now needs some corrections; see Appendix), has no connection with that of East and West Greek dialects and is anything but coincident with it. From the coloring of Kirchhoff's map the convenient short terms, "red", "blue," and "green" alphabets, have come into use.

ϝ (vau or digamma); and many the ϙ (koppa), which is used before ο or υ, and that too even if a liquid intervenes, e.g., ϙορινθόθεν, hόρϙος, ΛοϙρόΣ, ἐϙρότε̄, ΠάτροϙΛος, λε̄ϙυθος, ϙλύτος (in other positions it is very rare).

4. The four Phoenician signs for sibilants were taken over, but with varying distribution or values. Both the ϟ or ϛ (sigma) an ϻ (san) were used for σ, but, with few exceptions (e.g., once ϻ beside ϛ in the Locrian no. 59), only one or the other at the same place and time. A sign ϺΙ, a simplified form of ϻ is used in an Arcadian inscription for a sibilant of special origin, as ϺΙς = τίς, Cypr. σις (no. 17; see **68**.3). T, occurring also in the Carian alphabet and perhaps ultimately another modification of the san, is used for usual σσ = Att. ττ at Halicarnassus (ʼΑλικαρναΤέ(ω)ν beside ʼΑλικαρνασσέων), Teos (θαλάΤης beside θάλασσαν), Ephesus (τέΤαρες, etc.) and elsewhere (see p. 348). This is the source of the numeral sign for 900, namely ϡ, known by the late name "sampi" (σὰν πῖ 'like πῖ', from its form).

Ξ and I were adopted, but for a time without full stabilization in value. Ξ = ξ in the Ionic, Corinthian, and (ϺΙ) Argive alphabets, but lacking in the majority of alphabets (not only where X = ξ, but also in Attic where φσ = ξ, and occurring = I in Theran ΞεύΣ, ΞηύΣ, Corinth. ΞΒΥΜ = ΖεύΣ. Conversely I for Ξ in Epid. ʼΑναΙις. I in earliest Cretan, precise phonetic value uncertain, = later ττ; Att. σ, as ὅΙος, etc. (**82**).

5. In Boeotian Ϝ, a compromise between E and I, is sometimes used for the close ε, later ι (**9**.4). At Corinth with Corcyra, Sicyon, Cleonae, and Megara there were two characters for the *e*-sounds, namely, Corinth. Β, Sicyon, Χ = ε or η, but Β or (Corcyr.) Βϛ = original ει or secondary ε̄ (but Β in an archaic Meg. inscription = ε only, not η, and at Cleonae = η only. Cf. nos. 91-97.

6. In most of the alphabets the Η (early Θ) is the sign of the spiritus asper, and neither η and ω nor the secondary ε̄ and ō (**25**) are distinguished from the short ε and ο. But in East Ionic, where the sound of the spiritus asper was lost at a very early period, the Η, which was thus left free, was turned to account as a vowel sign, not so much to show a difference in quantity (in the case of ᾱ, ῑ, ῡ no such need was felt) as one of quality. It was probably used first only for the extremely open ē̆ coming

from ᾱ, that is, for the specifically Attic-Ionic η (**8**), which for a time was more open than the sound of the inherited *ē*, though this was also open as compared with the short ε, and both soon became identical and were denoted in the same way. To be sure, no such distinction is to be observed in East Ionic inscriptions, but it is seen in some of the Cyclades, to which the use of the Η has passed from East Ionic, e.g., from Naxos (no. 6) Νικάνδρη, Ϙόρη, etc. but ἀνέθεκεν (with E in the penult). Similar examples from Andros and Ceos (nos. 7, 8), also Amorgos.

The use of Ε = η extended not only to the Ionic but also to the Doric islands, Rhodes, Thera, Melos, and Crete, where it is found in the earliest inscriptions, though in Crete it went out of use for a time, not appearing, for example, in the Law Code. In Central Ionic, where the sound of the spiritus asper still survived, as also in Rhodes, Thera, and Melos, the sign was used both as η and as *h*. It occurs also with syllabic value = *h*ε or *h*ē, as Εκηβόλοι (Naxos, no. 6), Ηοπέρης (Oropus, no. 14.46), Ηλλεν (Paros), Ther. Ηρμοκρέ(ον), Arg. (no. 85) Ηραι beside ΗΕραι, Boeot. (no. 39) Ηνδεκα, Ηξ, Ημιττα, even late Aetol. Ητέων (= hετέων, cf. ἔτος **58***c*).

The Ionic alphabet is also characterized by its distinction of the ο-vowels through differentiated forms of O, usually Ω = ω, which became universal, but in archaic inscriptions of Delos, Paros, Thasos, and Siphnos Ω = ο and O or ⊙ = ω; of Thera O = ο, ⊙ = ω; of Melos and Cnidus C = ο, O = ω.

7. In 403 B.C. the Ionic alphabet was officially introduced at Athens, and not much later replaced the native or "epichoric" alphabets in other parts of Greece. Inscriptions of the end of the fifth or the beginning of the fourth century often show a transitional form of the alphabet, partly epichoric, partly Ionic. Even with the full Ionic alphabet, Ϝ was generally retained where it was still sounded, and sometimes a form of Η was used for the spiritus asper, as ⊦ in the Heraclean Tables and occasionally elsewhere (Elis, Cumae, Sicyon, Epidaurus). The Delphian Labyadae inscription (no. 52) has Ε = *h*, Η = η; likewise an Argive inscription.

For the Cyprian syllabary, see p. 210.

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Vowels

α

5. ο for α before or after liquids. Examples are most numerous in Lesbian, mainly from literary and grammatical sources, as στρότος = στρατός, βροχέως = βραχέως, χόλαισι = χαλῶσι; etc. (see p. 342). So ἀμβρ[ό]την (no. 25) = ἁμαρτεῖν, like Hom. ἤμβροτον = ἤμαρτον (μβρ from μρ, as regularly). Both στρόταγος and στράταγος occur in inscriptions; likewise in Boeotian στροτός in numerous proper names, στροτιώτας, ἐστροτεύαθη, but also στρατός in proper names, στραταγίοντος. The στρατ-forms, which are the only ones so far attested for Thessalian, are to be attributed to κοινή influence. Boeot., Thess. ἐροτός = ἐρατός, βροχύς = βραχύς, attested by proper names, Boeot., Lesb. πόρνοψ = πάρνοψ, whence Lesb. Πορνοπία, Thess. πετρο- = τετρα-.

In Arcado-Cyprian also we find Arc. ἐφθορκώς = ἐφθαρκώς, πανάγορσις belonging with West Ion. ἄγαρρις (**49**.2) τέτορτος, Βρόχυς, στορπάος = ἀστραπαῖος (also Arc. στορπά, Cypr. στροπά in Hesych.), Cypr. κορζία (Hesych.) = καρδία, κατέϝοργον = *κατε-ϝαργον aorist of *κατ-εϝέργω (κατείργω) with the weak grade of the root as in ἔδρακον from δέρκομαι (**49**.2).

Here perhaps also, as an Aeolic survival, Aetol. Λόφριον beside usual epithets Λάφριος, Λάφρια. But for the widespread γροφεύς, etc. see **49**.2.

6. ο for α in other cases. ὀν = ἀνά in Lesbian, Thessalian (Pelasgiotis), and Arcado-Cyprian (also ὑν-, see **22**). Cf. also Thess. ὀστροφά, from *ὀνστροφά=ἀναστροφή. Lesb., Arc. δέκοτος = δέκατος, also Arc. δέκο = δέκα, ηεκοτόν = ἑκατόν, and Lesb. ἔνοτος = ἔνατος. Thess. ἑξόμειννον = ἑξάμηνον. Delph. ἐντοφήια 'burial rites,' Cyren. ἐντόφιον 'burial gift,' Heracl. τοφιών 'burial place' (cf. τάφος). κοθαρός = καθαρός in Heraclea, Sybaris, Locris (Περ-ϙοθαριᾶν), Lesbos, Elean κόθαρσις.

a. The explanation is uncertain, and not necessarily the same for all the forms cited here. For example, it is possible that the ο of δέκοτος, etc. is to be viewed in the some light as that of εἴκοσι = West Greek ϝίκατι. See **116***a*. But the preference for ο appears to be, here as in 5, an Aeolic-Arc.-Cypr. characteristic.

7. ε for α. For forms with ε beside α which fall within the regular system of vowel-gradation, see **49**.2-4.

An actual change of final α to ε is seen in Thess. διέ = διά. Cf. Thess. -ει=-αι (**27**).

ᾱ

8. Attic-Ionic η from ᾱ. Original ᾱ, which remains unchanged in all other dialects, becomes η in Attic-Ionic. Thus τιμή, φημί, ἵστημι, but in other dialects τιμᾱ́ (ᾱ-stem), φᾱμί (Lat. *fārī*), ἵστᾱμι (Lat. *stāre*). For the contrast between this η and that which represents an inherited *ē*-sound and is common to the other dialects also, note Att.-Ion. μήτηρ, elsewhere μᾱ́τηρ (Lat. *māter*).

But Attic differs from Ionic, in that it has ᾱ, not η, after ε, ι, and ρ, as γενεᾱ́, οἰκίᾱ, χώρᾱ = Ion. γενεή, οἰκία, χώρη.

a. In some Central Ionic inscriptions, as noted in **4**.6, only this η from ᾱ was written ⊟, H, vs. E for η = original *ē*. This distinction was probably once general Attic-Ionic, the sound resulting from ᾱ being still somewhat more open than that representing original *ē*.

b. It is a widely held, but also disputed, view that the change of ᾱ to η, or rather to the sound close to but not quite identical with η = original *ē* (above, *a*) was general Attic-Ionic and that the ᾱ of Att. γενεᾱ́, etc., was a reversion rather than an uninterrupted retention of ᾱ in such cases. The evidence is complicated and open to more than one interpretation. As the problem is a purely Attic one, it need not concern us further.

c. In Att. κόρη, δέρη the η after ρ is explained by the fact that it was originally preceded by ϝ (**54**). But Att. εἰρήνη, κρήνη vs. Dor. ἰρᾱ́νᾱ, κρᾱ́νᾱ are anomalous and variously explained.

d. The ᾱ arising from lengthening of α in connection with original intervocalic, νσ, σν, etc., undergoes the same change, e.g., Att.-Ion. ἔφηνα from ἔφᾱνα, original *ἔφανσα. See **76**, **77**.1. But in τᾱ́ς from τάνς and πᾶσα from πάνσα, original *πάντι̯α, the ᾱ was of later origin and was unaffected. See **77**.3, **78**.

ε

9. ι from ε before (mostly α- and ο-) vowels.

1. Even in Attic an ε before another vowel had a closer sound than in other positions, and was frequently written ει, as θειός = θεός, νειώς = νεώς. So, sometimes, in Ionic, as εἵως = ἕως, δειόμενος (Oropus) = δεόμενος.

In several dialects the ε progressed so far in the direction of ι that it was frequently, or even regularly, written ι. Thus:

2. Lesbian. Spelling ε in θεός, ἐών, etc. But χρύσιος, χάλκιος,

συκία, κυνία, ὅστιον, etc., show the same phonetic tendency as in other dialects, although the uniform spelling here may be due to the favoring influence of parallel suffixes. So also τίωι, τίοισι (cf. Hom. τέω, ὀτέοισιν) in which the ι may have been reinforced by that of τίς.

3. Thessalian. Frequently ι, as θιός, λίθιος, Λίοντα, etc., but also ε in hυλōρέοντος, παρέοντος, τοίνεος, etc.

4. Boeotian. The spelling is usually ι, but sometimes ε, ει, or ϝ (see **4**.5), as θιός, θειός = θεός, ἀνέθιαν, ἀνέθειαν, beside ἀνέθεαν, Πολυκλϝ'ēς = Πολυκλέης, ἰόντος = ἐόντος, ῥίοντος = ῥέοντος.

a. Boeotian ε in general had a relatively close sound, and the spelling ει occurs occasionally even before a consonant, as Ξεναρείτω = Ξεναρέτου, Θιόφειστος = *Θεόθεστος (**68**.2), πεποιόντεισσι = -εσσι. In ἐν Θεισπιῆς, Θεισπιεύς, etc., the spelling ει is so constant that it perhaps stands for original η (**16**), which in other dialects was shortened as if the name of the town were connected with θέσπις, etc.

5. Arcadian. Regularly ε before a back vowel, as θεός, ϝέτεα, ἐόντος, etc. But ι before a front vowel in ἀπυδίει = ἀποδέει, Αὐκλίεια = Εὐκλέεια (?); so also -εϊ to -ιϊ, whence -ῑ in dat. sg. πλήθι, ἔτι, ἱερῖ, etc. A somewhat different, but related, case is ἀπυλιῶναι (no. 22.20), from an elsewhere attested ἀπολειόω (**162**.10).

6. Cyprian. At Idalium the spelling is regularly ι, as θιός, ἰό(ν)τα = ἐόντα, ϝέπιϳα = ἔπεα. So Pamph. ϝέτιια, ἀνδριῖ̄ōνα.

7. Cretan. We find ι regularly, except where the ε was once followed by ϝ. That is, the change was prior to the loss of intervocalic ϝ; and the ε which later, with the loss of ϝ, came to stand before another vowel, was unaffected. Thus ἰόντος = ἐόντος, καλίων = καλέων, πλίες = Hom. πλέες,—but υἱέος, ϝοικέος, δρομέōν.

8. Laconian. We find ι, with the same restriction as in Cretan, in early inscription (also in Alcman and Ar. Lysist.), e.g. θιός, ἀνιοχίōν = ἡνιοχέων. In later inscriptions the spelling is usually ε.

9. Heraclean. Verbal forms show ι, with the same restriction as in Cretan, e.g., ἀδικίων, ἐμετρίωμες, ἀναγγελίοντι, but ῥέοντα, δεόμενα. In other words, Τιμοκράτιος, τοφιών, but usually ε, as ϝέτεος, owing to κοινή influence.

10. Argolic. Frequently θιός, Θίων, etc., in Argos and Epidaurus, but otherwise usually ε.

11. Corinthian. Usually ε, but θιαρός in two late decrees of Corcyra and Epidamnus.

10. ι from ε before ν in Arcado-Cyprian. Here ἰν = ἐν is the regular form (cf. also Pamph. ἰ πόλιι and ἰς from *ἰνς = ἐνς, εἰς), also in compounds as Arc. ἰνάγω, ἰμφαίνω, ἰνφορβίω, ἰγκεχηρήκοι, ἴνδικος, ἴνπασις, ἰνπολά, ἴγγυος, ἰνμενφής and ἴνμονφος 'blameworthy' (opp. to ἀμεμφής, ἄμομφος), Cypr. ἰναλίνω (ἰναλαλισμένα). Cf. also Arc. μίνονσαι = μένουσαι, 'Ερχομίνιοι = 'Ορχομένιοι, ἀπεχομίνος, ἀπυσεδομίνος, διαβωλευσαμίνος = -μένους, etc., but in such forms the later inscriptions have εν. There are a few examples in other positions, as Arc. Τιλείας, Cypr. Μιγαλαθέō, indicating that in general ε had a relatively close sound (as also in Boeotian, **9**.4*a*). The foreign names appearing as 'Εδάλιον, Κέτιον in the Cyprian texts were usually rendered 'Ιδάλιον, Κίτιον.

a. ἰν = ἐν is found also, probably a pre-Doric survival, in some inscriptions of the Cretan towns of Eleutherna and Vaxus, and the Achaean colony of Metapontum.

11. ι beside ε in other cases. The interchange is occasionally seen among dialectal forms of the same word, as in Hom. πίσυρες = πέσσυρες, τέσσερες. Att. ἑστία appears with ι in all other dialects, so far as quotable, e.g., Ion. ἰστίη, Lesb. ἰστία, Thess. 'Ισστιαίειος, Boet. 'Ιστιήω, Delph. 'Ιστιώ (but homέστιος), Locr. ἰστία, Heracl. 'Ιστίειος, Syrac. 'Ιστία, Rhod. ἰστιατόριον, Coan ἰστία, Cret. 'Ιστία, Arc. ϝιστίαν. Here the ι may be due to the influence of ἵστημι.

12. α from ε before ρ in Northwest Greek. Locr. φάρειν, πατάρα, ἀμάρα, ἀνφόταρος, ϝεσπάριος (but μέρος no. 57, περί, ἐνφέροι, ϝερρέτō no. 59). Here also haρέσται (no. 57; but heλέσται no. 58) = ἑλέσθαι, with ρ for λ after the analogy of the present αἱρέω (as, conversely, Cret. αἰλέω = αἱρέω, with λ from the aorist). El. φάρēν, ϝάργον, ϝάρρēν, πάρ (= περί), ὀπόταρος, ἐλεύθαρος, ὕσταριν, but the spelling αρ is not quite uniform even in the early inscriptions, and later gives way to ερ (see **241**). Delph. φάρεν, ματάρα, ϝαργάναι, δάρματα, πενταμαριτεύων, but in the later inscriptions the spelling is ερ (φέρεν even in no. 52) Cf. also Ach. Ζεὺς 'Αμάριος, Pamph. ὕπαρ = ὕπερ, Thess. Κιάριον = Κιέριον.

a. Elean has α also after ρ, as λατραι[όμενον] beside λατρειόμενον, μαστράαι from *μαστρεία (**31**), κατιαραίων, κατιαραύσειε in contrast to

φυγαδείην, φυγαδεύαντι (see **161**.1); also before final ν, as μάν = μέν, γνῶμαν = γνῶμεν, 3 pl. opt. ἀποτίνοιαν, ἐπιθεῖαν, συνέαν, etc.; occasionally elsewhere, as εὐσαβέοι = εὐσεβέοι, σκευάδν = -έων, showing that Elean ε in general had a very open sound. Cf. El. ᾱ = η (**15**).

b. A similar change before λ in Delphian appears in Δαλφοῖς of an inscription and in Δα, Δαλ, Δαλφικόν of the earliest coins.

c. Epid. κραμάσαι = κρεμάσαι and μάντοι = μέντοι, though more isolated, and open to other possible explanations (μάντοι blend with μάν = μήν, κραμάσαι weak grade or assimilation), are perhaps to be viewed in the same light as the Elean forms under α.

13. West Greek α = East Greek ε. Besides the examples of dialectal interchange of α and ε cited under the head of vowel gradation (**49**.2-4), in which the distribution of the α and ε forms is various (e.g., ἄρσην, ἔρσην,—βάλλω, δέλλω), there is a group of parallel forms in which the preference for the α forms is a marked West Greek characteristic.

1. ἱαρός (or ἰαρός) is the regular form in early inscriptions of all West Greek dialects, Pamphylian (hιιαρύ), and Boeotian, ἱερός occurring only later and plainly due to κοινή influence. The situation is probably the same in Thessalian, though the occurrences of both forms are late. ἱερός (or ἰερός) is Attic-Ionic and Arcado-Cyprian, while a third form is seen in Lesb. ἴρος, (likewise ἴρευς, ἴρεια, ἰρητεύω, late κατείρων with ει = ῑ), Ion. ἶρός, ἰρός beside ἱερός, ἰερός. There are many other words with variation between -ερός and -αρός, as μιερός, μιαρός (likewise πύελος, πύαλος, etc.), but with widely different dialectal distribution.

2. Ἄρταμις, so far as the name is quotable from early inscriptions, is the form of all West Greek dialects except Cretan, and of Boeotian. In later Doric and Delphian inscriptions this is usually replaced by Ἄρτεμις. Thessalian has both forms.

3. κα = κε (ἄν) is the form of all West Greek dialects and Boeotian, while Thessalian has κε, like Lesbian and Cyprian. See **134**.2. West Greek and Boeotian ὅκα, etc. = Att.-Ion., Arc.-Cypr. ὅτε, etc. (but Lesb. ὅτα, etc.). See **132**.11. -γα = -γε is likewise West Greek and Boeotian. Adverbs in -(σ)θα = -(σ)θεν, -(σ)θε are usual in West Greek (προσθα- also Arc.). See **133**.1.

a. ἄτερος = ἕτερος is not confined to West Greek dialects, but is also quotable from Arcadian, Boeotian, and Lesbian, and even for Attic is

implied by ἄτερος with crasis. So far as we know, ἕτερος belongs to Attic-Ionic only, all examples in other dialects being late.

η

14. Original η, that is, η representing original *ē*, remains unchanged in nearly all dialects. Contrast the special Attic-Ionic η from ᾱ (**8**), both being seen in Attic-Ionic μήτηρ = μᾱ́τηρ of other dialects. On the introduction of the character Η, see **4**.6.

15. ᾱ from η in Elean. The sound of η was so open in Elean that it approximated that of ᾱ, and was frequently, though by no means consistently, denoted by α. Thus μά (but also μᾱ́, μή) = μή, ϝράτρα = ῥήτρα, βασιλᾶες = ῆες, ἔα (but also εἴᾱ) = εἴη, δαμοσιοία = -οίη πλαθύοντα beside πλᾱθύοντι, 3 sg. subj. ἐκπέμπᾱ (**149**). Cf. α for ε (**12***a*).

a. An isolated case outside of Elis is ποίασε on a vase from Ithaca.

16. ει from η in Thessalian and Boeotian. In these dialects the sound was so close that with the introduction of the Ionic alphabet it was uniformly denoted not by η but by ει, which at that time represented a close *ē*. Thess., Boeot. μεί = μή, ἀνέθεικε = ἀνέθηκε, μεινός = μηνός, Thess. βασιλεῖος, Boeot. γραμματεῖος = -ῆος, Thess., Boeot. στατεῖρας, Boeot. μάτειρ, πατείρ = -τηρ.

a. The spelling ι also occurs in Cypr. ἴ = ἤ 'or' (no.23.24), perhaps ὄπι (no. 23.29) = ὄπη (**132**.7), in Pamph. Μάνιτους beside Μάνειτυς (gen. sg. = -ητος), and some late Boeot. forms, as παρῖς beside παρεῖς (εἷς = ἧς, Att. ἧν. **163**.3).

17. Lesb. αἰμισέων (no. 25), αἰμιθέων (Alc.), αἰμιόνοις (Sappho), all = ἡμι-. The explanation is difficult, since in all other cases η remains unchanged in Lesbian. Perhaps η was more open initially than in other positions, and this, in connection with an epenthetic vowel (but see **47**), led to αι.

ι

18. ε from ι after ρ in the Aeolic dialects. An open pronunciation of ι after ρ is indicated by occasional spellings such as Lesb. Δαμοκρέτω = Δημοκρίτου (but κρίννω, κρίτων), Thess. κρεννέμεν (Lesb. κρίννω), Ὑβρέστας beside Ὑβρίστας, ἀπελευθερεσθένσα from ἀπελευθερίζω, Boeot. Διοκρένῆς = -κρίνης, τρέπεδδα, τρεπεδδίτας (Hesych. τρίπεζαν· τὴν τράπεζαν. Βοιωτοί).

a. Cf. also Lesb. ερ = ρι (probably through the medium of a syllabic ρ) in τέρτος (in glosses and proper names) = τρίτος, and in forms cited in **19**.2; also Lesb. ερ = ιρ in κέρναν = κιρνάναι (influence of ἐκέρασα, etc. ?).

b. There are scattered examples of ε for ι elsewhere, as El. πόλερ beside πόλιρ = πόλις, βενέοι = *βινέοι (Att. βῑνέω), Ach. ἐρανεσταί = ἐρανισταί, Sicil. Dor. περιωρεσία = *περιωρισία.

19. Consonantal ι (i̯) from antevocalic ι in Lesbian and Thessalian. The consonantal pronunciation of antevocalic ι might occur anywhere in rapid speech, but was especially characteristic of Aeolic, as indicated by the following related phenomena in Lesbian and Thessalian.

1. Lesb. ζ from δι in ζά, κάρζα, Ζόννυσος, from glosses or late inscriptions, the usual inscriptional spelling being διά, etc. Cf. also Ζιονύ(σιος) on an early coin of Phocaea, Cypr. κορζία· καρδία (Hesych.). Compounds with ζα- = δια- are frequent in the Lesbian poets, as ζάβαις, ζάδηλος, etc., and occur elsewhere, as Hom. ζάθεος (Boeot. δάθιος Corinna), etc.

2. Lesb. μετέρρος, ἀλλότερρος, Πέρραμος, Πέραμος = μέτριος, ἀλλότριος, Πρίαμος, the development being ρι, ρι̯, ερι̯, ερρ.

3. Thessalian doubling of consonants before ι, which may then be retained or omitted in the spelling, as ἰδδίαν, ἰτδίαν, πόλλιος, προξεννιοῦν, ἐξακάττιοι, ἐκκλησσία, κῦρρον beside κύριον, ἀργύρροι gen. sg. = ἀργυρίου beside Μνασσᾶ = Μνασίᾱ. Cf. Att. βορρᾶς from βορέας.

4. Omission of ι, as Lesb. ἄργυρα = ἀργύρια, Thess. τρακάδι = τριακάδι, etc. (see also under 3.)

20. Interchange of ι and υ. Assimilation of ι to υ of the following syllable is seen in ἥμυσυ = ἥμισυ, which appears in an Ionic inscription of the fifth century B.C. (τῶμυσυ), also in Attic and elsewhere; the opposite assimilation in βιβλίον beside βυβλίον. Influence of the preceding ευ, or of the suffix -σύνη, in Lac. Ἐλευhύνια = Ἐλευσίνια (also Olynth. Ἐλευσύνιος, name of a month). Other by-forms, the relation of which is uncertain, are Ἀμφικτίονες and Ἀμφικτύονες, Meg. αἰσιμνάτας, αἰσιμνάω = Ion. αἰσυμνήτης, αἰσυμνάω, μόλυβδος beside μόλιβος, βόλιμος, etc. (**88**).

a. A secondary ι before σ + consonant appears in sporadic spellings, as Boeot. αἴστεα = ἄστεα, Lesb. παλαίστα = Att. παλαστή (but also παλαιστή Aristot., papyri), Argol. Αἰσκλαπιός (cf. also Corinth. Αἰσχλαβίος and Lat. *Aesculapius* from a similar source) = usual Ἀσκλαπιός, Τροιζάνιος

(in a fourth-century inscription of Hermione, otherwise only late) = usual Τροζάνιος, beside Τροζάν, the usual spelling until Roman times.

But for Lesb. εἴκοστος, etc., commonly cited in this connection, the uniform spelling (seven occurrences) favors a different and more special explanation, for which see **77**.2, **116***a*. For Thess. πρεισβεία, etc., see **86**.3.

ῑ

21. ῑ remains unchanged everywhere. But in late inscriptions it is sometimes denoted by ει, which had come to have the sound ῑ, as τειμά or τειμή = τῑμή.

ο

22. υ from ο, especially in Arcado-Cyprian. In both Arcadian and Cyprian, final ο nearly always appears as υ. Gen. sg. -ᾱυ = -ᾱο, as Arc. Καλλίαυ, Cypr. 'Ονασιγόραυ. Middle endings -τυ, -ντυ = -το, -ντο, as Arc. διωρθώσατυ, ἐγάμαντυ (but also -το, from Attic), Cypr. γένοιτυ, ἐϝρῑτάσατυ. Arc., Cypr. (also Lesb., Thess.) ἀπύ = ἀπό, Arc. ὀπύ = ὑπό, also κατύ by analogy, ἄλλυ = ἄλλο. Cf. also ὐν for ὀν = ἀνά (**6**) in Cypr. ὐνέθῑκε (once) beside ὀνέθῑκε, and Arc. ὐνέθυσε, ὐνιερόσει beside ὄνδικα (later ἀν- due to Attic influence).

a. In Pamphylian, υ for ο not only when final, but also in final syllables ending in a consonant and once medially in composition, e.g., gen. sg. Πυλώραυ, 3 sg. mid. ἐβῑλάσετυ, nom. sg. ὑ βῑλέμενυς (= ὁ βουλόμενος), gen. sg. Μάνῑτυς, cpd. *υοικυπολίς* (= **ϝοικοπολίς*).

b. In Lesbian there are several examples (beside ἀπύ) of υ = ο, especially before μ, as ὑμοίως, ὑμολογία, and (lit.) ὕμοι, ὑπίσσω, ὕσδων. Also Arc. ὑμοίοις, στυμέον.

c. ὄνυμα = ὄνομα is common to nearly all, perhaps all, dialects except Attic-Ionic. Cf. the compounds ἀνώνυμος etc., which are universal.

d. In Chalcid. ηυπύ = ὑπό, and ϙύϙνυς, the second υ is due to assimilation to the first.

ω

23. ου from ω in Thessalian. Long ō in Thessalian, whether original or secondary (**25**), became a close ō, then ū, and, after the introduction of the Ionic alphabet, was regularly denoted by ου. χούρα = χώρα, φιλάνθρουπα = φιλάνθρωπα, τοῦν ταγοῦν πάντουν = τῶν ταγῶν πάντων. Cf. ει from η (**16**).

υ and ῡ

24. Instead of becoming a sound like German *ü*, French *u*, as it did in Attic at an early period, the original *u*-sound (English *oo* in *food*) was retained in several, perhaps the majority of, dialects. This is most obvious where, the Attic values of the letters being taken as a basis, the spelling υ was replaced by ου.

In Boeotian, ου begins to appear in the early fourth century B.C. (no. 39), and is frequent after 300 B.C., though υ is not uncommon until the last quarter of the century. Thus οὑπέρ, κούριος, ἀργούριον, τούχα, ὄνουμα, (**22***c*), etc. In the third century the spelling ιου (pronounced like English *u* in *cube*?) is also employed, though never consistently, after τ, δ, θ, ν, and λ, as τιούχα, διού = δύο, 'Ιθιούδικος, ὄνιουμα, Διωνιούσιος, Λιουκίσκω, etc.; also once after σ (Σιούνεσις) and once initially (ἰουιῶ = υἱοῦ). Another spelling is ο, as Boeot. ὁπέρ=ὑπέρ, θοσίης=θυσίαις, also (no. 39) δοώδεκα, σκόφος, and perhaps κόρτον, κότος, Arc. ὁπύ, ὁπέρ.

a. Except in Boeotian, the spelling υ is generally retained in inscriptions. So in Laconian, for which the retention of the *u*-sound is amply attested by the numerous glosses spelled with ου in accordance with Attic values, and by the pronunciation of the modern Tsakonian. In various other dialects, as Arcadian, Cyprian, Thessalian, Lesbian, Cretan, Euboean, there are indications, of one kind or another, of the same pronunciation, such as the occasional spelling ου or ο for υ, or υ for ο (**22***a*), use of ϱ before υ (Chalcid. ϱύϱνυς, λήϱυθος, etc.) and occasional ϝ for υ (**52***c*).

Secondary ε̄ and ο̄. „Spurious Diphthongs"

25. In many dialects, as in Attic, ε and ο differed in quality from η and ω, being close vowels (*ẹ*, *ọ*). Consequently the long vowels which came from them by contraction or compensative lengthening, since they retained the same quality, were not identical with η and ω, but were *ẹ̄* and *ọ̄*, the latter becoming *ū*, and eventually came to be designated by ει and ου after these original diphthongs had become monophthongs in pronunciation (**28**, **34**). But in other dialects they became identical with η and ω, and were so written. Hence such dialectal variations as τρεῖς—τρῆς from *τρέ̯ιες (**42**.3), (ἐ)κεῖνος—κῆνος (-ε-ενος), εἰμί—ἠμί from *ἐσμί (**76**), φθείρω—φθήρω from *φθέρ̯ιω (**74**), ξεῖνος—

ξῆνος from ξένϝος (**54**), χείλιοι—χήλιοι from *χέσλιοι (**76**), χείρ—χήρ from *χεσρ (**76**), βουλή—βωλᾱ́ (**75**), κούρη—κώρᾱ from κόρϝᾱ (**54**), gen. sg. -ου—ω from -οιο (**106**.1), acc. pl. -ους—ως from -ονς (**78**).

The dialects which regularly have η and ω in such forms are Arcadian (and presumably Cyprian, though the spelling of course is indeterminate), Lesbian, Elean, Laconian, Heraclean, and Cretan. Boeotian and Thessalian properly belong to this group, since Boeotian has ω, and ει is the same as for original η (**16**), and Thess. ει, ου are the same as for original η, ω (**16**, **23**).

In several dialects there is some evidence of a qualitative difference between the vowels resulting from lengthening and those resulting from contraction.

a. Cretan. The earliest Cretan inscriptions which have the letter Θ show this for the vowel resulting from the early lengthenings (before original σμ, etc. as ΘμΕν), but E for that before original νϝ, as κσΕνιος = later ξήνιος, and usually for the result of contraction, as ἀναιρΕσθαι, μōλΕν (= later μωλῆν, κοσμΕν, ἀποδόμΕν, ΘμΕν, etc. (rarely -μΘν; ἀποστάμΘν, and ΘμΕν and ΘμΘν in the same inscription, no. 116). After the introduction of ω there are a few cases of O for the contracted vowel, as gen. sg. κόσμΟ. In later times regularly η, ω for both lengthened and contracted vowels.

b. Theran and Cyrenaean. Regularly η, ω for the lengthened vowels, as δήλομαι, ἦμεν, βωλά (in proper names), Cyren. χήλιοι. Before original νϝ, etc., Cyren. ἤνατος but Ther. οὖροι. For contraction archaic Theran E (vs. Θ) in ἐποίΕ, etc., later ει, rarely η as τρῆς. Cyren. 3 sg. mid. Dor. future δησῆται and παισεῖται in the same inscriptions. Ther. gen. sg. archaic -O (vs. ⊙ = ω); similarly in Melos gen. sg. -C (vs. ⊙ = ω), later -ου. Cyren. gen. sg. -O in a fifth-century inscription which has ω, later always -ω; also ω from οε in λωσάμενος.

Somewhat similar situation in Rhodes, Cos, etc. Rhod. ἤμειν, Rhod., Coan δήλομαι, βωλά (in proper names), κῆνος, but more commonly ει, ου.

c. Argolic. By lengthening, ἠμί, χηρός, χῆρα, ἤνατος, βωλά, ὦρος, etc., but frequently, and especially later, ει, ου. By contraction η in augmented forms, ἦρπε, ἦχον, ἥλετο (beside εἵλετο), but in forms of verbs in -εω usually ει and at Argos even ι in τελίτō, ἀφαιρῖσθαι (no. 85, about 450 B.C.) and later καλῖσθαι. Also, strangely, ι for genuine ει in the thrice recurring hῖ, ῖ = εῖ (**132**.2). By contraction ω in λωτήριον gen. sg. and acc. pl. of σ-stems, -ω,-ως at Hermione, but usually -ου and -ονς, -ος.

d. It is to be remembered that in the inscriptions of most dialects before the introduction of the Ionic alphabet, and except for the early vowel use of Θ, H in Crete, Rhodes, etc., or the use of different signs for

ο and ω in some of the islands, the spelling was simply E, O, which we transcribe ε̄,ō, whether the later spelling is ει, ου or η, ω.

In Corinthian the identity of secondary ε̄, ō and original ει, ου belongs to the earliest period, owing to the very early monophthongization of the diphthongs (**28**, **34**). The spelling is E at Corinth and Sicyon (vs. Corinth. ꟻ, Sicyon ⧖ = ε, η), ꟻ at Corcyra, and OV in all three places. It is possible that the situation was similar in Megarian, where there is some indication of early monophthongization of ει (**28**).

In early Locrian, no. 58, 59 have only E, O, while no. 57 has EI (φάρEIν, etc.) and OV in the acc. pl. (τOVς) but O in the gen. sg. (δάμO). Later regularly ει, ου.

In Attic-Ionic, E, O are common until after 400 B.C. and occasionally much later, while EI, OV in general begin to appear in the fifth century B.C. But remarkable is the exceptionally early appearance of EI in EIμί, of which there is one example from the eighth (Hesperia 5.33) and several from the sixth century B.C. in Attic (e.g., no. 1 in the Attic, vs. Eμί in the Ionic version), Eretrian, etc. Conversely, there are a few very early examples of E = original ει, as 3 sg. ἄρχE, etc.

e. An early change of ε̄ to ῑ occurs in Att. χίλιοι vs. Ion. χείλιοι, etc. (**76**), and ἱμάτιον vs. εἱμάτιον in other dialects, like εἷμα.

f. The lengthening of ο before σ + nasal (**76**), gives Att.-Ion. ω not ου, as in ὦμος (cf. Goth. *ams*, Skt. *aṅsa-*, Lat. *umerus*, and Lesb. ἐπομμαδίαις), ὠνή (cf. Skt. *vasna-* 'price,' Lat. *vēnum* 'sale,' and Lesb. ὄννα), Hom. Διώνυσος. The relation of Att. οὖν to ὦν of other dialects is obscure; likewise the history of Att.-Ion. δοῦλος vs. Dor. (Cret., Lac., etc.) δῶλος.

Diphthongs

αι

26. η from αι in Boeotian. The diphthong is retained in the earliest inscriptions, sometimes as αι, sometimes as αε, especially at Tanagra, e.g., Αἐσχόνδας, Ὀκίβαε. But it came to be pronounced as a monophthong, an open ε̄, and with the introduction of the Ionic alphabet was regularly denoted by η, e.g., κή = καί; ἠ = αἰ; Θειβῆος = Θηβαῖος; dat. sg. and nom. pl. -η = -αι; dat. pl. -ης = -αις; infin. -ση, -σθη = -σαι, -σθαι. In very late inscriptions even ει is found, as Θειβεῖος.

a. An alleged Cret. κή = καί in an early inscription (SEG 2.509, Inscr. Cret. 1, p. 90) is at variance with all other evidence and is surely to be rejected. The first occurrence has already been eliminated by a corrected reading. Namely, αἰ δέ κα κὴ ῥίς ῥοοσει is to be read αἰ δέ κα κηρὶ (= χηρὶ) τρōόσει. The second occurrence, which still stands in the latest edition, namely, αἰ δὲ κὴ ῥινὸς αἷμα ῥυῆι, may be read αἰ δέ κ' with elision

(and so corresponding to αἱ δέ κα of the previous clause), followed by ἡ ῥινὸς αἷμα from ἐς (=ἐκ) ῥινός with the development as in medial σρ (**76**).

27. ει from αι in Thessalian. In general αι remains, but at Larissa we find ει for final αι; e.g., ἐψάφιστει = ἐψήφισται, βέλλειτει = βούληται, γινύειτει = γίγνηται; and with added ν (**139**.2, **156**) πεπεῖστειν = πεπεῖσθαι, ὀνγράψειν = ἀναγράψαι, ἐφάνγρενθειν = ἐφαιροῦνται, βέλλουνθειν = βούλωνται. Also Εἰμούνειος (Αἵμων).

ει

28. Sooner or later ει became everywhere a monophthong, a close ē (ę̄), though the spelling was retained and in certain dialects extended to the secondary ē (**25**). In Corinthian this had taken place at the time of the earliest inscriptions, and, while at Corcyra the spelling was ϐϛ (**25***d*), at Corinth the sound was nearly always denoted by a single sign, though generally differentiated from ε or η, e.g., ΔϝΕνία = Δεινίου, ΠοτΕδάν (rarely with Εϛ or ϐϛ), but ἀνϐθϐκϐ = ἀνέθηκε. From Megara there are a few examples of Ε = ει, as names in -κλΕδας.

a. At a late period the ę̄ progressed still further to an ī, usually with retention of the old spelling ει, which then came to be used also for original ī (**21**), but sometimes with phonetic spelling ι. In some words this late spelling with ι became fixed in our texts, e.g., τίσω, ἔτισα, ἔκτισις, of which the proper spelling, as shown by inscriptions and papyri, is τείσω, ἔτεισα, ἔκτεισις.

b. But before vowels it remained ę̄ for some time after it had become ī elsewhere, and to distinguish it from ει = ī, was often written η, e.g., πολιτήαν, ἱέρηα, etc., especially in the Augustan period.

c. For Elean αι from ει after ρ, see **12***a*.

29. ι from ει in Boeotian. The change in pronunciation which took place everywhere at a late period (**28***a*) occurred very early in Boeotian, and here showed itself in the spelling, which in the fifth century varies between ει, ϝ (**4**.5), and ι, but later is regularly ι, e.g., Τϝσιμένēς = Τεισιμένης, ἐπί = ἐπεί, ἐπιδεί = ἐπειδή (cf. also **16**), ἔχι = ἔχει, κιμένας = κειμένας. For Arg. hῖ = εἶ, see **25***c*.

οι

30. υ from οι in Boeotian. The diphthong οι was retained much longer than αι (**26**) or ει (**29**), appearing as οι, but also, in some of the earliest inscriptions especially of Tanagra, as οε, e.g. Χοερίλος, Ϝηεκαδάμοε. But in the third century it became a monophthong, probably similar to the German *ö*, to denote which, approximately, the υ, with its Attic value of *ü* as a basis, was employed with increasing frequency from about 250 B.C. on, though not uniformly until the end of the century, e.g., Ϝυκία = οἰκία, dat. sg. and nom. pl. -υ = -οι, dat. pl. -υς = -οις. Where οι is followed by a vowel, it is usually retained (in contrast to αι, **26**), as Βοιωτῦς, though Βυωτῶν occurs once.

In some late inscriptions of Lebadea and Chaeronea the spelling ει is also found, indicating the further progress of the sound to ῑ (see **28***a*), e.g., αὐτεῖς = αὐτοῖς.

a. Late Cret. Ποίτιος (no. 120.24) = Πύτιος illustrates the confusion of οι and υ which later prevailed in the κοινή (hence, with still later change in sound to ι, their identity in Modern Greek).

αι, ει, οι before Vowels

31. In the case of αι, ει, οι, also υι, before vowels the omission of ι, consequent upon its consonantal pronunciation with the following vowel, is to be observed in various dialects, though the spelling is anything but constant, and it is impossible to make any general statement as to the conditions of the loss. Thus, as in Attic Ἀθηναία, later Ἀθηνάα, Ἀθηνᾶ, δωρεά beside earlier δωρειά, εὔνοα beside εὔνοια, ὑύς beside υἱός, υἰύς, so, e.g., Ion. ἀτελέη beside ἀτελείη, ποιήσεαν = ποιήσειαν, Lesb. δικάως = δικαίως, εὔνοαν = εὔνοιαν, Thess. Γεννάοι = Γενναίου, Arc. στορπάος = ἀστραπαῖος, El. ἔα beside εἴᾱ = εἴη, μαστράα = *μαστρεία (**12***a*), Cret. ἀγελάοι = ἀγελαῖοι, Delph. φαωτός = *φαιωτός (φαιός). So especially in forms of ποιέω, as Att. ποεῖ,ποέσω (but ποιῶν), Lesb. πόησαι, etc., Boeot. ἐπόεισε, Arc. ποέντω, El. ἐπιποέντων, Coan ναποᾶν beside ναποιάς. Contraction, as in Ἀθηνᾶ, in Lesb. Φώκαι = Φωκαίαι.

a. Owing to the variation in forms like the above, the diphthongal spelling sometimes appears in words where it has no etymological justification, as late ὀγδοίης, ὀγδοιήκοντα, βοιηθέω.

αυ, ευ, ου

32. In αυ, ευ,ου, the υ remained an *u*-sound, not becoming *ü* as it did in Attic when not part of a diphthong. This is shown not only by Ionic αο, εο (**33**), but by occasional varieties of spelling such as Corinth. 'Αχιλλεούς, Corcyr. ἀϝυτάν, Att. ἀϝυτάρ, Ion. ἀϝυτῶ, Cret. ἀμεϝύσασθαι, where ϝ indicates the natural glide before the *u*-sound, and Locr. Ναϝπακτίῶν, Cret. σποϝδδάν, etc.

33. αο, εο from αυ, ευ appear in East Ionic inscriptions (εο also in Amphipolis and Thasos) of the fourth century and later, e.g., αὀτός, ταὀτα, εὀνοια, εὀεργέτης, φεόγειν. This spelling is frequent even in κοινή inscriptions of this region.

a. Cretan inscriptions show several examples of ου beside usual ευ, as early 'Ελτυνιοῦσι, τιτοϝτός, τιτουϝέσθω (from *τιτεύομαι 'impose a fine'), later ἐλούθερος, ἐπιτάδουμα, etc. For El. αυ from ευ after ρ, see **12***a*. Sporadic cases of αυ = ευ elsewhere, as late Delph. ἐλαύθερος, ἱεραύς, βουλαυόντων, Arc. Αὐκλίεια (= Εὐκλέεια ?), Ther. αὐνοίας, αὐεργέταν, Αὐήμερος, Pholeg. ψαυδῆ, late πέταυρον v.l. of πέτευρον (hence *petaurum* in Lucil., etc.).

34. ου became, in most dialects, a monophthong (first *ǭ*, later *ū*), though the spelling ου was generally retained and eventually extended in certain dialects to the secondary *ō*. In Corinthian this had taken place at the time of the earliest inscriptions. See **25***d*.

a. Occasionally words which contain genuine ου are found with the spelling O in early inscriptions when O for secondary ō was usual, e.g., ὀκ = οὐκ, βὀν = βοῦν (or = βῶν? See **37**.1). In forms of οὗτος, which in general have genuine ου (e.g., Cret. τούτῶ etc.), this spelling is so frequent in early Attic, e.g., τὀτο, τὀτὀν (τὀτο also in Thasos; cf. also Orop. ἐντὀθα, i.e. ἐντοῦθη = ἐνταῦθα), as to point to some special cause. Possibly, as has been suggested, there existed beside the usual forms with genuine ου (e.g. τοῦτο from *το-υ-το), a gen. sg. τὀτῶ (τούτου,), formed by doubling of τὀ (τοῦ), which then influenced the other forms.

35. Certain words show a υ diphthong only, or mainly, in Lesbian. So αὔως = Dor. ἀϝώς (Arg. ποτ' ἀϝώ, Lac. ἀβώρ Hesych.), ἀ̓ώς, Hom. ἠώς, Att. ἕως, from *αὐσώς (cf. Lat. *aurōra* from **ausōs-ā*); παραύα = Dor. παρᾶά (implied by εὐπάρᾶος), Ion. παρηή (implied by καλλιπάρηος, παρήιον), Att. παρεά, from *παρ-αυσ-ᾶ (cf. Lat. *auris*); ναῦος = Dor. etc., νᾶ(ϝ)ός (cf. Lac. ναϝῶν),

Hom. νηός, Att. νεώς, probably from *νασϝός (**54***d*); δεύω (also Thess., no. 33.27 and Hom.), from *δεύσω (?); αὐάδης (Sappho) = Att. ἀηδής, from *ἀ-σϝᾱδής. Cf. also Hom. εὔαδε from *ἔσϝαδε, and αὐερύω from *ἀϝϝερύω, *ἀν-ϝερύω.

a. In such forms υ comes from a combination containing υ or ϝ, not from simple intervocalic ϝ, which in Lesbian, as elsewhere, regularly drops out without affecting the preceding vowel. Forms like αὐάτα (Alcaeus, Pindar) = ἀϝάτα (cf. **53**), ε[ὔ]ιδε (Balbilla), etc. (several forms in glosses, presumably from the Lesbian poets; some also in Homer) are poetical only, and represent an artificial doubling or shift in syllabification, perhaps in imitation of cases like the above, coming from a combination. The consonant-doubling in hypocoristic proper names (**89**.5) accounts for the diphthong in Thess. Κλεύας, from *Κλέϝᾱς, Calymn. Κλεύαντος, Cret. Φαῦος, Νεύαντος.

36. In words with regular antevocalic ευ the natural glide between υ and the following vowel is often expressed by ϝ, as Boeot. Βακεύϝαι, Cypr. κατεσκεύϝασε, Lac. Εὐβάλκης (β = ϝ, **51**), Locr. Εὔϝανδρος.

In late inscriptions υ is sometimes omitted, especially in derivatives of σκεῦος, as Att. παρεσκεασμένων, Lesb. ἐπισκεάσαντα, Corcyr. ἐπισκεάζειν, σκεοθήκας, Delph. κατασκεώσηται.

Long Diphthongs

37. 1. The original long diphthongs *āi, āu, ēi, ēu, ōi, ōu*, except when final, were regularly shortened in prehistoric times to *ai, au, ei, eu, oi, ou*, or, in some cases, lost the second element. Hence such by-forms as βοῦς from *βῶυς (cf. Skt. *gāus*), acc. βοῦν, but Arg., Epid., Cret., Syrac. βῶς, βῶν (cf. Lat. *bōs*, Skt. acc. sg. *gām*), Ζεύς from *Ζηύς (cf. Skt. *dyāus*) but acc. Ζῆν (cf. Lat. *diēs*), whence, with transfer to consonant declension, Ζῆνα, Ζηνός, etc., Cret. Δῆνα, Τῆνα (**84**).

2. The Greek long diphthongs may be original when final, but otherwise are of secondary origin. Most of the latter arose by loss of an intervening consonant, as κλᾱίς, κληίς, from *κλᾱϝίς (cf. Lat. *clāvis*), and in the earlier period these were not diphthongs but were pronounced in two syllables. So κληίς, χρηίζω, πολεμήιος, πατρώιος, etc., regularly in Homer, and often in the later Ionic poets. This pronunciation is also indicated by occasional

spellings such as Τήιοι, θωιιήν, ἱερήιια, χρηιίζω, in inscriptions. On the other hand the change of ηι to ει (**39**) or the loss of the ι (**38**) presupposes the diphthongal pronunciation; and where we find, e.g., χρήζω, ἱερῆον, and χρηιζω, ἱερηιον, side by side, the latter must be understood as χρήιζω, ἱερῆιον. But in general it is impossible to determine just when the change from dissyllabic to diphthongal pronunciation took place, and hence it is often uncertain whether we should accent, e.g., κληίς (κλῃΐς) or κλήις (κλῆς), χρηίζω or χρήιζω, οἰκήιος, οἰκηίου or οἰκῆιος, οἰκήιου, and editors of the same texts differ in their practice. We employ the accentuation which goes with the earlier pronunciation, though without the mark of diaeresis, for the early Ionic inscriptions; and likewise in general, simply as a matter of convention, in citing forms of this kind in the grammar.

38. ᾱ, η, ω from ᾱι, ηι, ωι. In Attic the ι ceased to be pronounced in the second century B.C., and the spelling without ι (the iota subscript is a medieval device; in inscriptions ι is written like other letters or omitted entirely) became more and more frequent, and may be found in late inscriptions from all parts of Greece. But in some dialects this dates from an earlier period.

East Ionic has occasional examples of dat. sg. -η = -ηι from the sixth century B.C. on, though -ηι is the usual spelling.

Lesbian has τοῖ Νικιαίοι in a fifth-century inscription (no. 24), the earliest loss of ι in the article. No. 25 (first half fourth century) and no. 26 (324 B.C.) have uniformly dat. sg. -ᾱι, -ωι (3 sg. subj. -ηι in no. 25, -η in no. 26), while no. 27 (319/7) has 3 sg. subj. -η, dat. sg. -ω, but -ᾱι, a difference observed in some other texts (also, though anachronistic, in some texts of the Lesbian poets; see pp. 342 f.). After the fourth century the forms in ·ᾱ, -ω, -η predominate.

Thessalian has from the fifth century dat. sg. τἀφροδίται τᾶ, and ταγᾶ beside ἀταγίαι (in no. 35), and in inscriptions in the Ionic alphabet we find regularly dat. sg. -ᾱ, -ου (=ω, **23**), 3 sg. subj. -ει (= η, **16**).

Cyprian has dat. sg. -ᾱ, -ō, beside -ᾱι, -ōι, but in the Idalium bronze (no. 23) only in the case of the article when followed by ι, as τᾶ ἰ(ν).

a. The loss of ι probably began in the article, which was proclitic.

b. The fluctuation between the historical and the phonetic spelling in late inscriptions introduced confusion in the spelling of forms with original η, ω; hence such spellings as nom. sg. βουλήι, gen. sg. τῶι δάμωι, imv. ἐχέτωι. Such imperative forms in -τωι and -σθωι, where this spelling was favored by the subj. in -ηι, are especially frequent.

39. ει from ηι. The history of ηι differs in some dialects from that of ᾱι, ωι,—especially in Attic, where it became ει (i.e., ε̄) some two centuries before ᾱι, ωι became ᾱ, ω.

In the case of ηι of secondary origin (**37**.2) the spelling ει is frequent in the fourth century and from about 300 B.C. is almost universal, e.g., κλείς from κληίς, λειστής from ληιστής, λειτουργέω from ληιτουργέω.

In inflectional endings ει is also frequent in the fourth century and predominates in the third and second, e.g., dat. sg. βουλεῖ, 3 sg. subj. εἴπει. But here, owing to the analogy of other forms with η of the same system, as βουλῆς, βουλήν, εἴπητε, ηι was never given up and eventually was fully restored, so that the normal spelling in imperial times was ηι or η (**38**).

The spelling ει beside ηι, partly at least due to Attic influence, is also frequent in third- and second-century inscriptions of other dialects, or even earlier as in the Heraclean Tables, where we find 3 sg. subj. νέμει, φέρει, etc. (so usually, but twice -ηι, once -η).

a. The change of ηι to ει is also Euboean, where it was accompanied by a change of ωι to οι. In Eretrian this was effected about 400 B.C. Somewhat later ει occurs beside ηι at Amphipolis, and οι beside ωι at Olynthus. Dat. sg. ει is found also in an inscription from Naples.

Non-Diphthongal Combinations of Vowels (Contraction, Etc.)

40. Owing to the proethnic loss of intervocalic ι and σ, a large number of new vowel combinations arose, and these were subsequently augmented by the dialectal loss of intervocalic ϝ (**53**). An exhaustive treatment of their history in the several dialects would require not merely that each of the numerous combinations should be considered by itself, but that further distinctions should be made according to the character of the consonant which was lost, that of the sound which preceded the combina-

tion, the accent, the number of syllables in the word, etc. See **45**. Only some of the most important facts can be stated here.

α or ᾱ + Vowel

41. 1. α + ε, ᾱ (secondary ᾱ), or η. Att.-Ionic ᾱ, but η in West Greek and Boeotian. Similarly ᾱι or ηι from α + ει, ηι. Examples are forms of verbs in -αω, as Att.-Ion. νικᾶι(αει), νικᾶτε (αε), νικᾶν (αᾱ), etc., but η in West Greek and Boeotian, e.g., Cret., Arg. νικῆν, Lac. ἐνίκᾱ, Rhod. θοινῆται, Meg. φοιτήτω, Corcyr. τιμῆν, Locr. συλᾷν, Delph. συλῆν, Boeot. φυσῆτε (Ar.), etc.

a. For Lesbian, Thessalian, and Arcado-Cyprian direct evidence is lacking but η is probable in view of the η in crasis (**94**.6). Lesb. τίμαι, βόαι (gram.; βόα text of Sappho), Thess. ἐρουτᾶι, probably belong to the -ᾱω type (**159**)?

2. α + ο or ω. When contracted, the result is ω in all dialects. So regularly in forms of verbs in -αω, as Att. τιμῶ, τιμῶμεν, Meg. (Selinus) νικῶ̄μες, νικῶ̄ντι, Locr. συλῶ̄ντα, Boeot. σουλῶντες, Lac. hᾱβῶ̄ντι (subj.), ἐνhᾱβῶ̄hαις (ἡβώσαις from ἡβαώσαις), but also, rarely, uncontracted as Boeot. ἰαόντυς. Cf. also Heracl. τέτρωρον 'group of four boundary-stones' from *τετρα-ορον, παμῶχος (παμωχέω) from *παμα-οχος. αο from αϝο is uncontracted in Boeotian (as in Homer), but in most dialects yields ω, as φῶς from φάος (*φαϝος, cf. Hesych. φαυοφόρος), Boeot. Καλλιφάων, etc., 'Αγλω- from ἀγλαο- (*ἀγλαϝο-), Boeot. 'Αγλαόδωρος, etc. ('Αγλαο- also Thess., Coan, etc.), σῶς, σω-, Σω-, from σάϝος (cf. Cypr. ΣαϝοκλέϝΗς). Boeot. περίσαος, Σαυκράτεις, Σαυγένεις, etc. Arc., Σακρέτης, Σάδαμος, Σακλῆς (beside Σαοκλῆς), Σάανδρος, Boeot. Σακκράτης, etc., are to be read Σᾰ-, this from Σαο-, or parallel to Meg. Θέδωρος, etc. (**42**.5*f*)?

3. ᾱ + ε. Attic-Ionic η, elsewhere ᾱ. Att.-Ion. ἥλιος (Hom. ἠέλιος) from ἀϝέλιος (Cret. gloss ἀβέλιος), ἀέλιος (Pind., etc., Arc.), Dor. ἄλιος, Lesb. ἄλιος.

4. ᾱ + ο or ω. Attic-Ionic εω or ω, elsewhere ᾱ or uncontracted. In Attic-Ionic first ηο, ηω (cf. **8**), often preserved in Homer, whence εω (with shortening of the first vowel, and, in the case of ηο, lengthening of the second; cf. **43**), which may be further contracted to ω (in Ionic mostly after vowels, cf. **45**.2;

in Attic not so restricted, but the conditions are complicated and not wholly clear). In the other dialects the uncontracted forms are most general in Boeotian.

Gen. sg. masc. ᾱ-stems, Ion. -εω, -ω (also -ηο in no. 6), from -ᾱο as in Homer (here Aeolic, beside Ion. -εω) and Boeotian (rare in Thessalian), Arc.-Cypr. -ᾱυ (**22**), Lesb., Thess., West Greek -ᾱ.

Att.-Ion. ἕως (Hom. εἶος, i.e. ἧος) from *ἄϝος (Skt. *yāvat*), Lesb. ἇς, Boeot., West Greek ἇς (late Boeot. also hybrid ἕως).

Att.-Ion. λεώς, νεώς, ἕως (Hom. νηός, ἠώς), ληός (in Eub. Ἀγασιλέϝō) from λᾱϝός (seen in personal names of several dialects), νᾱϝός, ἀϝώς (but see **35**, **54***d*), in most dialects λᾱός, νᾱός, ἀώς but λᾱ-, νᾱ-, in compounds as Λᾱκρίνης, νᾱκόρος νᾱποῖαι, also -λᾱς frequent for -λᾱος, etc., in personal names, as the widespread Ἀρκεσίλας (Cyrene sixth century, etc.) beside the rare Ἀρκεσίλαϝος (on an Apulian vase).

Gen. pl. ᾱ-stems, Ion. -έων, -ῶν (also -ηῶν in no. 6), Att. -ῶν, from -ᾱων (*-*āsōm*, Skt. -*āsām*) as in Homer (Aeolic), Boeotian (but always τᾶν, see **45**.4), Thessalian (τᾶν κοινᾶουν, etc. at Crannon, but otherwise -ᾶν), Lesb. -ᾱν, Arc., West Greek -ᾶν.

Att.-Ion. θεωρός, Lesb. θέᾱρος, West Greek θεᾱρός, beside uncontracted Arc. θεᾱορός, from *θεᾱ-ϝορός (or-hορός, cf. φρουρός from *προ-hορός; both from -hϝορος). Boeot. θιαωρία could be from a parallel form with ω-grade in the second part, but more likely is a hybrid, influenced by Att. θεωρία.

Att. κοινών, ξυνών, Ion. ξυνεών (Hes. ξυνήονας) from *-ᾱϝων, *-ᾱϝονος, ξυνᾶονες Pindar, Arc., West Greek κοινᾶν. So Epid. κυκᾶν = κυκεών.

Att. Ποσειδῶν, Ion. Ποσειδέων, Hom. Ποσειδᾶων (-ᾶωνος), Corinth. ΠοτΕδᾶϝονι, ΠοτΕδᾶνι, ΠοτΕδᾶν, Boeot. Ποτειδᾶονι, Cret., Rhod., Delph. Ποτειδᾶν (-ᾶνος), Lesb. Ποσείδᾱν, Arc. Ποσοιδᾶνος, Lac. Ποhοιδᾶν (-ᾶνι).

Arc. Πᾶονι beside Πᾱνός, Πᾱνί. Here the native Arcadian form was adopted in Attic-Ionic.

a. In Ionic, beside usual εω, there are some examples of εο or ευ (cf. **33**), as θεορός, θευρός (Paros, Thasos), gen. sg. -ευ (Erythrae, etc.).

b. In Ionic some of the older forms with unshortened η, as in Homer, are employed also by later writers, as νηός, etc. So ἠώς in Herodotus and in an inscription of Oropus (gen. sg. ἠῶς).

c. Homer has the non-Ion. λᾱός, which also displaced λεώς in the κοινή and Modern Greek. Similarly νᾱός instead of νεώς in the κοινή and Modern Greek.

d. In Thessalian there are some examples of ō, ου (from ω, **23**), where we expect ᾱ, as gen. pl. προξεννιοῦν, Γομφιτοῦν, θεουρός, Ποτείδουνι, hυλōρέοντος (cf. ὑληωρός, ὑλωρός). But the first four are probably κοινή forms with dialectal coloring (for such hybrids, see **280**), and hυλōρέοντος is from ὑλο- beside ὑλᾱ- (see **167**).

ε + Vowel

42.1. ε + α. Uncontracted εα in most dialects, contracted η in some. Acc. pl. neut. of σ-stems, Arc., Locr., Lac. ϝέτεα, Boeot. ϝέτια, Pamph. ϝέτεια, Ion., Delph. ἔτεα, Cret. μέρεα, Lesb. μέλεα—Heracl. ϝέτη (but δένδρεα), Att., Argol., Rhod. ἔτη, Coan μέρη, θύη, etc., also Ion. θύη (no. 8), σκέλη, etc. beside ἔτεα, etc. Acc. sg. masc. σ-stems, mostly εα, but η in Attic, also Rhod. λειόλη (no. 100, sixth century B.C.), Lac. Θιοκλῆ (sixth century B.C.), Κλεογένῆ, Ion. ἐξώλη (but earlier ἀφανέα, no. 4.11), Troez. ἐπιαλῆ, Delph. ἐνδογενῆ, Ἀγαθοκλῆ, etc. Acc. pl. masc. fem. -εας, but Cyren. τριήρης. Cf. also Coan ηὑτῶν = ἑαυτῶν. Att.-Ion. ἔαρ, gen. ἦρος, but ἦρ in Alcman, Delph. ἠρινός.

Even εα from εϝα, which is uncontracted in Attic, sometimes becomes η in West Greek, as Delph., Rhod., Coan, Cyren. ἐννῆ = ἐννέα, Ther. ἡμίση = ἡμίσεα, Κληγόρας = Κλεαγόρας, Rhod. Ἀγῆναξ = Ἀγεαναξ, Dor. κρῆς (Theocr., etc.) = κρέας, Sicil. (Acrae) φρήτιον = φρεάτιον (cf. φρητί Callim.). Dor. βλῆρ (Alcman) = Att. δέλεαρ (cf. dat. sg. δέλητι Hesych., δελήτιον Sophron).

2. ε + ᾱ. Personal names in -εας, as Τιμέας, Δημέας, usually remain uncontracted in Attic (Ἑρμῆς is the Ionic form) and most dialects, though in late times partly replaced by -ᾶς, as Δημᾶς, Δαμᾶς. But -ῆς regularly in Ionic (from -έης), as Δημῆς, Απελλῆς, and sometimes elsewhere, as Rhod. Ἀριστῆς, Ther. Κυδρῆς, Θαρῆς (archaic). Cf. Rhod. Χαλκῆ from Χαλκέᾱ.

3. ε + ε. Regularly contracted to ē (ει) or η (see **25**), as Att. τρεῖς, Ther. τρῆς, from *τρέ̯ιες (Skt. *trayas*). But uncontracted forms also occur, as Cret. τρέες, δρομέες, Arg. γροφέες, Boeot. ϝικατιϝέτιες. See **45.**5.

4. ε + ει, ηι, or η. Regularly contracted to ει, ηι, η, as φιλεῖ, φιλῆι, φιλῆται. Uncontracted forms, like Locr. δοκέēι, ἀνχōρέēι,

λιποτελέῑ (but read -ε̄ε̄ι by some, as belonging to type -ηω, **159**), Delph. ἀδικέη, ποιέη, Lesb. ἔη, Boeot. ἴει, δοκίει (**9**, **16**), are rare. See **45**.5. But forms like δέηι, δέηται (from εϝη, see **45**.1) are usually uncontracted. Names in -κλέης occur in some dialects, though most have only -κλῆς. See **108**.1*a*.

5. ε + ο. The contraction to secondary ō (ου), as in γένους from *γενεσος,φιλοῦμεν from *φιλέ̯ομεν (but πλέομεν, ἡδέος, etc., see **45**.1), is Attic only. Most dialects have εο or ιο (**9**), as γένεος (-ιος), φιλέομεν (-ίομεν).

In Ionic εο often has the value of one syllable in poetry, and this diphthongal pronunciation came to be represented by ευ (cf. εο = original ευ, **33**). This spelling, though found in our texts of earlier authors (sometimes even in Homer, as μευ, φιλεῦντας), does not appear in Ionic inscriptions until the fourth century B.C. But it occurs also in Rhodes, Cos, Thera, Cyrene, Megara, Delphi, Corcyra, etc., mostly late but an exceptionally early example is Corinth. Θευγένε̄ς of the sixth century B.C.

Also from ε + secondary ō (Att. ου) spelling εο or ευ, Coan κυεῦσα, κυεῦσα, τελεῦσα, παρεῦσα.

a. Boeotian has some examples of ιυ, ιου, beside ιο (both original and from εο), but mostly after dentals, where it was supported by the prevalence of the spelling ιου = υ (**24**). Thus Νιουμείνιος and Νιυμείνιος, νιουμεινίη, Θιουτίμυ, Διουκλεῖς, but once also Βιούτη.

b. Change to εω in Cyren. ἐπαρεώμενοι, παρβεῶντας (with transfer from -αω to -εω type, **161**.2), and (with ι from ε, **9**.8, 9) Lac. ὁμιώμεθα, Heracl. ἐμετρίωμες, μετριώμεναι (before single consonant, vs. ιο in ἀνανγελίοντι, etc.). Cf. also Tarentine pron. gen. sg. (gram.) ἐμίω(ς), τίω(ς) = ἐμεο(ς), τεο(ς).

c. Contraction to ω in some towns of East and West Crete, mostly in open syllables, as ἐπαινῶμεν, εὐχαριστῶμες, ὠνωμένος, etc., but also παρακαλῶντι, διατηρῶντες. Likewise ἐξαιρῶντες in an inscription of Phaselis.

d. Change to ο before ντ or final ν. East Cret. (especially Hierapytna; but some examples also in the west) κοσμόντες, κρατόντες, ἐπιορκόντι, ἐπεστάτον, etc., Arg. διατελόντι, κοινανόντι, ἐμφανιξόντας, δαμιοργόντῶν, ἐπῶλον, (here also probably Heracl. fut. κοψοντι, etc., but disputed; see **141***b*), Delph. θεαρόντῶν, ποιόντων (beside ποιέοντα in the same inscription), Heracl. ποιόντασσι, ἐξεποίον, Mess. ποιόντι, Chian ποιόντος. In these last examples, from ποιέω, the fact that a vowel preceded the original εο is a special factor, and the similar loss of ε is seen in other forms of the same verb, as Delph. ποιῶντι, ποιοῖ, El. ἐνποιῶν, ἐνποιον (beside ἐξαγρέῶν, ἐξαγρέοι in the same inscription), Troez. ποιῶν.

e. Change to ε before ντ in Cyren. ἐκτιμασέντι (3 pl. Dor. fut.), δαμιεργέντων, Λέντιχος, τελεσφορέντες, etc. (thus showing that the old view of τελεσφορέντες as an unthematic form was mistaken).

f. Personal names compounded of θεός show forms in Θε- and Θο-. Though found elsewhere, these are most common in Megarian and nearly always with θε- before a simple consonant, Θο- before two, as Θέδωρος, Θέτιμος, but Θοκρίνης, Θοκλείδας. Cf. also Ion. Θόκλος, Κλόδεινος, ὁρτή = ἑορτή, νοσσιή, late Att. νοσσιά, νοσσίον, etc. for earlier νεοττία, etc.

g. More isolated is Arc. πλός from *πλέος = πλέον (**113**.2).

6. ε + ω or οι. In Attic regularly contracted, as φιλῶ, φιλοῖ, but πλέω, ἡδέων, etc., see **45**.1). In other dialects regularly uncontracted εω, εοι, or ιω, ιοι (**9**), but sometimes ω, οι, mostly after a vowel (see **45**.2). Ion. εἰδέωσιν but ποιῶσιν, ἀνωθεοίη but ποιοῖ, Lesb. ἀνατεθέωσι, Delph. ἐνκαλέοι, εὐδοκέωντι but ποιῶντι, Locr. ἔοντι, προξενέοι. El. ἐξαγρέōν, δοκέοι but ποιōν, ἐνποιοῖ, ποιοῖτο (also ποιέοι), Heracl. ἀδικίων, ἐγϝηληθίωντι, but ποιῶν, ποιῶντι, Cret. ἐνθίωμεν, πōνίοι(φωνέοι), Arg. (early) δαμιιοργοῖ, ἀφικνοῖτο.

η + Vowel

43. In the declension of nouns in -ευς the η of the stem is retained, as in Homer, in the Aeolic dialects, Arcado-Cyprian, and Elean, but shortened in most West Greek dialects and Attic-Ionic; in Attic this is accompanied by lengthening of the second vowel, if ο or α (βασιλέως, βασιλέᾱ). See **111**. This "quantitative metathesis" seen in Attic is in many other words Ionic also (as usually from ηο = ᾱο, **41**.4), e.g., ἵλεως (Herodas—Hdt. ἵλεως or ἵλεος?) from ἵληος (**49**.5), πόλεως (**109**.2), Mil. ἱέρεως (**111**.5), also τέλεως (Herodas, and, borrowed from Ionic, in Coan) = Cret. τέληος, though the usual Ionic form is τέλειος, τέλεος.

Cret., Arc. χρῆος (Hom. χρεῖος), Att. χρέως and χρέος; χρέος in most dialects (for verbal forms, see **162**.13).

Cf. also the subjunctives with η retained in Hom. θήομεν (θείομεν), Boeot. κουρουθείει, etc., but shortened in most dialects, as Ion. θέωμεν (Att. θῶμεν), Cret. ἐνθίωμεν, etc. See **151**.2.

Contraction of ηα to η (but probably through εα, cf. **42**.1) is seen in Eub. 3 pl. εἰρῆται from *εἰρήαται (cf. Hom. βεβλήαται), εἰρέαται (Hdt.), and in βασιλῆ, etc. of Delphian and most Doric dialects (**111**.3).

o + Vowel

44. 1. o + α. When contracted, the result is ω in all dialects (cf. ω from α + o, **41**.2), e.g., Att. ἡδίω, Heracl. μείω from -o(σ)α, Τιμῶναξ, Ἱππῶναξ, etc. in West as well as East Greek dialects, from -o-(ϝ)αναξ (for Rhod. Τιμᾶναξ, see **167**). Cf. also ω in crasis, as Corinth. τὠγαθόν = τὸ ἀγαθόν, etc. (**94**).

a. The older view that o + α gives Dor. ᾱ rests on a false derivation of Dor. πρᾶτος (see **114**.1a).

2. o + ᾱ. Usually uncontracted (Att. οη), but in Ionic regularly ω, in other dialects sometimes ᾱ, e.g., Rhod. βοᾱθέω, Cret. βοᾱθίω, Aetol. βοᾱθοέω, Att. βοηθέω, but Ion. βωθέω, Lesb. βᾱθοέω, Att. βοηδρομιών, but Coan, Rhod. Βᾱδρόμιος, Att. dat. sg. ὀγδόηι, Coan, Rhod. ὀγδᾶι. For Ionic ω from οη, no matter whether η is from ᾱ or original η, cf. also ὀγδῶι (once) = ὀγδόηι, and ὀγδώκοντα from ὀγδοήκοντα (with original η), and Hdt. βῶσαι, νῶσαι, ἀλλογνώσας.

3. o + o. Regularly contracted to secondary ō(ου) or ω (see **25**), as gen. sg. -ου or -ω from -οιο (**106**.1).

4. o + ε. When contracted, the result is the same as from o + o (3), e.g., Att. ἐλάττους (nom. pl., from -o(σ)ες), but Lac. ἐλάσσως, Att. λουτρόν (Hom. λοετρόν), Arg., Heracl. λωτήριον, Cyren. λωσάμενος. So Heracl. πρώγγυος from *προέγγυος. Cf. also the crasis in Att. τοῦτος, Lesb. ὠνίαυτος, etc. (**94**.2). But we also find uncontracted οε, mainly from oϝε, and, before two consonants, sometimes o, e.g., Lesb. ὁμονόεντες, λοεσσάμενος, Μαλόεντι, Arc. Σινόεντι, Locr. Ὀπόεντι and in the same inscription Ὀποντίους, Meg. Σελινόεντι but Σελινόντιοι, Cret. Βολόεντα, Βολοεντίων, later Ὀλόντι, Ὀλοντίοις, all from -o-ϝεντ- (**164**.2). For δαμιοργός, δαμιεργός, etc., see **167**.

45. Notes to **41-44**. Besides the so-called "hyphaeresis" in ε or o from εο (**42**.5*d*, *e*, *f*, *g*), o from οε (**44**.4), and ε from εε as in the widespread gen. sg. -κλέος in proper names, there are also scattered examples of o from oo. So late Cret. βοᾱθός, Att.-Ion. βοηθός (Hdt., Thuc.) beside -θόος (Hom.), as in several dialects βοᾱθέω instead of βοᾱθοέω. Arc. βουσός 'cattle-run' from *βουσόος like μᾱλοσόᾱ, μηλοσόη 'sheep-run' (Hesych.). Here apparently gen. sg. Cyren. λεχός, etc. (**111**.5*a*) from -οος. Some of the

factors which help to account for divergence in the development of the same combination of vowels are the following.

1. A combination which arises by the loss of ϝ, being of later origin than that arising from the loss of ι or σ, may remain uncontracted, or be contracted only later. So Att. πλέομεν, ἡδέος, ἡδέα, ἡδέων, in contrast to φιλοῦμεν, γένους, γένη, γενῶν, Locr. 'Οπόεντι, later 'Οποῦντι.

2. A combination which is otherwise uncontracted may be contracted after a vowel, Att. βασιλέως but ἁλιῶς, Ion. Μεγαβάτεω but Παναμύω (-ω sometimes after consonants also, but not usually), ἀνωθεοίη but ποιοῖ, El. δοκέοι but ποιοῖτο, etc. (see **42**.6).

3. A combination which is otherwise contracted may remain uncontracted in dissyllabic words. Att. πέος, θεός, ζέω, and likewise, though belonging also under 1, Att. νέος and νεώς, λεώς, Dor. νᾱός, λᾱός. Such words may be contracted in compounds, as Att. Θούτιμος, νουμηνία, Dor. νᾱκόρος, Λᾱκρίνης, 'Αρκεσίλᾱς. Cf. also Meg. Θέδωρος, Θοκρίνης (**42**.5*f*).

4. The article, as proclitic, is often the first form to show contraction. Cf. Boet. τᾶν μωσᾶων, Thess. τᾶν κοινᾶουν (Crannon; elsewhere -ᾶν in nouns also), Eub. τῶν δραχμέων.

5. The analogical influence of grammatically related forms in which the vowel, either of stem or ending, is not subject to contraction often counteracts the normal phonetic development. So Cret. τρέες, etc., with -ες after forms like πόδες, Ion. βασιλέος, etc. (not -εως), after ποδός etc., Locr. δοκέῑ, etc., after δοκέομεν etc.

6. A late contraction of ιο to ι is indicated by the frequent spelling ι or ει in Hellenistic times, e.g., in proper names Διονύσις, etc. = -ιος, nom.-acc. sg. neut. ἀργύριν, παιδείν, etc. = -ιον (hence modern παιδί, etc.). So late Lac. κασσηρατόριν beside -τοριον, likewise (for ιο from εο) Σίδαμος = Θεόδαμος, acc. sg. θίν = θεόν, gen. sg. Καλλικράτις, 'Αριστοτέληρ.

Assimilation and Dissimilation of Vowels

46. 1. The assimilation of vowels is comparatively rare in Greek, and not characteristic of any particular dialect. Here may be mentioned 'Ορχομενός from 'Ερχομενός, the regular

native form of the name of both the Boeotian and the Arcadian town, Τροφώνιος from Τρεφώνιος, name of the Boeotian local hero, Chian 'Ερμώνοσσα = -ασσα, Thess. ϝεκέδαμος = Boeot. ϝhεκάδαμος, Delph. Φανατεύς beside Φανοτεύς. Cyren. βάβᾱλος = usual Dor. βέβαλος, Att. βέβηλος, late Cret. θαραπεύσαντες, 'Απταραῖος, etc. For examples of ι and υ, see **20**. For Boeot. τρέπεδδα, see **18**. For Ποσοιδάν, 'Απόλλων, ὀβολός, in which assimilation is a possible but not necessary assumption, see **49**.1, 3.

2. Prehistoric dissimilation of ϝευ- to ϝει- in εἶπον, ἔϝειπον (cf. Cret. ϝεῖπαι) from *εϝευπον (= Skt. *avocam*) and probably (though disputed) in ἀ(ϝ)είδω. Dissimilation of -αια to -εια is generally assumed for Mess. αὐλεία = αὐλαία, Heracl. προτερεία = Att. προτεραία (ἡμέρα), Att. 'Ρήνεια beside 'Ρηναιεύς, Thess. Μελίτεια beside Μελιταιεύς, Arc. Αὐκλίεια (if = *Εὐκλέεια). But possibly these are cases of suffix-interchange rather than phonetic change.

Epenthetic Vowels

47. Lesb. γέλαιμι, etc. quoted by grammarians, are of doubtful authenticity. (3 sg. φαῖσι, Sappho, may be due to 3 pl. φαῖσι, **77**.3). For epenthesis in the case of original νι, ρι, λι, see **74***a*, *b*.

Anaptyctic Vowels

48. ἕβδομος and ἕβδεμος (**114**.7) from *ἕβδμο-, *ἕπτμο-. Other examples are of only exceptional occurrence, as Att. 'Ερεμῆς = 'Ερμῆς, El. Σαλαμῑνᾱ = Σαλμώνη, Thess. 'Ασκαλαπιός = 'Ασκλαπιός, Delph. Τολοφώνιος = Τολφώνιος. The widely attested πέλεθρον = πλέθρον (Cret., Delph., Thess., etc., as in Homer) is perhaps an inherited by-form.

Vowel-Gradation

49. In the system of inherited vowel-gradation (or "ablaut," to use the widely adopted German term) the dialects generally agree in the grade shown by corresponding forms, e.g., λείπω, λέλοιπα, ἔλιπον, in all dialects alike. But there are some examples of dialectal differences, of which the following may be mentioned.[2]

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[2] Some cases where the variation is quite possibly not inherited, but which fall into the same system, are included for convenience.

1. Series, ει, οι, ι (λείπω, λέλοιπα, ἔλιπον). Cret. δίκνυμι (προδίκνυτι) = Att. δείκνυμι (cf. δίκη, etc.). Ion. δέκνυμι is perhaps due to a blend of δεικ- and δικ-. Lesb. ὀείγω (*ὀϝειγ-) = Att. οἴγω (*ὀϝιγ-). ἤνεικα and ἤνικα in various dialects (**144***a*). Ποσειδῶν, Ποτειδάν, etc. (**41**.4) with ει (Ποτιδάν very rare), but usually ι in derivatives, as Att. Ποσίδειος, Ion. Ποσιδήιος, Carpath. Ποτίδαιον (but the famous Potidaea was Ποτείδαια), also οι (assimilation?) in Arc. Ποσοιδᾶν, Lac. Ποhοιδᾶν, Ποhοίδαια, and Π]οτοιδᾶνι of uncertain dialect (Schwyzer 642).

2. Series ερ, ορ, αρ or ρα (δέρκομαι, δέδορκα, ἔδρακον). τέσσερες, τέτορες, τέτταρες, etc. (**114**.4). Ion. (Hdt.), Lesb., Cret., Mess., Epid., Coan, Cyren., El. ἔρσην, but Ion. (Miletus, Thasos) ἄρσην (also in the κοινή and hence in late Arcadian, Theran), Lac. ἄρσης, Att. ἄρρην, Arc. ἀρρέντερος, etc. (**80**). θέρσος = θάρσος in Aeolic (gram.; Lesb. θέρσεισ' in Theocritus), and in proper names most frequently in Lesbian, Thessalian, Boeotian, and Arcadian, as Lesb. Θέρσιππος, Thess. Θερσίτας, Θέρσουν, Boeot. Θερσάνδριχος, Arc. Θερσίας, etc. κρέτος = κράτος in Lesbian (poet.), and in proper names also frequent in Arcado-Cyprian, as Τιμοκρέτης, Σωκρέτης, etc. Ion. κρέσσων (in κρείσσων, κρείττων, the ει is not original), but Cret. κάρτων (cf. καρτερός, κρατερός), Cret. τράπω = τρέπω, as sometimes in Herodotus, Cret., Meg. τράφω = τρέφω, as in Pindar, etc., Delph. ἀποστράψαι = ἀποστρέψαι. East Ionic ἄγερσις 'assembly' (ἀγείρω, ἀγορά), West Ion. ἄγαρρις (Naples), Arc. πανάγορσις (see **5**) = πανήγυρις (with obscure υ). Beside usual γράφω, etc., also (like -τροφος beside τρέφω, τράφω) Mel. γρόπhōν, γρόφων 'carving,' Arg., Mycen., Epid., Sicyon., Cyren., El. γροφεύς, in Argolis also γροφά, γροφίς, γροφεύω, ἀγγροφά, ἐγγροφά, σύγγροφος (the last also Delph.), Heracl. ἀνεπίγροφος, Cret. ἀντίγροφον, ἔγγροφος. Here probably Delph. σταρέστω, from aor. of στέρομαι (rather than pres. with α from ε).

a. The weak grade varies between αρ and ρα, as in Hom. κράτος and κάρτος, κρατερός and καρτερός, etc. So Cret. κάρτος, καρταῖπος, καρτερός, κάρτων, likewise σταρτός = στρατός, Arc., Cypr., Boeot., Corcyr., El. δαρχμά, Cret. δαρκνά = δραχμή, Epid. φάρχμα, φάρξις = φράγμα, *φράξις, Boeot. πέτρατος (Hom. τέτρατος) = τέταρτος, Lesb. ἀμβρ[ό]την (**5**) = ἁμαρτεῖν. This variation is in part due to transposition, and clearly so in Cretan, which has αρ uniformly, as it also has πορτί = προτί. See **70**.1.

3. Series ελ, ολ, αλ or λα (στέλλω, στόλος, ἐστάλην), Arc. δέλλω = βάλλω (cf. βέλος, etc.). West Greek and Arc. ὀδελός, Boeot. ὀβελός (rarely early Attic), Thess. ὀβελλός (**89**.4) = ὀβολός (assimilation ?). West Greek δείλομαι, δήλομαι, Boeot. βείλομαι, Thess. βέλλομαι, all from a grade in ελ, = βούλομαι (see **75**). Cypr. δάλτος = δέλτος (but this is a Semitic loanword). Coan ἔτελον, Lesb. ἔταλον 'yearling' (cf. Lat. *vitulus*). Cret., Lac., Mess., Corinth., Pamph. Ἀπέλλων, Cypr. Ἀπείλōν (cf. **74***b*) = Att.-Ion., Delph., Locr., Cyren., Ἀπόλλων (also Lac., Corinth. beside Ἀπέλλων), Thess. Ἄπλουν (with weak grade πλ). Coan, Calymn. Δολφοί = Δελφοί (cf. δολφός = δελφύς Hesych.). Epid., Cret. καταλοβεύς 'support' = *καταλαβεύς. Cret. ἀβλοπής (Hesych.), ἀβλοπία = ἀβλαβής, etc.

4. Series εν (εμ), ον (ομ), α or αν (αμ) (τείνω from *τενμω, τόνος, τατός), Ion., Dor. τάμνω = Att. τέμνω (εμ from ἔτεμον). For ϝίκατι = εἴκοσι, etc., see **116***a*. For participles with ατ beside εντ and οντ, as ἔασσα, ἴατα = οὖσα, and ἔντες = ὄντες, see **163**.8.

5. Series η, ω, α (ῥήγνυμι, ἔρρωγα, ἐρράγην), ἵληος (Lac. hίλεϝος), whence Att.-Ion. ἵλεως, Cret. ἵλεος, but Arc. ἵλαος like Hom. ἵλαος, Ion. γλάσσα = γλῶσσα. For Heracl. ἐρρηγεῖα = ἐρρωγυῖα, Dor. ἕωκα = εἴκα, see **146**.3.

Consonants

ϝ

50. In Attic-Ionic the ϝ was lost at a very early period. In East Ionic there is no trace of it even in the earliest inscriptions; it is very rare in Central and West Ionic; and in Attic the only evidence of its existence is its occasional use to express the glide sound before υ, as ἀϝυτάρ (**32**). In Thera, too, it is absent from the earliest inscriptions; likewise at Rhodes, Cos, etc., though here early material is scanty. In Lesbian it was already on the wane in the time of Alcaeus and Sappho, and is not found in inscriptions, of which, however, none of any extent is earlier than the fourth century.

But in most dialects it is of frequent occurrence initially, where it survives till the fourth century, and in some much later (especially as β; see **51**). Between vowels it occurs in the earliest inscriptions of many dialects, after consonants in several, and before consonants in a very few.

a. In some cases the disappearance of ϝ from inscriptions is due to κοινή influence rather than to an organic loss of the sound within the dialect. So evidently in Laconian, as shown not only by its reappearance in the spelling β (**51**), but by its survival in some words in Tsakonian, the modern representative of Laconian, e.g., βάννε (*vanne*) 'lamb' (ϝαρν-).

b. Even where there is no reason to doubt the actual loss of the sound, the spelling, as is natural in such cases, only gradually adapted itself to the pronunciation, and often there is an interval of considerable length in which the older spelling with ϝ and the later spelling without ϝ occur promiscuously, even in the same inscription. In the Heraclean Tables the presence or omission of initial ϝ is constant for certain words, e.g., always ϝ in ϝέξ, ϝίκατι and derivatives, also ϝέτος, ϝίδιος, ἐγϝηληθίωντι, but οἶκος, ἐργάζομαι, hέκαστος, ἴσος and hίσος, etc.

51. β for ϝ. ϝ is represented by β, which we must understand in its later value of a spirant (Eng. *v*), in numerous glosses and in the later inscriptions of several dialects. So frequently in Laconian from the fourth century B.C. to the second century A.D., e.g. βίδεοι, βίδυοι, title of officials (ϝιδ-), Βωρθέα, Βωρσέα beside ϝωρθέα (cf. nos. 75-78) = Ὀρθία, προβειπάhας = προϝειπάσας, διαβέτης = διαϝέτης, ὠβά from *ὠϝά (cf. Hesych. ὤας· τὰς κώμας, ὠγή· κώμη, and οὐαί· φυλαί), etc.; and in Cretan, e.g. Βόρθιος, Βολόεντα, βέρδηι, βεκάτεροι, διαβειπάμενος, ὑπόβοικοι, etc. Cf. also Arg. Βορθαγόρας, Πυρβαλίων = older Πυρϝαλίων, Corcyr. ὄρβος = earlier ὄρϝος, El. βοικίαρ = ϝοικίας (no. 66, in the stereotyped phrase γᾶρ καὶ βοικίαρ, otherwise ϝ lost). For initial βρ = ϝρ, see **55**.

a. Conversely, ϝ is used in place of β in ἀμοιϝά = ἀμοιβά of an early Corinthian inscription. The name of the Cretan town ϝάξος was sometimes represented by Ὄαξος, as Lat. *Nerva* by Νέροα. Cf. κοάξ of the quacking of frogs. ϝ is also represented by υ in Cret. ὑέργων once = ϝέργων, as conversely ϝ for υ (**52***c*). In the lexicographers ϝ is represented by β, or from graphic confusion by γ (likeness of Γ and ϝ), and other letters.

b. Pamphylian has ϝ in some words (ϝέτια, etc.), but in others a sign И (e.g. Иοικυπολίς = *οἰκοπολίς), which is used also for β (e.g., ἐφιιεИῶται), and for υ in the αυ, ευ diphthongs (e.g., ἀИταῖσι) and the glide (e.g., ΣελύИιυς). A similar sign occurs in the Cretan towns of Eleutherna and Vaxus with the value of ϝ, and at Selinus and Melos for β. It presumably represented a fricative pronunciation like that of English *v* and so is best transcribed as *v* (*w* in German publications). Also once φίκατι = ϝίκατι.

52. ϝ initially before a vowel. Examples are numerous in inscriptions of most dialects, e.g., ϝέτος (cf. Lat. *vetus*), ϝοῖκος

(cf. Lat. *vīcus*), ϝίκατι (cf. Lat. *vīgintī*), ϝάναξ, ϝαρήν, ϝαστός, ϝέπος, ϝειπ-, ϝέργον, ϝέρρω, ϝίδιος, ϝίσος, ϝοῖνος, and many others, especially in proper names.

a. In several dialects which otherwise preserve ϝ it is lost before ο and ω (but not before οι), as in Homer, e.g., in Gortynian forms of ὠνή, ὠθέω, etc., without ϝ beside ϝίκατι, ϝέκαστος, ϝοικεύς, etc. (ϝόν, ϝῶν by analogy of ϝά, ϝίν, etc.). But the precise dialectal scope of this phenomenon is not yet determined, and ϝο is by no means unknown, e.g., Arc. ϝōφλēκόσι (no. 17, fifth century; in no. 18, fourth century, ὀφλέν beside ϝαστόν, ϝέκαστον, etc.), ϝορθασία, Cret. Βόρθιος, Lac. Βωρθέα, etc. (see **51**).

b. Initial σϝ yields *h*ϝ, occasionally written ϝ*h* (cf. Eng. *which*) but usually simply ϝ, which, however, was pronounced as *h*ϝ (or a voiceless ϝ), as shown by the fact that after the loss of ϝ such words have the spiritus asper. Thus Pamph. ϝ*h*έ = ἕ (cf. Cypr. ϝοι, etc.), Boeot. ϝ*h*εκα-δάμοε, Thess. ϝεκέ-δαμος, Cret., Locr. Delph., El., Arc. ϝέκαστος, later ἕκαστος, Arg. ϝ*h*εδιέστας = ἰδιώτης (cf. Arg. *h*ίδιος = ἴδιος). In some dialects this ϝ was lost earlier than ϝ in general, e.g., in Boeotian, where ἕξ (from ϝέξ, i.e., ϝ*h*έξ, from **sweks*) and ἕκαστος are frequent in inscriptions which otherwise have initial ϝ, as ϝικαστῆ κὴ ἕκτη (no. 43.8).

c. The unique ϝ*h*ιός = υἱός (no. 97) represents a dissyllabic pronunciation tion of the word, with ϝ*h* = *h*ϝ as usual (above) and ϝ for consonantal *u*, as in Arg. ϝακίνθια = Ὑακίνθια (no. 85.17) and Cret. ϝακίνθιος name of a month.

d. There are also some words with initial ϝ and ʻ in their later forms for which there is no trace of an initial *s* in cognates (a hypothetical initial "laryngeal" is now assumed by some), e.g., Att. ἵστωρ, ἱστορία (cf. Boeot. ϝίστωρ, from ϝιδ-, Lat. *vid-*), ἕννυμι, εἷμα (cf. Cret. ϝῆμα, Lat. *ves-tis*), ἕσπερος (cf. Locr. ϝεσπάριος, Lat. *vesper*), ἑκών (cf. Locr. ϝεϙόντας, Skt. *vac-*), ἁλίσκομαι (cf. Thess. ϝαλίσσκēται, Goth. *wilwan*).

53. Intervocalic ϝ. This was lost sooner than initial ϝ, hence is found in fewer dialects, and in most of these only in the earliest inscriptions. Often we find forms with and without ϝ from the same period or the same inscription, showing that it was either weakly sounded or wholly lost in pronunciation and retained only in the spelling. This inconstancy is much greater than in the case of initial ϝ. The spelling with ϝ often persists in proper names, and sometimes in certain conventional or solemn expressions, longer than elsewhere.

Examples are most frequent in Cyprian, where it appears almost uniformly except in some later inscriptions, e.g., αἰϝεί, οἴϝος, ῥόϝος, δοϝέναι, βασιλέϝος, etc. (but always παῖς, παιδός, with loss of ϝ). Eub. Ἀγασιλέϝō with ϝ in the proper name

beside ἐποίε̄σεν (no. 9). Thess. Δάϝō̄ν, but otherwise lost, as in ἔσō̄σε (no. 35). Boeot. Πτōιε̄ϝι, ἐποίϝε̄σε, χαρίϝετταν, Καρυκε̄ϝίō, γαϝεργείσει, also late διϝύκισις, τραγαϝυδία, τραγαϝυδός, κωμαϝυδός, etc. (these last probably archaistic). Phoc. κλέϝος, αἰϝεί, Delph. Λαϝόσοϝος, Ach. Ἀρκεσίλαϝος. Locr. καταιϝεί (also ἐπίϝοικος, μεταϝοικέοι, ϝεϝαδε̄κότα, but see *a*) beside παῖς, Ὀπόεντι, δαμιοργούς. El. [πο]ιϝέοι once (also ἀποϝε̄λέοι, but see *a*), but usually ποιέοι, even in the same inscription, βασιλᾶες, etc. Lac. hιλε̄́ϝōι, ναϝō̄ν, Γαιαϝόχō (cf. Cypr., Pamph. ϝέχω, Lat. *vehō*), ἀϝάταται (cf. Lesb. αὐάτα, El. ἀνάατορ, elsewhere contracted as in Att.-Ion. ἄ̄τη, Cret. ἄτα, ἄπατος, etc.), late ὠβά (**51**). Arg. Διϝός, ὄϝινς, ποιϝε̄́ματα, ἐϝεργάσατο. Corinth. ΠοτΕδάϝō̄νι beside ΠοτΕδᾶνι, Αἴϝας, Λαϝοπτόλεμος, etc. Corcyr. ρhoϝαῖσι, στονόϝεσαν, etc. There are no examples of intervocalic ϝ in even the earliest Cretan (cf. αἰεί, ναός, ϝοικέος, etc.) except for the gloss ἀβέλιος (Cret. in Hesych.) and in compounds or augmented forms (*a*); nor in Arcadian (cf. ἐποίε̄ς, ἴλαος, Παδόεσσα vs. init. ϝ, ρϝ, ϝρ), except ἄ]ϝεθλα(?) in an archaic inscription.

a. Even where intervocalic ϝ is regularly lost, it may appear in compounds or in augmented or reduplicated forms, owing to the influence of the simplex or of the forms without augment or reduplication, where ϝ has survived as initial, e.g., Cret. προϝειπάτō, ἔραδε, and late διαβειπάμενος. Hence such forms are not necessarily evidence of the survival of true intervocalic ϝ.

b. ϝ is often used to indicate the natural glide before or after υ. So before or after the υ of diphthongs, as already noted (**32**, **36**), and Chalcid. δύϝο, Eretr., Aetol. δύϝε, Sicyon. Σεϙυϝόνιιος, Pamphyl. Σελύνιιυς.

54. Postconsonantal ϝ. The combinations νϝ, ρϝ, λϝ, and (secondary) σϝ are preserved in the earliest inscriptions of some dialects. The loss of ϝ was accompanied by lengthening of the preceding vowel in East Ionic, Central Ionic (in part; see *a*), Doric of Argolis, Crete, Thera, Cos, Rhodes and colonies, while in other dialects, as in Attic, the vowel was not affected.

Corinth. Ξένϝō̄ν, Corcyr. πρόξενϝος, El. Ξενϝάρεορ	Ion. ξεῖνος, Cret. πρόξηνος, Cyren. Φιλόξηνος, Rhod. Ξην-, Ξειν-	Att., etc. ξένος, πρόξενος

*ἔνϝατος	Ion. εἴνατος, Arg., Cyren., Cret. ἤνατος	ἔνατος
*ἑνϝεκα, *μόνϝος	Ion. εἵνεκα, μοῦνος	ἕνεκα, μόνος
Arc., Corinth. κόρϝα	Ion. κούρη, Cret. κώρα	κόρα (κόρη)
Corcyr. ὄρϝος, Arc. εὐθυορϝία	Ion. οὖρος, Arg., Cret. ὦρος, Ther. οὖρος	ὅρος
Arc. κάταρϝος	Ion. ἀρή	ἀρά
Boeot. καλϝός	Ion. κᾱλός	καλός
*ὅλϝος	Ion. οὖλος	ὅλος
Boeot., Arc., Cret., Sicyon. ϝίσϝος	Ion. ἶσος	ἴσος
Arc. δέρϝα	Ion. δειρή	δέρα (δέρη)
*ὀδϝός	Ion. οὐδός, Cyren. ὠδός	ὀδός

a. To the lengthening in East Ionic there are possibly some local exceptions, but, in general, forms like ξένος, and especially πρόξενος, are due to Attic influence. Similarly in Rhodian, etc., where ξεῖνος has survived only in proper names, and in late Cretan where πρόξενος is far more common than πρόξηνος. In Central Ionic the lengthening is attested for Paros and Thasos, but it is uncertain how far west this extended. From many of the islands, both Ionic and Doric, decisive material is lacking.

b. Lesb. ξέννος, ἔννεκα, in grammarians and late inscriptions (ἔννεκα also codd. Alcaeus, Theocr.), are probably hyper-Aeolic, due to the frequency of νν from νι̯, σν, etc. (**74**, **76**, **77**.1). Cf. also ἰσσοθέοισι in an inscription of A.D. 2-14. For Thess. προξεννιοῦν see **19**.3.

c. In Arcadian there is fluctuation in the same inscription, e.g., no. 18 κάταρϝος but ξένος, no. 20 δέρϝα, εὐθυορϝία, but ὄριον, ὤρισαν, δίωρος (this last with ω by composition lengthening, **167***a*).

d. In Cretan the ϝ of σϝ survives longer than that of νϝ, etc. So in the Law-Code ϝισϝόμοιρον beside κσε̄νίō and καλō̃ς. This is a secondary σϝ (ϝίσϝος probably from *ϝιτσϝος cognate with εἶδος 'form'). The development of original σϝ, somewhat similar to that of σλ, etc. (**76**), is seen in Lesb. ναῦος, Dor. νᾱ(ϝ)ός, Ion. νηός, probably from *νασϝός, also ἰός 'arrow' from *ισϝός (cf. Skt. *iṣu-* 'arrow').

e. Different from ὄρϝος, etc., is Corinth. Πύρϝος (cf. Argol. Πυρϝίας, Πυρϝαλίōν), probably for *Πύρρϝος (from *Πυρσϝος with assimilation of ρσ before ϝ), whence the Πύρρος of most dialects.

f. Preservation of ϝ after a stop is rare. There are a few examples of δϝ in archaic inscriptions, as Corinth. ΔϝΕνίᾱ = Δεινίου (cf. the indirect evidence of Hom. ἔδδεισεν, etc.), Aetol. Χελιδϝόν (IG IX².i.86.1). But τϝ was changed in prehistoric times, becoming σσ or ττ (see **81**). Likewise κϝ (IE *k̂w*), becoming ππ, as in ἵππος (Skt. *açvas*).

55. ϝ before consonants. Corresponding to Att. ῥήτρα, ἐρρήθην,

etc. (from ϝρη- beside ϝερ- in ἐρέω, cf. Lat. *verbum*), we have El. ϝράτρα (**15**), Cypr. ϝρέτα (**70**.3) with its denominative ϝρετάω (ἐϝρετάσατυ, also spelled εὐϝρετάσατυ, indicating an anticipation of the ϝ. Cf. *a* and **35**. So also κενευϝόν from κενεϝόν), Arg. ϝεϝρεμένα, ἀϝρέτευε, later ἀρήτευε 'was spokesman, presided,' Arc. ϝρῆσις. El. ἀϝλανέος 'wholly' (cf. Hesych. ἀλανέως· ὁλοσχερῶς, also ἀλλανής· ἀσφαλής and ἀλανές· ἀληθές), is from ἀ-ϝλα-, and related to ἀελλής (ἀ-ϝελ-), ἀολλής (ἀ-ϝαλ- with Aeolic ο, cf. **5**), ἅλής, Dor., Delph. ἅλία 'assembly,' Ion. (Hdt.) ἁλίη (also from ἀϝαλ-, with Ion. ᾱ from αϝα as in ἄτη, ἀνᾱλίσκω), Cleon. ϝρέξαντα (= Att. ῥέξαντα, ἔρξαντα, cf. Cret. ϝέρκσαι, etc.).

ϝρ appears as βρ, indicating a pronunciation *vr*, in Lesbian words quoted by grammarians and in our texts of the Lesbian poets (βρήτωρ, βρόδον, etc.), though this has become simply ρ at the time of our earliest inscriptions. Cf. also Boeot. Βρανίδας beside ϝάρνων.

In most dialects ϝ was lost before the time of our earliest inscriptions, and we find, as in Attic, ῥ, medial ρρ or ρ. See *a*.

a. In the case of medial ϝρ, the ϝ unites with the preceding vowel to form a diphthong in Lesb. εὐράγη, αὔρηκτος (Herodian) from *ἐ-ϝράγη, *α-ϝρηκτος (Att. ἐρράγη, ἄρρηκτος), Hom. ταλαύρινος, καλαῦροψ, ἀπούρας, from *ταλά-ϝρινος, etc. But generally the syllabification of the simplex (or form without augment or reduplication) was retained (i.e., ϝρ with the following vowel), and later this ϝρ became ρρ or sometimes ρ, e.g., Arg. ϝεϝρέμένα, ἀϝρέτευε, later ἀρήτευε. In Attic and most dialects augmented and reduplicated forms have ρρ, as Att. ἐρρήθην (εἴρηκα is formed after the analogy of forms like εἴληφα, **76**), ἐρράγην, ἔρρωγα, Heracl. ἔρρηγα, while compounds also usually have ρρ but sometimes ρ under the continued influence of the simplex, as Att. ἀναρρηθείς but also ἀναρηθείς, Delph. hēμιρρήνιον (from *ἡμί-ϝρην, like ἡμί-ονος, cf. Hom. πολύ-ρρην). Cf. ρρ and ρ from σρ, **76**. For medial ϝλ, cf. El. ἀϝλανέōς (above), but diphthongization in αὔλαξ (from *ἀϝλακ- beside *ἀϝολκ-, *ἀϝλοκ- in Hom. ὤλξ, Att. ἄλοξ), Dor. αὔληρα (Epich.; ἄβληρα Hesych.).

b. The much discussed Arg. ἀϝρέτευε, ἀρήτευε is best taken as from a compound of ἀν- = ἀνα- (perhaps first in an agent noun *αν-ϝρέτας) with assimilation of νϝ and further simplification, as in Arc. συϝοικία = συνοικία (see **96**.5). Cf. also Hom. αὐερύω from *αϝϝερύω, *αν-ϝερύω. The view that α stands for the augment (no present forms occur) cannot be made plausible by reference to the cases of αυ = ευ, which are all only sporadic spellings and none of them Argive (**33**α), whereas in this

word the α is constant (examples, including the abbreviations ἀρ, α, very numerous) vs. the regular ἐ in ἐϝεργάσατο, etc.

Consonantal ι (i̯)

56. Original consonantal ι (IE *y* with the value of *y* in Eng. *yet*; for Greek we use the symbol i̯) almost wholly disappeared from Greek in prehistoric times, giving ʽ or, rarely, ζ initially, as in ὅς (Skt. *yas*), ἧπαρ (Lat. *iecur*), ζυγόν (Skt. *yugam*), etc., yielding various results in combinations with a preceding consonant (**74**, **81**, **82**, **84**), and being dropped between vowels, as in τρεῖς from *τρέι̯ες (Skt. *trayas*), etc. But between ι and a following vowel, as in ἵππιος, it always existed as a natural glide in pronunciation, and in a few dialects this is expressed in the spelling. So, by the repetition of ι, in Pamphylian, as διιά, hιιαροῖσι, etc., frequently in early Argive as Πολιιάδι, Σικελίιας, θιιοῖν, δαμιιοργοῖ, and occasionally elsewhere, as Ion. (Priene) Διιοφάνης, Sicyon. ΣεϘυϝόνιιος. Cf. also Ion. Τήιιοι, etc. (**37**.2), Arg. ʼΑθαναίιας, Καρνείιας, ʼΕράτυιιος. In Cyprian a special character, which we transcribe *j*, is generally employed, though not uniformly, as in the Idalium bronze (no. 23) regularly before α, but not before ε or ο, e.g. ἰjατε̄ραν but ἰερε̄ϝίjαν, ϝέπιjα but θιόν.

The Spiritus Asper. Psilosis

57. The spiritus asper generally represents an IE initial *s* (**59**) or *y* (**56**), but in some words is of secondary, and sometimes obscure, origin, e.g., ἵππος (cf. Lat. *equus*; ἵππος regularly as the second part of compounds, Ἄλκιππος, Ἄντιππος, etc., rarely Ἄνθιππος), ἡμεῖς, ἁμές (cf. Skt. *asmān*) with ʽ after the analogy of ὑμεῖς (with ʽ from *y*). The sound was denoted by Η (earlier Ⲏ) until the introduction of the Ionic η = η, after which it was generally left undesignated.[3] But see **4**.7.

[3] In quoting forms from inscriptions, wherever the sign for the spiritus asper appears in the original it is transcribed *h*, to be distinguished from ʽ, which is supplied as a purely diacritical sign, like accent marks, and the employment of which is, in many special cases, of doubtful propriety. That is, the evidence is often insufficient to determine whether the omission of the sign of the asper is merely graphic, in which case we should transcribe the form with ʽ, or due to an actual loss of the sound, in which case we should transcribe with ʼ. As a working rule we employ the lenis

Psilosis, or the loss of the spiritus asper, is characteristic of East Ionic (whence the sign was left free for use as η; see **4**.6), Lesbian, Elean, Cyprian, and Cretan.

a. Psilosis is shown, not only by the absence of Η = *h*, but by the presence of phrases and compounds in which a preceding stop is not changed to the aspirate, e.g., East Ion. ἀπ' ἑκάστου, ἀπ' οὗ, κατάπερ, El. κατισταίε̄, Cret. κατιστάμεν But psilosis is no bar to the retention of aspirated stops in phrases and compounds which were formed prior to the loss of the asper. For they would be affected, if at all, only by the analogical influence of the simplex, as Cret. κατιστάμεν by ἱστάμεν. Hence East. Ion. κάθοδος, El. ποθελόμενος, etc. Cf. Mod. Grk. καθίσταμαι (of the written puristic language), ἀφοῦ, etc., in spite of the loss of the spiritus asper.

b. The denial, by some, of Cretan psilosis is unwarranted, certainly for Central Cretan. In the early inscriptions the letter Θ, Η is used only for a vowel, never also = *h* as was the case at Rhodes, Thera, and Melos. Examples of aspiration, as χἰρήνα, ἀφ' ἄς are late and may be due to external influence, which is evident in other matters. The late inscriptions of Hierapytna and Drerus (as nos. 119, 120) are generally edited with supplied (οἱ, ὅτι, etc.).

c. Even in Central and West Ionic, where Θ, Θ for the spiritus asper is frequent in archaic inscriptions, it ceased to be so used at an early period. So in no. 7 (Andros) only once (*h*ελέσθō) vs. 26 cases of omission in no. 8 (Ceos) not at all, in no. 14 (Oropus) only once Η = *h*ε vs. over 30 cases of omission. Even the archaic Βύβων inscription at Olympia (Ditt. Syll. 1071), which the combined evidence of forms and script shows to be based on a West-Ionic dialect (cf. also Eub. names Βύβα, Βύσαλκος), has psilosis, and in the case of τε̄̀τέρε̄ι with the attendant crasis it is impossible to attribute this to an Elean engraver.

58. Even in those dialects which generally preserve the spiritus asper, and which, in distinction from those with psilosis, we may call the *h*-dialects, there are many irregularities, partly in special words, where by-forms evidently existed, partly due to the weak pronunciation of the sound in general (cf. the variations in Latin spelling).

a. In several dialects the forms of the article, ὁ, ἁ etc., appear regularly or frequently without *h*, showing that in these proclitic forms it was either wholly lost or more weakly sounded than elsewhere. So in Locrian (nos. 57-59) always ὀ, never ho (cf. also κ' ὀ), also ὅδε, fem. twice ἀ, once *h*α; in Delphian (no. 52) ὀ as article (A 30, 38, C 19), but demonstrative *h*ο (B 53); Thess. κοἰ = καὶ οἰ; ὀ likewise in some early inscriptions of

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in quoting forms without *h* from inscriptions which have the character or are of a period when it was certainly in common use.

Boeotia, Pamphylia, Syracuse, Metapontum, and Sybaris. Cf. also Boeot. ὅς = ὥς (no. 38.5) and Delph. ἄς (no. 52 A 28) beside usual *h*ō̃, *h*όστις, etc.

b. Other forms which regularly have the spiritus asper, but for which by-forms with the lenis are to be recognized, are: ἡμέρα, but even in Attic inscriptions frequently ἐμέρα, and Argol., Lac., Mess., Ther. ἀμέρα, Delph., Locr. ἀμάρα. ἱερός (hιερός, hιαρός, in numerous dialects), but with lenis in Rhodian and Argolic, as Rhod. ἐπ' ἱερέως, Arg. ἰαρομνάμονες (nos. 81, 82, with *h*ο, etc.), Epid. ἰαρομμνάμονες (no. 89, with hομονάοις, etc.), Aegin. ἰαρέος (beside hοῖκος = ὁ οἶκος, χō = καὶ ὁ). So ἐπ' ἰαρεῦς in the Megarian inscription no. 99, in contrast to hιαρόν at Selinus, is probably due to the Epidaurian engraver. ἡμεῖς (see **57**), in Doric dialects ἁμές (Lac. ποθ' ἁμέ, Heracl. hαμές), but also ἀμές (Coan μετ' ἀμῶν, etc.), Att. ἕστηκα, but also Thess. ἐπεστάκοντα, Mess. κατεσταμένοι.

c. Conversely, several words which regularly have the lenis show secondary forms with the asper in various dialects. Thus ἔτος (from ϝέτος), but Heracl. πεντα-hετηρίδα (beside ϝέτος), Aetol. Hτέων = hετέων, Epid. πενθ' ἔτη, and frequently καθ' ἔτος,, etc., in the κοινή (cf. Mod. Grk. ἐφέτος). ἴσος (from ϝίσϝος), but Heracl. hίσος beside ἴσος, and ἐφ' ἴσης in the κοινή. Locr. ἔντε (cf. ἔστε), but Delph. hέντε. Heracl. hοκτώ, hοκτακάτιοι, *h*εννέα, Delph. Ther. hένατος, all after ἑπτά. Ther. hικάδι = εἰκάδι. ἄκρος, but Corcyr. καθ' ἄκρον, Heracl. hακροσκιρίας. Boeot. Hιράνα, late Cret. χἰρήνα vs. usual ἰράνα, εἰρήνα. Epid. ἐγκαθιδών with θ from present καθοράω. Delph., Locr. ἐφιορκέω, occurring also in κοινή inscriptions, with φ by anticipation of the asper in ὅρκος, like φρουρός from *προ-hορός (or blend of ἐπιορκέω and *ἐφορκέω?). In Att. ὅρος (hόρος very frequent) the asper is probably secondary vs. Corcyr. ὄρϝος (so, not hόρϝος; see IG IX.ii.695), Heracl. ὅρος, Arg. ὅροι (no. 85.26), ὧρος. In Delph. ἐφακείσθων, Arg. ἀφακεσάσθō vs. Att. ἄκος, ἀκέομαι the asper is, by a probable etymology, original. So also in Arg. hίδιος (from **swidios*; cf. Arg. ϝhεδιέστας = ἰδιώτης), Thess. καθ' ἰδδίαν (similar forms in late inscriptions of several dialects, even Attic) vs. usual ϝίδιος, ἴδιος. In Thess. ἀνγρέω (ἐφανγρένθειν) = Lesb. ἀγρέω, etc. (**162**.2) the asper, as well as the ν, is probably due to a blend with some other word.

d. Besides such special cases as have been noted above, there are in some dialects irregularities which seem to be due to confusion in spelling consequent upon the asper being weakly sounded or on the verge of disappearance. This is especially noticeable in Arcadian and Locrian, to some extent in Heraclean and Argolic.—In Arcadian the early no. 16 has no *h*, and no. 17 only once (and this unetymological if Hέσκλαρος = *Εκκληρος), but ἱεροῖ, ὀσέοι, ἴλαον. The somewhat later no. 18 has *h* uniformly in *h*ιερά, hιερέν, etc., *h*εβδόμαι, hέκοτον, hίκοντα, παρhεταξαμένος, but ἔμισυ three times without *h* vs. once hέμισυ, ὑστέρας, ὅτι, ἄν = ἅν = ἃ ἄν, and conversely hάν = ἄν.—The early Locrian inscriptions nos. 57-59 have usually hότι, hόστις, hοίτινες, hόπō, hόπōς, (but in no. 59 ὅιτινι beside hότι, hόστις), hυπό, Hυποκναμίδιος, (but in no. 59 ὑπαπροσθίδιος),

hόρκον, horkōμότας, but πεντορκίαν, hιαρός, ἰαρός (both in no. 58), hεκατόν (no. 57) but κἑκατόν (no. 59); further without *h* (beside ἀ, ὅδε, ἁμάρα, for which see above, *a*, *b*) ἥμισον (no. 59), ὑδρία (vs. hυπό), ἱστίαι, κατιϙόμενον; unetymological *h* in hάγεν, ἐφάγεσθαι (vs. ὀπάγōν), Hοποντίōν vs. usual 'Οποντίους, etc.—The Heraclean Tables have more examples of *h* than any other single inscription, and most of them correct. But (besides the cases mentioned above, *c*) unetymological *h* in hοισόντι, *h*άρνησις.—Argolic has *h* regularly in ho, ha, hāι, hī, hοιζ(=οἷς), hόπαι, hόπυι, hίδιος, hἕμισα, hέπεσθαι (all these in no. 85), etc., but also (besides ἰαρομνάμονες, above, *b*) ἱκέτας (no. 80), ἄτερον (no. 89, four times beside words with *h*), ἕλοιεν beside *h*ἑλōμες (no. 85), and conversely unetymological *h* in hἑ = ἢ 'or' and Hαισκλαπιεῖ.

σ. Loss of Intervocalic σ

59. Original initial *s* became the spiritus asper in proethnic Greek, as in ἕδος (Lat. *sedeō*, Skt. *sad-*), ἕπομαι (Lat. *sequor*, Skt. *sac-*), etc. At the same time intervocalic *s* was changed in the same way and then lost, as in γένεος (Skt. *janasas*, Lat. *generis*), etc. Nevertheless there are many Greek words with intervocalic σ, either retained by analogy as in the aorist, or of secondary origin as σ from τ (**61**).

This Greek intervocalic σ was subjected to a similar process, namely, became *h* and was later lost, in Laconian, Argolic, Elean, and Cyprian.

1. Laconian. Early ἐποίēhε, νικάhας, ἐνhēβōhαις, Ποhοιδᾶνι, Λύhιππον, 'Ελευhύνια, etc.; later Παhιφᾶι, προβειπάhας, πᾶhιν, νικάας, 'Οναιτέλης ('Ονασι-), Πειικλείδα (Πεισι-), βαιλέος (βασιλέος), etc. Cf. also **97**.5*a*. In Aristophanes' Lysistrata occur similar forms with omission of σ (μῶα, πᾶα, etc.), also γερωχία representing γερωhία, which, though not as yet quotable, is the correct native form for which the Attic writers substitute γερουσία or γεροντία (Xen.). This was a characteristic of Laconian speech from the earliest known period, and is faithfully represented in the spelling of most of the early inscriptions. But it was felt as a provincialism and ignored in the spelling of some of the early and the majority of the later inscriptions.

2. Argolic. Mycen. Φραhιαρίδας, Arg. ἐποίϝēhε, 'Αρκεhίλας, etc. Later, mostly in Arg. inscriptions of the third century B.C., numerous examples of total loss (sometimes with σ- forms in

the same inscription), e.g., θηαυρός (= θησαυρός), χρῆις (= χρῆσις), ἔμπαις (= ἔμπασις), ἐμέτρηε (= -ησε), στεφανῶαι (=-ῶσαι), etc. But several early Arg. inscriptions (as nos. 81, 83, 84, 85, 86) show only σ-forms, as θεσαυρός, etc., and so many of the later ones.

a. The explanation of the fluctuation is the same as that given for Laconian. See above, 1 and **275**. Significant of this is the contemporaneous appearance of Κνόσιος and Κνοhίαν in different drafts of the same document (see no. 85 with note).

On present evidence this change of intervocalic σ seems to belong only to Argos and the vicinity, in contrast to the towns of the Acte, where we find only σ from the earliest times (ποιϝέσανς Methana, sixth century B.C.). The only apparent exceptions, Νικαhαρίστα and Κτεhίλας in dedications found at Epidaurus, may be names of Argives, like the Ἀρκεhίλας Ἀργεῖος of the same source (IG IV².i.137, 138, 140).

3. Elean. In no. 65 (middle of fourth century) ἀδεαλτώhαιε, φυγαδεύαντι (aor. subj.), beside δαμοσιῶμεν, δαμοσιοία. In no. 66 ποιήασσαι (ποιήσασθαι), ποιήαται (aor. subj.), beside ἀναθέσιορ, etc. In all the earlier inscriptions intervocalic σ is unchanged.

4. Cyprian. φρονέōι (φρονέωσι), ποεχόμενον (ποσ-εχόμενον), also in sentence combination (cf. **97***a*), as κὰ ἀ(ν)τί (κὰς ἀντί), τᾶ ὑχἔρōν (τᾶς ὑχήρων). But generally σ is written in the inscriptions. Several glosses in Hesychius show loss of intervocalic (and also initial) σ.

a. In Arcadian the unique πόεστι (no. 22.12) for πόσεστι is probably a special case of dissimilatory loss of the first σ.

Rhotacism

60. Rhotacism, or change of σ to ρ, is found in Elean, late Laconian, and Eretrian, rarely elsewhere.

1. Elean. Final ς appears uniformly as ρ in the later inscriptions, nos. 65, 66, e.g. τιρ, αἵματορ, ὅπωρ, πόλιορ. Most of the earlier inscriptions show -ς and -ρ side by side without any apparent system. Rhotacism of intervocalic σ is unknown (cf. **59**.3).

a. In the earlier inscriptions ρ is relatively most frequent in forms of the article and the indefinite or the relative pronoun, e.g., τοίρ, τιρ, ὅρ, and possibly the rhotacism began in such enclitic and proclitic forms. But even here there is great fluctuation in the spelling.

2. Laconian. Rhotacism of final ς is seen in very late inscriptions, e.g., νικάαρ, βουαγόρ, etc. (nos. 75-78), confirmed by numerous glosses, and in the spurious Timotheus decree.

3. Eretrian. Rhotacism of intervocalic σ is frequent in inscriptions of Eretria and Oropus, e.g., Eretr. ἔχουριν, θύωριν, ἐπιδημέωριν, συνελευθερώραντι, παιρίν, σίτηριν, 'Αρτεμίρια, Orop. δημορίων. But there are many exceptions, and the use of ρ is gradually given up under Attic influence. Although Plato, Cratylus 434 C, remarks that the Eretrians say σκληρότηρ for σκληρότης, there is no inscriptional example of ρ for final ς except once ὅπωρ ἄν, for which see **97***a*.

4. Rhotacism of σ before a voiced consonant is seen in Eretr. Μίργος = Μίσγος, late Cretan (Gortyn) κόρμοι = κόσμοι, Thess. Θεορδότειος, Lac. Θιοκορμίδας. In most dialects σ in this position was pronounced as a voiced sound (*z*), and in late times often indicated by ζ, as ψήφιζμα.

Change of τ to σ

61. τ is changed to σ very frequently before ι, and sometimes before υ. The more precise conditions are uncertain, and the change is in part independent of dialectal variation, τ being retained in some words in all dialects, e.g., ἀντί, and in some words becoming σ in all dialects, e.g., most words like βάσις (Skt. *ga-ti-s*), στάσις, etc.

But in a considerable class of words there is a distinct dialectal distribution of the τ- and σ-forms, the retention of τ being a notable characteristic of the West Greek dialects, in which Boeotian, Thessalian, and Pamphylian also share.

1. Verb forms with the endings -τι, -ντι, as δίδωτι, φέροντι = δίδωσι, φέρουσι (Arc. φέρονσι, Lesb. φέροισι). Examples are plentiful in all the West Greek dialects and Boeotian (-τι, -νθι), and for Thessalian and Pamphylian (in which no 3 sg. μι-forms are yet quotable) the third plural forms are attested. See **138**.2, 4.

2. The numerals for 20 and the hundreds, (ϝ)ίκατι = εἴκοσι, -κάτιοι = -κόσιοι (Arc. -κάσιοι). See **116**, **117**.2.

3. Some nouns and adjectives in -τις, -τιος, etc. Att.-Ion. -σις,

etc. Boeot. Εὔτρητις (shown by Εὐτρειτιδεῖες and Εὐτρῑτίφαντος; see no. 38.5), the native name of the town vs. Εὔτρησις in Homer. Delph., Coan ἐνιαύτιος = ἐνιαύσιος. Arg. ῥύτιον (no. 86.41; cf. Troez. ῥυτιάζω), Boeot. πλατίος, lit. Dor. (Epich.), Epid. πλατίον = πλησίος, πλησίον. Ἀρταμίτιος, Ἀφροδίτιος in many West Greek dialects. Rhod., Thess. ἐναράτιον = ἐνηρόσιον.

4. Corinth. ΠοτΕδᾶϝōνι, ΠοτΕδᾶνι Ποτειδᾶν with similar τ-forms in Cretan, Rhodian, Coan, Delphian, Boeotian, and Thessalian, also Ποτοιδᾶνι of uncertain dialect (Schwyzer 642), all = Hom. Ποσειδάων, Ion. Ποσειδέων, Att. Ποσειδῶν, Lesb. Ποσείδᾱν, Arc. Ποσοιδᾶν (**49**.1). Lac. Ποϝοιδᾶν (cf. also Ποϝοίδαια) is plainly from the pre-Doric form represented by Arc. Ποσοιδᾶν. So perhaps from another pre-Doric σ-form the Ποσειδᾶν occurring in Argolic (Argos, no. 86.15; later at Mycenae, Calauria, Epidaurus) and in later inscriptions of various dialects, as Arcadian (no. 22.57), Cretan, Rhodian, etc. But one suspects that in some of the late occurrences it may be merely a hybrid, influenced by the familiar Ποσειδῶν, as conversely Thess. Ποτειδοῦνι with native τ but -ουνι from Att. -ῶνι.

a. The distribution of West Greek προτί, ποτί vs. Att.-Ion., Lesb. πρός, Arc.-Cypr. πός is like that in 1-4 above, except that Homer has πρότι, πότι beside πρός. But here there are no forms in -σι, and it is a question whether the -ς of πρός, πός comes from -σι by elision and apocope or is a different ending, original -ς.

5. Lit. Dor. τύ, Boeot. τού = Att.-Ion., Lesb. σύ. Cret. ἥμιτυς (in ἡμιτυέκτō; cf. also Epid. hēμίτεια) = Att.-Ion., Arc. ἥμισυς, Lesb. αἵμισυς, with suffix -τυ- beside -τϝο- in ἥμισσον, etc. (**81**).

β, δ, γ

62. In general β, δ, γ remained simple mediae, but in some dialects there are indications of their pronunciation as spirants, which eventually prevailed even in Attic (cf. Mod. Grk. β = Eng. *v*, δ = Eng. *th* in *then*, γ guttural spirant). Such are:

1. The use of β for ϝ in later Laconian, etc. **51**.

2. The occasional representation of δ by ζ, as in three of the very earliest Elean inscriptions, e.g., ζέ, ζέκα, ζίκαια, ζίφυιον, ζαμιοργία, ϝειζός, also early Rhod. τόζ' = τόδε (no. 100), early Arg. ϝισζείē (for σζ see **89**.1) = εἰδείη, and Phlias. ζέκα =

δέκα (SEG 11.275).—Cret. ρ from ρδ (**86**.6). Cret. ἀντρήιον (= usual ἀνδρήιον) with τ indicating retention of stop after a nasal (as in Mod. Grk. ἄντρας pronounced *andras*), perhaps Cret. σποϝδδάν (**89**.4).

3. The occasional omission of γ or substitution of ι, as in Boeot. ἰώ, ἰών (Ar., Corinna) = ἐγώ, Pamph. μηειάλαν, μηειάλῑτι, etc. (μεγάλος), Arc. ἐπιθιιάνῑ (ἐπιθιγγάνῃ) ,Mess., Arc. Φιάλεια beside Φιγάλεια, and ὀλίος (ὀλίγος) in late inscriptions of various places. The occasional representation of γ by ζ in Cyprian, as ζᾶ (γᾶ), ἀζαθός (ἀγαθός).

φ, θ, χ

63. In general, φ, θ, χ remained true aspirated stops, and in the earliest type of the alphabet, which had a sign for θ but none for φ or χ, these two were represented by π*h* and κ*h*, as at Thera, or, where a sign for *h* was not in use, simply by π and κ, as in the Gortyn Law Code (e.g., κρόνος = χρόνος, πυλά = φυλή). Spellings like γέγραπφα, δεδόκχθαι are mostly late, an exceptionally early example being Delph. λεκχοῖ (no. 52 D 13; dat. sg. of λεχώ).

But the pronunciation as spirants (Eng. *f*, *th* in *thin*, Germ. *ch*), which eventually prevailed even in Attic, existed at a much earlier period in some dialects. Such a pronunciation of θ is certainly presupposed by Lac. σ = θ (**64**), probably by El. σσ = σθ (**85**.2), late Cret. θθ = σσ (ϝέτεθθι), Thess. φεῶν, φύοντες (**68**.5), and possibly by some other spellings which, however, may be variously interpreted.

64. Laconian σ = θ. The use of σ by Aristophanes in the Lysistrata to indicate the sound of the Laconian θ (and there is no good reason to doubt that this belongs to the original text) shows that it had become a spirant which would strike the Athenian ear as σ, even if not yet fully identical with it. The Laconians themselves retained the spelling θ in all the earlier inscriptions, but ἀνέσηκε (ἀνέθηκε) and σιῶ (θεοῦ) occur in a fourth century inscription, and in very late inscriptions ἀνέσηκε, Βωρσέα (ϝορθία), κασσηρατόριν beside καθθηρατόριον, etc.

Interchange of Voiceless and Voiced Stops and Aspirates

65. Dissimilation and assimilation of aspirates, or transposi-

tion of the aspiration. The dissimilation seen in τίθημι from *θίθημι, τρέχω from *θρέχω (cf. θρέξομαι), etc., belongs to the proethnic period. But there are some examples of later, dialectal assimilation. So Cret. θιθέμενος = τιθέμενος, θύκα (i.e., θύχα) = τύχη, West Ion. (Cumae) θυφλός = τυφλός, Arc. (also early Att. inscr.) φαρθένος = παρθένος, Thess. Φερσεφόνα = Περσεφόνη, Boeot. φεφύλαχσο = πεφύλαξο, Lac., Epid., Thess. θεθμός, Locr. θέθμιον = τεθμός, τέθμιον, Att. θεσμός, θέσμιον (**164**.4), Att. (inscr.) ἐνθαῦθα = usual Att. ἐνταῦθα. Ion. ἐνθαῦτα is the more original form (from ἔνθα), whence Att. ἐνταῦθα through transposition of the aspiration and influence of ταῦτα. Cf. also Eub. ἐντοῦθα like τοῦτα (**124**), El. ἐνταῦτα, Argol. ἐντάδε = ἐνθάδε, influenced by ταῦτα, τάδε (but cf. also **66**). Regular dissimilation in Arc. μεσακόθεν vs. Att. πανταχόθεν, etc., and in Arc. ἐσκεθῆν, Lesb. ὑποσκέθην vs. Hom. σχεθέειν, etc. For transposition cf. also Ion. ἄχαντος = ἄκανθος, Cret. καυχός = χαλκός, Thess. Πετθαλός from Φετταλός (**68**.2).

66. There are scattered examples of variation between stop and aspirate and between voiceless and voiced stops, especially before a nasal. Locr. τέκνα = τέχνη, Cret. τνατός, τετνακός = θνητός, τεθνηκός (also ἄντρōπος, Pamph. ἄτρōπος), Heracl. διακνόντων beside διαγνόντων, Eretr. ἀποδείγνυσθαι, Ther. ἐνδειγνύμενος to δείκνυμι, Aetol. ἀχνηκότας beside ἀγνηκώς (ἀγνέω = ἄγω). Ion. πρῆχμα = πρῆγμα, μέλιχμα = μείλιγμα, Epid. φάρχμα = φράγμα, πάρδειχμα = παράδειγμα, Arg. ῥηχμός = ῥηγμός (-σμα, -σμος). Cf. τέχνη from *τέκσνᾱ. (So perhaps Delph., Locr., Arg. ἐχθός from *ἐχτός, this from *ἐκσ-τός. Cf. early Att. ἔδοχσε, etc.)

In Pamphylian ντ became regularly νδ (influenced by languages of Asia Minor in which the change of *nt* to *nd* is widely attested), with ν not written (**69**.2), as πέδε = πέντε, ἐξάγōδι = ἐξάγωντι. Cret. ἀβλοπία, καταβλάπεθαι = ἀβλαβία, etc., Mess. κεκλεβώς (κλέπτω), Arg. γεγράβανται = γεγράφαται, are examples of analogical interchange in roots ending in a labial, owing to common forms in ψ. So also Coan στέπτω = στέφω. Locr. φρίν = πρίν and Arc., Cret., Pamph. Πύτιος = Πύθιος, are obscure.

El. πάσκω = πάσχω is probably due to the influence of other verbs in -σκω (but possibly like στ = σθ, cf. **85**.1). For Att.-Ion.

δέχομαι other dialects (and Ionic in part) have the original δέκομαι (cf. Att. δωροδόκος), οὐδείς, μηδείς are replaced by οὐθείς, μηθείς, with θ from δ + the spiritus asper of εἷς, in later Attic and elsewhere.

a. Very late inscriptions show numerous examples of confusion, not confined to any special conditions, as ἀδελπός = ἀδελφός, φρεσβύτερος = πρεσβύτερος, Lesb. ὑπάρκοισαν = ὑπάρχουσαν, Delph. βρυτανεῖον (also Cretan), βρυτανεύω = πρυτανεῖον, etc., and Βαλλάντιον = Παλλάντιον. Some such forms as these last, reflecting occasional colloquial pronunciation, presumably underlie the too sweeping statement of Plutarch (Mor. 292E) that the Delphians used β in place of π.

Interchange of π and πτ

67. Of the Homeric by-forms of πόλις and πόλεμος, πτόλις is found also in Cyprian, and in Thess. οἱ ττολίαρχοι, ἀρχιττολιαρχέντος (ττ from πτ, **86**.2) and Arc. Πτόλις (place name), Cret. Πτολίοικος; πτόλεμος is found in Cyprian (gloss) and in proper names like the Maced. Πτολεμαῖος and others from various places.

Interchange of Labials, Dentals, and Gutturals

68. 1. Those sounds of the parent speech which are called labiovelars and are here designated as *k*^{w}, *g*^{w}, *g*^{w}*h*, appear in Greek regularly as (1) labials before the back vowels α, ο, ω and before consonants, (2) dentals before the front vowels ι, ε, η, (3) gutturals before and after υ. Thus ποῦ, πόθεν (Lat. *quod*, cf. Osc. *pod*), ὁποῖος, but τίς (Lat. *quis*), τε (Lat. *que*), Cret. ὀτεῖος,—πεμπάς πέμπτος, but πέντε (Lat. *quinque*),—λύκος (Eng. *wolf*), γυνή (Eng. *queen*) beside Boeot. βανά. But before ι usually β, φ, e.g. βίος (Lat. *vīvus*), with δ only in Heracl. ἐνδεδιωκότα = ἐμβεβιωκότα. Many exceptions are due to leveling between related forms, e.g., βέλος after βάλλω, etc. Instead of πρέσβυς, with analogical β, several dialects have forms with γ, which is regular before υ, e.g., Cret. πρεῖγυς, Boeot. πρισγεῖες, etc. (see **86**.3). Examples of the normal relation are Arc. δέλλω = βάλλω, West Greek δήλομαι, δείλομαι (**75**) = βούλομαι, West Greek and Arc. ὀδελός = ὀβολός (but if from the rare early Att. ὀβελός, β is analogical, as in ὀβελίσκος. Boeot. ὀβελός, Thess. ὀβελλός may belong under 2, below), Dor. βλῆρ = δέλεαρ.

2. But it is a notable characteristic of the Aeolic dialects that they very frequently show a labial even before a front vowel, where the dental is regular elsewhere. Thus Lesb., Thess. πέμπε = πέντε. Lesb. πέσσυρες (Hesych., cf. Hom. πίσυρες), Boeot. πέτταρες, πέτρατος, πετραμείννιον, Thess. πετροετηρίς = τέτταρες, etc. Thess. πεῖσαι, ἀππεισάτου, Boeot. ποταποπισάτω = τεῖσαι, etc., Lesb. πήλυι (Sappho), Boeot. Πειλε-στροτίδας to τῆλε. Thess. βέλλομαι, Boeot. βείλομαι = West Greek δήλομαι, δείλομαι. Lesb. Βέλφοι (gloss), Boeot. Βελφοί = Δελφοί, Thess. Βέλφαιον = *Δέλφαιον. Boeot. βέφυρα = Cret. δέφυρα, Att. γέφυρα (for γ see **88**), Lesb. φήρ (gloss), Thess. πεφειράκοντες = θήρ, τεθηρακότες (though this is a case of original *ĝhw* not *gʷh*). Boeot. Φετταλός, whence Thess. Πετθαλός with transposition of the aspiration (**65**) = Att. Θετταλός, Ion. Θεσσαλός. Yet some words always have the dental, e.g., τε, τις, τιμά, the reason for this being obscure.

a. An apparently similar case is Lesb. σπέλλω = στέλλω (fut. κασπολέω Sappho 42 Diehl; Hesych. κασπέλη· στορνύει, σπελλάμεναι· στελλάμεναι, σπολεῖσα· σταλεῖσα), with Thess. σπόλος 'stake.' But στέλλω is almost certainly from a root **stel-* with original dental (seen also in Lesb. στάλλα), and we have to do with two parallel roots στελ- and σπελ-.

b. Cypr. πείσει = τείσει is in striking agreement with the Aeolic forms quoted above. But if it is the result of the same phonetic change (and not with π by analogy of ποινά, etc.), and so to be reckoned as an Aeolic element in Arcado-Cyprian, it is quite isolated in this development in contrast to that seen in Arc. ἀπυτεισάτω, δέλλω, Cypr. Τεῖλεφάνō and in Arc. σις, Cypr. σίς, etc. (below, 3).

3. In Arcado-Cyprian there is evidence of a sibilant pronunciation before a front vowel. Cypr. σις = τις (no. 23), σί = τί (Hesych.). Arc. ὄζις = ὅτις (no. 16), and in no. 17 (written with a special letter, **4**.4) σις = τις, εἴσε = εἴτε, ὀσέοι = ὅτεῳ. Further, τζετρακάτιαι = τετρακάτιαι in no. 70, due to the Arcadian engraver. Cf. also the gloss ζέλλω (Hesych.) beside inscriptional δέλλω = βάλλω, and ζέρεθρον (Strabo) = δέρεθρον, βάραθρον.

a. The σ occurs also for an original dental in ἀπυσεδομένος = ἀπδεδομένος. But this is probably a special case of dissimilation like that in Ἀρκασίδης = Ἀρκαδίδης. Otherwise the dentals appear without change in the same inscription, e.g., δέ, τότε, etc. The

sibilant development is definitely linked with labiovelar origin, and this goes well with the preservation of the old labiovelar voiceless stop in the pre-Arcado-Cyprian of Cretan script (p. 8, footnote). The fact that in Arcadian the sibilant appears only in early inscriptions is like the case of El. ζ = δ only in the earliest inscriptions, then replaced by the usual (see **275**).

4. There are some pronominal forms with κ in place of the usual π or τ. Thus Ion. κῶς = πῶς, κότερος, etc. (in texts of Ionic authors; in inscriptions only once ὀκοῖα, otherwise π), Thess. κίς, διὲ κί, πὸκ κί = τίς, etc.

a. Thess., Cypr. δαύχνα in συνδαυχναφόροι, Δαυχναφόριος (cf. δαυχμός in Nicand., Hesych.) is from *δαυκσνᾱ (cf. **66**) belonging with δαῦκος, δαῦκον, a plant much like the δάφνη (cf. δαῦκον δαφνοειδές, Theophr.). The form δαύχνα then served as the equivalent of the similar though unrelated δάφνη.

5. A change of θ to φ, that is, doubtless, of spirant *th* to *f*, is seen in φεῶν, φύοντες = θεῶν, θύοντες, of an inscription found at Dodona.

Nasals and Liquids

69. Nasal before consonant. The nasal was always assimilated to the character of the following consonant, but was less distinctly sounded than in the intervocalic position. With this are connected the following facts.

1. The letter ν is freely used for the guttural and the labial nasal, as well as for the dental, e.g., Ὀλύνπιος, ἀνφί, λανχάνω.

2. The nasal is omitted in the spelling, occasionally in all dialects, and regularly in Cyprian and Pamphylian, as Cypr. ἀτί = ἀντί, Pamph. πέδε = πέντε.

3. Complete assimilation to a following stop, though not regular in any dialect, sometimes occurred in careless pronunciation, as shown by occasional, and mostly late, spellings, e.g., Att. ξυββάλλεσθαι, Boeot. Ὀλυππίχην (late κοινή inscription), Delph. Ἄθαββος, σύββολον, λαββάνοντες. From Crete, where in general consonant assimilation is most extensive (**86**), there are several examples, as ποππάν = πομπάν, ἀφφάνω = ἀμφάνω, and the assimilated form was usual in the name of the town Lappa, whose coins show Λαππαίων. In some cases the dissimilative influence of a preceding or following nasal was probably a factor, e.g., Delph.

ἀνεκκλήτως = ἀνεγκλήτως, ἐπάνακκον (papyr.) = ἐπάναγκον, Locr. ἔκκλημα = ἔγκλημα, ἀνακκάζηι = ἀναγκάζῃ, Thess. ἐξξανακάδεν = ἐξαναγκάζειν.

4. A special case is Boeot. ἔππασις (uniformly so spelled) = ἔμπασις. This is from *ἔμ-ππᾱσις as also Boeot. ἀππασάμενος (Corinna) from *ἀν-ππᾱ-. So also Boeot. τὰ ππάματα. See **162**.12.

a. Assimilation of a nasal to the character of the preceding stop is perhaps to be seen in Coan Ἀρίσταιχνος = Ἀρίσταιχμος, and, Cret. δαρκνά = δαρχμά, δραχμή. Cf. Mod. Grk. Πάτνος from Πάτμος, λαχνός from λαχμός.

70. Transposition of a liquid, or loss by dissimilation.

1. Transposition within the same syllable. Cret. πορτί = προτί, Ἀφορδίτα = Ἀφροδίτη, also κάρτος, σταρτός, etc., for which see **49**.2*a*. Pamph. περτ', Ἀφορδίσιιυς, Πρείιας = Περγαίας, Ther. Καρτι-, Σταρτο-.

2. Transposition between different syllables. Heracl. τράφος, Amorg. τράφη = τάφρος, τάφρη, Syrac. δρίφος = δίφρος (Hesych.).

3. Loss by dissimilation. Cypr. ϝρέτα = ῥήτρα, El. ϝράτρα, Epid. ῥόπτον = ῥόπτρον, φατρία or φάτρα in various dialects = φρατρία, Hom. φρήτρη, conversely φρήταρχος at Naples.

71. Cretan υ from λ. In Cretan the λ was a deep guttural *l* closely resembling *u* (cf. French *autre* from Lat. *alter*, etc.), and the spelling υ is fairly common. So ἀδευπιαί = ἀδελφεαί (once in Law-Code beside usual ἀδελπιός, etc.), ϝευμένας = ϝελμένας, καυχός = καλχός, αὐφίτων = ἀλφίτων, ἐπευθών, πορτῆυθον = ἐπελθών, προσῆλθον (further examples in Hesychius).

a. Cret., Epid. μαίτυρες (hence nom. Cret. μαίτυρς, μαῖτυς) = μάρτυρες, with Sicil. μαιτυρήσηι (SEG 4.31, with p. 141) are apparently to be explained as due to dissimilation of the two ρ's with palatalization of the first.

b. A palatalized λ is indicated by the spelling λε, which is frequent in Cos, and occurs also in Melos, Thasos, and Cnidus. Thus Coan ξύλεα, ξύλεων=ξύλα, ξύλων, κοτύλεαι. = κοτύλαι, Παμφύλεων beside Πάμφυλοι. Φιλεωνίδας, etc., Thas. Φιλεωνίδεος, Mel. Φίλεων, etc.

c. The change of λ to ρ before a consonant, regular in popular Mod. Grk. (ἀδερφός = ἀδελφός, etc.) appears in occasional forms from the second century A.D. on, e.g., Delph. Δερφοί, Att. ἀδερφοί.

72. ντ, νθ from λτ, λθ. Several examples occur in West Greek and Arcadian. Φίντων (Φίλτων) or Φιντίας in many West Greek

dialects and Arcadian. Arg. Μίντων (Μίλτων), κέντο (κέλτο) in Alcman, φίντατος (φίλτατος) in Epicharmus, βέντιστος (βέλτιστος) in Theocritus. Cyren. τένται from *τέλται = τέλεται = ἔσεται. ἐνθεῖν (ἐλθεῖν) is most widespread, occurring in Doric writers and in Corcyrean, Cyrenaean, Arcadian, late Delphian, late Cretan. Meg. ἐνπίδες = ἐλπίδες stands alone.

Double Liquids and Nasals in Lesbian and Thessalian

73. The combinations discussed in **74-76**, also **77.1**, **79**, have in part a common history, since they all become double liquids and nasals in Lesbian and Thessalian, but in other dialects a single liquid or nasal accompanied by lengthening of the preceding vowel.

a. This doubling is observed regularly only in Lesbian and Thessalian, and is one of the most distinctive Aeolic characteristics, one that is familiar in Lesbian poetry and in some Homeric forms (ἄμμε, ἔμμεν, etc.). But there are scattered examples elsewhere, which are relics of an Aeolic element. Thus from the once Aeolic Chian region (cf. **184**) Πελινναῖον, Ἄργεννον, Φαννόθεμις, Lac. Φάβεννος, Φαβέννα, Arc. (Orchomenos) ὀφέλλω (vs. ὀφήλω Tegea), ἔκριννα; Ther. ἐλλύτα = Boeot. εἰλύτα 'a kind of cake' (from εἰλύω 'roll').

74. ρ, ν, + ̯, when preceded by any other vowel than α or ο. From *φθέρ̯ω, Lesb. φθέρρω (gram.), Att. etc. φθείρω, Arc. φθήρω. From *κρίν̯ω, Lesb. κρίννω (gram.), Thess. κρέννω (**18**), Att., etc., κρίνω. From *κτέν̯ω, Lesb. κτέννω (gram.), Att., etc. κτείνω.

a. But if α or ο precedes, epenthesis takes place, the result being the same in all dialects, e.g., χαίρω from *χαρ̯ω, μοῖρα from *μόρ̯ια, βαίνω from *βάνιω.

b. λ̯ gives λλ in nearly all dialects, e.g., ἄλλος (Lat. *alius*), στέλλω from *στέλ̯ω. But Cyprian has αἶλος (beside ἀλ(λ)ά) and Ἀπείλων = Ἀπόλλων, and Elean once αἰλότρια (beside ἄλλα, στέλλω).

75. λν or/and λσ. Lesb., Thess. στάλλα, Dor. στᾶλα, Att.-Ion. στήλη, Lesb. βόλλομαι, βόλλα, Thess. βέλλομαι, Att.-Ion. βουλή, βούλομαι, Boeot. βωλά, βείλομαι, West-Grk. βωλά, βουλά, δήλομαι, δείλομαι, Lesb. ἀπέλλω (gloss), Ion. εἴλω, εἰλέω, Delph. εἰλέσθω, El. ἀποϝεῖλέοι, -έοιαν, Heracl. ἐγϝηληθίωντι (in these forms the meaning is 'shut out' or 'prevent'; cf. also Att. δίκη ἐξούλης 'action of ejectment.' Cret. ϝευμένας = ϝελμένας and καταϝελμένῶν are

perf. pass. participles, like Hom. ἐελμένος but meaning 'assembled' (cf. ἀολλής, etc. **55**), Lesb., Hom. ὀφέλλω 'owe' (also Arc., **73***a*), Att. ὀφείλω, Arg., Cret., Arc. ὀφήλω.

a. The dialectal relations are clear, but whether the original consonant group was λν or λσ has been a matter of dispute. From the point of view of word formation a ν-suffix is distinctly the most probable in most cases, e.g., στάλλᾱ, etc., from *σταλ-νᾱ, εἴλω from *ϝέλ-νω. The conflicting λλ of Att. ὄλλῡμι may be explained as a later treatment of a restored *ὄλνῡμι, parallel to that in Att. ἔννῡμι vs. Ion. εἴνῡμι with the normal development of σν. (Some other cases of λλ, apparently from λν, are not so easy.)

But the group βούλομαι, etc. (also Hom., Eretr., Arc.-Cypr. βόλομαι without suffix), is now generally believed to be based on an λσ (perhaps an aor. subj.) form, with the same development as in Lesb. ἔστελλα, Att. ἔστειλα, etc. (**79**).

76. 1. Medial σ + liquid or nasal. From *χέσλιοι (cf. Skt. *sahasra-*), Lesb., Thess. χέλλιοι, Ion. etc., χείλιοι, Lac. χήλιοι (Att. χῖλιοι, see **25***e*). From *χεσρ- (cf. Hitt. *kessar* and *kessras* 'hand'), Lesb. χέρρας (Alc., Theocr.), elsewhere χείρ or χήρ. From *ἐσμι (Skt. *asmi*), Lesb. ἔμμι, Thess. ἐμμί, elsewhere εἰμί or ἠμί (**25**). From *ἀσμε (cf. Skt. *asmān*), Lesb. ἄμμε, Thess. ἀμμέ, elsewhere ἀμέ, Att.-Ion. ἡμέας. From *σελάσνᾱ (σέλας), Lesb. σελάννᾱ, elsewhere σελᾶνᾱ, Att.-Ion. σελήνη.

a. Initial σλ, etc., became hλ, etc., later simple λ, etc. The earlier stage is represented by occasional early spellings with λh, etc. (cf. ϝh, **51***b, c*), e.g., Aegin. λ*h*αβών (cf. εἴληφα, Hom. ἔλλαβε,, below), Corcyr. ρ*ho*ϝαῖσι (cf. Skt. *srava* = Eng. *stream*). But also where there is no trace of an initial *s* in cognates (some assume an initial "laryngeal"), Corcyr. Μheίξιος, Meg. Μheγαρεύς, Pamph. μheιάλαν, Att. μheγάλō in an early inscription.

2. Compounds and augmented or reduplicated forms of such words only rarely show the development proper to intervocalic σλ, etc., as Att. εἴληφα from *σέσλᾱφα. Usually this was checked by the analogical influence of the simplex, and the subsequent development was to λλ, etc., later (under the continued influence of the simplex and of words with original initial λ, etc.) simply λ, etc., e.g., Hom. ἔ-λλαβε, ἄ-λληκτος, ἔ-ρρεον, ἔ-ννεον, φιλο-μμειδής, later ἔλαβε, etc. Locr., Delph., Cret. ἀμφιλλέγω, Arc. ἀμφίλλογος, from ἀμφισ-λ-, whence Meg. ἀμφέλλεγον as if from ἀμφιλλέγω. But ρρ usually remained, e.g., Att. ἐρρύην beside ἔλαβε, Dor. -ερρύᾱ, though here there is considerable variation, especial-

ly in compounds (Att. παραρύματα and παραρρύματα, etc.). Cf. ρρ from ϝρ, **55***a*.

νς

77. 1. Original intervocalic νσ. From *μηνσός (cf. Lat. *mēnsis*), Lesb. μῆννος (also μῆνος), Thess. μεννός (also μεινός), Att. etc. μηνός (in this word the vowel was already long). From *ἔκρινσα, Lesb. ἔκριννα, Att., etc., ἔκρῑνα. From *ἔμενσα, Thess. ἔμενα, Att., etc. ἔμεινα. From *ἔφανσα, Dor., etc., ἔφᾱνα, Att.-Ion. ἔφηνα. Similarly μσ, as, from *ἔνεμσα, Lesb. ἔνεμμα (gram.), Att., etc., ἔνειμα.

a. The dat. pl. of ν-stems, as ποιμέσι, δαίμοσι, is not formed from -ενσι, -ονσι, but from -ασι (cf. φρασί Pindar) with substitution of the vowel of the other cases. But in Arc. ἱερομνάμονσι the ν also is introduced from the other cases, and this secondary νσ is retained (cf. **3**).

2. νσ + consonant lost its ν in proethnic Greek without effect on the preceding vowel, e.g., κεστός from *κενστός (cf. κεντέω), συσκευάζω, etc., from συν-. So also later in Thess. ὀστροφά from *ὀνστροφά = ἀναστροφή. But ν might be restored by analogy, with resulting treatment of νσ as in 3. Att. ἔσπεισται from *ἔσπενσται, Lesb. εἴκοιστος, etc. (**116** with *a*), Arg. ποιγραψάνσθω, etc. (**140**.3*b*).

3. Secondary intervocalic νσ, in which σ comes from τι̯, dental + σ, or τ before ι, had an entirely different history from that of original νσ, which was changed before the new νσ came into existence. This νσ is retained in Cretan (i.e., Central Cretan, cf. **273**), Argolic (mainly Argive, cf. **251**), Thessalian, and Arcadian, while in other dialects it loses the ν with lengthening, in Lesbian and Cyrenaean with diphthongization, of the preceding vowel. Thus from *πάντι̯α, Cret., Arg., Thess., Arc. πάνσα, Att., etc., πᾶσα, Lesb., Ther., Cyren. παῖσα. From *μόντι̯α, *μόνσα (not yet quotable), Lesb. μοῖσα, elsewhere μοῦσα or μῶσα. From nom. sg. fem. pres. part. -ντ-ι̯α, Cret. ἔχονσα, ἄγονσα, ἐβίονσα, etc. (but ὑπάρχωνσα, etc., in East and West Cretan), Thess. ἔνσα, λειτορεύσανσα, ἀπελευθερεσθένσα, Arc. μίνονσα, etc., Arg. ἀντιτύχονσα, etc., Lesb. ἔχοισα, ἁρμόζοισα, δάμεισα, etc., Cyren. ἑκοῖσα, καθάραισα, etc., elsewhere -ουσα or -ωσα, -ᾱσα, -εισα. From dat. pl. of the ντ-stems, Cret. ἐπιβάλλονσι, ἐλόνσι, νικάσανσι, etc., Arg.

θύονσι, ἅπανσι, Arc. πάνσι, πολιτεύονσι, Cyren. ἐμμένοισι, πλέοισι, etc., elsewhere -ουσι, -ωσι, -ᾱσι, etc. From aor. *ἔσπενδσα, Cret. ἔσπενσα, Att., etc. ἔσπεισα. From 3 pl. -ντι (West Greek φέροντι, etc.), Arc. κρίνωνσι, ποίενσι, etc., Lesb. ἔχοισι, γράφωισι, τίθεισι, etc. (so also Chian λάβωισιν, πρήξοισιν, cf. **184**), Att., etc., φέρουσι. Observe that 3 pl. -νσι is exclusively Arcadian, since this is the only dialect which belongs both to the νσ and the σι from τι (**61**) groups.

a. In derivatives in -σις from verbs in -νω, νσ is kept in all dialects, e.g., not only Cret. ἄνπανσις = ἀνάφανσις, Epid. ἄλινσις, but Att. πρόφανσις, ὕφανσις, etc., owing to the influence of the verbs.

78. Final νς. Since νσ + consonant lost its ν in proethnic Greek (**77**.2), the same would be true of final νς in close combination with a following word beginning with a consonant. Hence there arose doublets such as (1) before vowel τόνς, τάνς, (2) before consonants τός, τάς. Such doublets are found in Cretan, the Gortyn Law-Code still adhering very closely to the original distribution in the case of the article, e.g., τὸνς ἐλευθέρονς, but τὸς καδεστάνς. But elsewhere the use of one or the other set of forms has ceased to depend at all upon the initial of the following word.

Accusatives in -ος, -ας are the regular forms in Thessalian, Arcadian (so probably Cyprian -ος not -ōς), Theran, Cyrenaean, Coan, and are occasionally found in other Doric dialects and in literary Doric (e.g., frequent in Theocritus). Other dialects have -ονς, -ανς, or forms coming therefrom by the same development as that seen in the case of secondary intervocalic νσ (πάνσα, etc., **77**.3), e.g., Argol. -ονς, -ανς, -ινς (less commonly -ος), Lesb. -οίς, -αίς, in most dialects -ούς or -ώς (**25**), -ᾱς. Only Elean, though medially it has πᾶσα not παῖσα, has here a development similar to the Lesbian, namely, -αις (and presumably -οις, but no o-stem acc. pl. forms occur in the inscriptions which have -αις), and later -αιρ, -οιρ. But there are also early forms in -Ας, -Ος, later -Ορ, of which the proper transcription and relation to the preceding are uncertain (short-vowel forms parallel to Cret. -ος beside -ονς?).

Similarly the preposition ἐνς, whence ἐς or εἰς. Cret., Argol. ἐνς and ἐς. ἐς in most Doric dialects (Lac., Heracl., Rhod., Coan,

Ther., Cyren., but also εἰς in some, mostly from the κοινή). Ion., Att.-Ion. ἐς and εἰς (both in Homer; Ion. mostly ἐς, Att. mostly εἰς), Lesb. εἰς (but here with genuine diphthong like τοίς).

Cf. also the treatment of final νς from -ντ-ς, e.g., nom. sg. part. Cret. νικάσανς, καταθένς, Argol. ποιϝέσανς, Heracl. καταλυμακωθής, Att., etc., τιθείς, Lesb. στοίχεις, Thess. εὐεργετές, Arc. hιεροθυτές, Ther. αἱρεθές, Cyren. κοιμαθές, πωληθές.

λσ, ρσ

79. From *ἔστελσα, Lesb., Thess. ἔστελλα, Att., etc., ἔστειλα, Cret. ἔστηλα. Cf. also Lesb. βόλλομαι, Att. βούλομαι (**75** with *a*). From *ἔφθερσα, Att., etc., ἔφθειρα.

80. But in another set of words λσ and ρσ did not have this development, but remained unchanged in most dialects, while in several this ρσ was assimilated to ρρ. Cf. Hom. κέλσαι, ἔκερσεν, ὦρσε, ἄρσην, θάρσος, the widespread ἔρσην (**49**.2), and θάρσος or θέρσος in most dialects (partly in proper names only).

The assimilation to ρρ is Attic as ἄρρην, θάρρος, etc. (so in the earliest inscriptions; ρσ in early Attic writers is Ionic), West Ionic as ἀρρενικός (Cumae), ἄγαρρις (Naples), Θαρριπίδης, etc., Arcadian as φθέραι (for φθέρραι corresponding to φθέρσαι, like φθέρσαντες in Lycophron, not to φθεῖραι, which would be φθῆραι in Arcadian), ἀρρέντερος, Elean as θάρρος, θαρρῆν (ερσ in later ἐρσεναίτερος is due to κοινή influence), Theran as ([ἄ]ρενα dubious), Θαρῆς, Θhαρύμαϙhος, etc. (all archaic; in later ἄρσην, Θάρσων, ρσ is due to κοινή influence). Proper names with ρρ = ρσ occur also in several other dialects, e.g., Delph. Θαρρίκων, Θάρρανδρος, Amphiss. Θάρρυς, Boeot. Θάροψ, Meg. Χερρίας, Ὄρριππος, Corinth. Δαμοθέρρης. Cf. also κάρρων from *κάρσσων (Cret. κάρτων, **81**), in Alcman, Epicharmus, Sophron, Plut. Lyc., etc.

a. Even in dialects which regularly have ρρ, ρσ may be retained by analogy, e.g., Att. θηρσί after other datives in -σι, κάθαρσις etc. after other nouns in -σις. So Arc. πανάγορσις. But even in these words there is sometimes assimilation, as Att. δέρρις, West Ion. ἄγαρρις.

σσ, ττ

81. Att. ττ = Ion. σσ comes from κι̯, χι̯, and in the following categories also from τι̯ or θι̯ (but see **82***a*). So in presents like

φυλάττω, φυλάσσω (κι̯), κορύττω, κορύσσω (θι̯), in feminines like γλῶττα, γλῶσσα (χι̯), μέλιττα, μέλισσα (τι̯), and in comparatives like ἥττων, ἥσσων (κι̯), κρείττων, κρέσσων (τι̯). τϝ gives the same result. So τέτταρες, τέσσερες (cf. Lat. *quattuor*, Skt. *catvāras*; see **114**.4), and ἥμισσον (also ἥμισον, **89**.6) in many dialects (Arc., Locr., Delph., Arg., Meg., etc.), Boeot. ἡέμιττα, εἵμιττον (nos. 39 and 42), from *ἥμι-τϝο- beside ἥμι-τυ- in a Cret. compound and Att.-Ion. ἥμισυς (**61**.5). Inscriptions show that Attic had ττ from the earliest times, the σσ of earlier writers being due to Ionic influence. But in the later κοινή, σσ is more common than ττ. Most of the dialects agree with Ionic, but ττ, as in Attic, is also Boeotian (φυλάττω, θάλαττα, πέτταρες, ἡέμιττα), Cretan (ἴαττα = Arg. ἔασσα, κάρτων from *κάρττων), and Euboean, at least in Styra, Eretria, Oropus (ἐλάττων, πρήττω, Κιττιής).

a. Late Cret. σσ in πράσσω, θάλασσα, ἥμισσον, also in ὅσσος, δασσάσθωσαν belonging under **82**, is due to (Attic-Ionic or Doric) κοινή.

b. Late Cret. θθ in words of this class, as θάλαθθα, ἴαθθα, also in ὀθθάκιν, Ἀρκάθθι belonging under **82**, and even for original σσ in ϝέτεθθι. For σθ it is earlier and more frequent (**83**).

c. Although the Thessalian inscriptions usually have σσ, there is some evidence that the dialect had ττ originally, or at least in certain localities. Aside from θάλαττα, πίττα, which are quoted as Thessalian, cf. the proper names Κόττυφος, Φαύττιος, etc., and especially Πετθαλός from Φετταλός (**65**).

σ, σσ, ττ

82. τι̯ and θι̯ give Att. σ not ττ, and Ion. σ (early σσ often in poetry, but never in inscriptions) in ὅσος, ὁπόσος (τι̯), μέσος (*μέθι̯ος, cf. Skt. *madhyas*). A dental + σ gives precisely the same result, e.g., ἐκόμισα, ἐδίκασα, etc. In all such cases most dialects have σσ (but σ, as Att.-Ion., in Arcadian, as μέσος, ὅσος, ἐδικάσαμεν, δάσασθαι, elsewhere late), e.g., ὅσσος, τόσσος, Lesb. μέσσος, ἐδίκασσαν, Heracl. μέσσος, ἐδασσάμεθα, Arg. ἠργάσσαντο, ἐδίκασσαν, ἡίσσατο, ἐσσάμενοι, Cyren. ἴσσαντα, ἰσσάμενος. But Boeotian and Cretan have ττ, e.g., Boeot. μέττος, ὁπόττος, ἐψαφίτατο, ἀπολογίτταστη, Cret. μέττος, ὅττος, ὀπόττος, δάτταθθαι. In some very early Cretan inscriptions we find ζ, as ὅζος, ἀνδάζαθαι.

a. This is to be recognized as the normal development of τι̯ and θι̯. The different result seen in the classes of words mentioned in **81** is due to the influence of the forms containing gutturals. After a consonant τι̯ gives σ in all dialects; e.g., πάνσα, πᾶσα, from *πάντι̯α.

b. Forms of Dor. ἴσᾱμι (**162**.9) regularly show single σ. Only late Cret. ἴθθαντες, ἴθθᾱντι seem to point to σσ (unless Hom. ἴσᾱσι beside ἴσᾱσι stands for ἴσσᾱσι), and these are not to be taken too seriously.

Original σσ

83. Original σσ, which becomes σ in Attic (ἐτέλεσα, γένεσι), is retained, as in Homer, etc., in most dialects (cf. ὅσσος, etc., **82**), e.g., Lesb. ἔσσονται, Thess. ἔσσεσθειν, Heracl. ἐσσῆται, Ther. ἐσσεῖται, dat. pl. -εσσι in numerous dialects, Heracl. -ασσι (**107**.3). For late Cret. ϝέτεθθι see **81***b*.

ζ, δδ

84. Attic-Ionic ζ, the early pronunciation of which was *zd* and which comes from *zd* (ὅζος, cf. Germ. *Ast*,; 'Αθήναζε from -α(ν)ς-δε) or, more often, from γι̯ (μείζων, μέζων) or δι̯ (πεζός)), is also ζ in the majority of other dialects. Lesb. σδ, found in our literary texts and in a few late inscriptions, is only another spelling of the same sound, adopted perhaps because ζ was used with the value of *z* in ζά = διά, etc. (**19**.1).

But assimilation to δδ, initial δ, is Boeotian, Thessalian, Elean, Cretan, Laconian, and Megarian (?). Boeot. γραμματίδδω, ψαφίδδω, δοκιμάδδω, ἰαρειάδδω, τρέπεδδα, δώω (ζώω), Δεύς, δύγαστρον, μέδδονος (= μέζονος), Thess. ἐξξανακάδεν (no. 35; the only example, so possibly δδ only in Thessaliotis, but there is no evidence against its being general Thessalian). El. δικάδω, χραίδω, Cret. δικάδδω, ψαφίδδω, ἐργάδδομαι, φροντιδδω, δώω, δωός, δυγόν, Δῆνα (Ζῆνα), Lac. γυμνάδδομαι, etc. in Ar. Lys., μικκιχιδδόμενος, ὀπιδό[μενος], Δεύς in inscriptions. Δεύς occurs also on a vase from Rhodes, and is perhaps genuine Rhodian. Cf. the occasional assimilation of σδ in external combination in Rhodian (**97**.4). Meg. δδ is doubtful (Ar. Ach. μᾶδδα, χρήδδω, but only ζ in inscriptions).

In Cretan and Elean the spelling ττ is also found, as Cret. φροντίττω, ἐσπρεμμίττω (ἐκπρεμνίζω), ἀπολογίττω (but see also

below, *a*), Ττῆνα, Τῆνα (Ζῆνα), El. νοστίττω (νοστίζω), ἀττάμιος (ἀζήμιος).

a. There is some interchange between presents in -σσω or -ττω and those in -ζω or -δδω, owing to the identity of their future and aorist forms. Thus Att. σφάττω = Ion. σφάζω, Boeot. σφάδδω, Boeot. φράττω (Corinna) = Att. φράζω, Thess. ἐμφανίσσω = Att. ἐμφανίζω, and, conversely, Cret. πράδδω, συνεσσάδδω = Att. πράττω, -σάττω, Cret. ἀλλάδδω, Locr. ἀλάζω (regular from γι̯, cf. ἀλλαγή) = Att. ἀλλάττω, Ion. ἀλλάσσω.

σθ

85. 1. στ = σθ. The use of στ for σθ is mainly characteristic of Northwest Greek. It is the regular spelling in Locrian, as hελέσται, hαρέσται, and early Elean, as χρε̄ε̄σται, λυσάστō, and occurs with some frequency in Phocian, as Delph. πρόστα, hιλαξάστō, later γινέστω, etc., Stir. θέστων, ἀποπολιτεύσασται. It occurs also in Boeotian, in late inscriptions of Orchomenus (ἀπολογίτταστη, etc.), where it is perhaps due to Aetolian influence, and rarely in Thessalian (πεπεῖστειν, ἑλέστειν, πρόστεν). But there are some early examples in other dialects, as Cret. μιστός, Lac. ἀποστρυθε̄σται, χρῆσται, Arc. (probably) [ἀφάε]σται, and in late times it is found in many parts of Greece, even at Athens.

2. σσ = σθ. This is found in late Elean, as ἀποδόσσαι (no. 65), ποιήασσαι (no. 66).

3. θθ = σθ. This is regular in Central Crete, e.g., πρόθθα, ἀποϝειπάθθō, πράδεθθαι, δατε̄θθαι, etc. (numerous examples in Law-Code, always θθ or θ), also rarely τθ as δέκετθαι, χρῆτθαι (no. 118), ἀπολογιττέτθω. But σθ occurs in some of the earliest inscriptions, and also (here probably from the κοινή) in the late inscriptions from other parts of Crete.

Assimilation, Dissimilation, and Transposition of Consonants

86. Assimilation in consonant groups. Many of the changes belonging under this head have been given already, e.g., under **55***a*, **69**.3, **74-76**, **77**.1, **80**, **84**, **85**.2, 3. See also under external combination **96-100**. No notice is taken of assimilation which is common to all dialects and presumably proethnic, as δλ to λλ, etc.; nor of the partial assimilation involved in the familiar

shift of voiced to voiceless before voiceless or conversely (but ζμ, ζβ, ζγ, ζδ, for σμ, etc., though widespread, are mostly late).

This class of phenomena is one in which the difference between colloquial and careful speech is most noticeable, as may readily be observed in English. While some assimilations are so uniformly effected that the unassimilated form is completely displaced and forgotten, others remain colloquial only, the unassimilated form being still preferred in careful speech and writing. This accounts for much of the lack of uniformity in the evidence as regards some of the changes mentioned in this and the other sections. In some cases the spelling varies greatly even in the dialects where the change is best attested. Sometimes the assimilation is uniform in certain dialects, but evidently existed colloquially in others also and only sporadically made its appearance in the spelling. Assimilation is most extensive in Cretan.

1. κτ > ττ in Cretan. νυττί = νυκτί, ἐσπράτται = ἐκπράκται, Λύττος = Λύκτος.

2. πτ > ττ in Cretan and Thessalian. Cret. ἔγρατται = γέγραπται, ἐττά = ἑπτά, πέντος (also Amorg., but here special case) = πέμπτος, Thess. Λεττίναιος (Λεπτίναιος), οἱ ττολίαρχοι, ἀρχιττολιαρχέντος (πτόλις, **67**), also ἆτ τᾶς, etc. in external combination (**99**.2). Cf. also Thess. Ἀτθόνειτος = Ἀφθόνητος.

3. σγ > γγ or γ (with graphic or actual simplification). Cret. πρείγōν, πρείγιστος (both in Law Code), πρεῖγυς, πρειγήια, πρειγευτάς, πρειγευσάντων, Locr. πρείγα (no. 59.10), all from πρεισ-γ- seen in Boeot. (ι from ει, **29**) πρισγῗ̄ες, πρισγεῖες (no. 40), πρισγούτερος (Ἀρχ. Δελτ. 14, πίναξ 4*a*, l. 48), beside πρεισ-β- in Thess. πρεισβεία and πρεσ-γ-, πρεσ-β- in Arg. πρεσγέα (no. 85.39), later πρεσβήα (hybrid form), Att.-Ion. πρέσβυς, etc.

a. The form πρεισ- is not from πρεσ-, but an independent parallel form (cf. Lat. *preiscus*, *prīscus*, and *prīs-* in Lat. *prīmus*, Pael. *prismu*). For the interchange of γ and β, see **68**.1. Late Cret. πρεισγευτάς and πρεγγευτάς in inscriptions of Teos are hybrid forms. In late Cret. πρήγιστος and late Coan πρηγιστεύω the η is due to the late confusion of ει and η.

b. A parallel change of σκ to κκ is attested for late Laconian by glosses like ἀκκόρ · ἀσκός. Λάκωνες (Hesych.), in this case confirmed by the modern Tsakonian form.

4. στ > ττ. Examples in several dialects, beside usual spelling στ. Cret. μεττ' ἐς beside μέστα, Lac. βεττόν 'dress' (Etym. M.)

= *ϝεστόν, Boeot. ἔττε = ἔστε, ἴττω (Ar., Plato) = ἴστω.

5. ρν > νν. Cret. ἀννίοιτο = ἀρνέοιτο, ὄννιθα = ὄρνιθα, Ἐλευθενναῖος = Ἐλευθερναῖος.

6. ρδ (through ρρ) > ρ with lengthening of the preceding vowel. Cret. ϝέροντι, ϝηρόντων (Gortyn) beside ϝέρδηι (Lato), πῆριξ· πέρδιξ Hesych.

7. μν > μμ. Cret. ἐσπρεμμίττω = ἐκπρεμνίζω.

8. νμ > μμ. Att. (inscriptions) ὕφαμμα, Cyren. ποτιπίαμμα, Troez. πεπεμμένος (from πένομαι). But usually replaced by analogical σμ, as ὕφασμα, etc.

9. γμ > μμ. Cret. ψάφιμμα = ψάφιγμα (**142***a*).

10. γν > ν. γίγνομαι appears as γίνομαι in most dialects except Attic (here also, but late), or as γίνυμαι (Thess., Boeot.). γινώσκω = γιγνώσκω occurs in Lesbian and in Ionic prose writers (Att. γεινώσκω very late), and in some late Doric inscriptions. This is not really assimilation, but loss of γ by dissimilation from the initial γ, supported, in the case of γίνομαι, by the γεν of other tenses.

87. Transposition in consonant groups. As τίκτω from *τίτκω, so probably δάκτυλος from *δάτκυλος, to which points Boeot. δακκύλιος (κκ from τκ as in Thess. πὸκ κί from πὸτ κί, whereas κκ from κτ would be contrary to all analogy, cf. **86**.1). But most examples are of colloquial and transitory character, more or less frequently repeated slips of the tongue, or sometimes, without doubt, only graphic. Thus from Attic inscriptions σχυναρχόντων = χσυν- (ξυν-), εὐσχάμενος = εὐχσάμενος, σφυχή = ψυχή, ἔγρασφεν (often on vases) = usual ἔγραφσεν, μεσόμνη = μεσόδμη (δμ first to νμ by assimilation); Arg. ξύλλεσθαι = σκύλλεσθαι; Syrac., Cret. ψέ, ψίν (Cret. ψὲ αὐτόν, πσὶν αὐτοῖς) = σφέ, σφίν.

88. Assimilation, dissimilation, and transposition, between non-contiguous consonants. Except for the regular dissimilation of aspirates in proethnic Greek (**65**), these phenomena are of the same occasional character as the preceding (**87**). They are most frequently observable in the case of aspirates, or of liquids, for which see **65**, **70**. A nasal may interchange with an oral stop of its own class, by assimilation or dissimilation with another nasal, e.g., Cret. νύναμαι = δύναμαι (cf. Mod. Grk. Μεντέλη beside Πεντέλη, name of Mt. Pentelicus), or, conversely, Att.

τέρβινθος beside τέρμινθος, Att. κυβερνάω from *κυμερνάω beside Cypr. κυμερῆναι and βάρναμαι = μάρναμαι, which occurs in certain inscriptions in epic style from Athens, Corcyra, etc. (nos. 94, 95). But Arg. σπάδιον = στάδιον is perhaps the earlier form, the Att. στ due to influence of στάδιος. Dissimilatory loss of the labial element in the labiovelars (**68**), as in ἀρτοκόπος from -πόπος, Att. γέφυρα (**68**.2), Dor. γλέπω, γλέφαρον = βλέπω, βλέφαρον, Ion. γλήχων, Dor., Boeot. γλᾶχων = Att. βλήχων. Transposition, e.g., Ion. ἀμιθρέω = ἀριθμέω, Arg. φάλυρον = λάφυρον, Delph., Epid. βόλιμος = μόλιβος (Att. usually μόλυβδος, βόλυβδος), also with assimilation Rhod. βόλιβος in περιβολιβῶσαι, Cret. νεμονηία, Νεμονήιος = νεομηνία, Νεομήνιος.

a. Among the examples of haplology or syllabic loss by dissimilation (Att. ἀμφορεύς vs. Hom. ἀμφιφορεύς) some are dialectal. Epid. hēμίδιμμνον from ἡμι(μέ)διμνον, as Att. ἡμέδιμνον from ἡ(μι)μέδιμνον. Cret. νεότας 'body of young men,' gen. νεότας from νεότα(το)ς, acc. νεότα from νεότατα, Lac. ΣαϝΓάναξ from Σα(Ϝο)ϝάναξ.

b. There are other cases of syllabic loss which do not come under the head of haplology. Many Thess. proper names in Ἀστο- = Ἀριστο-, as Ἀστοκράτεις, Ἀστόδαμος, etc., Thess. Λασαίοις (no. 32.19), Λασαίοι (gen. sg.), also Λάσαν· τὴν Λάρισσαν Hesych., beside usual Λαρισαῖος, etc. (or later σσ).

Doubling of Consonants, Simplification of Double Consonants, and Other Losses of Consonants

89. A single consonant is often written double, this indicating a syllabic division by which it was heard at the end of one syllable and the beginning of the next. But not all the examples below can be understood in this way.

1. σστ, σσκ, σζ, ξσ, ξξ, etc. Such spellings as Ἀρισστο-, ὅσστις, Ἀσσκλαπιός, κόσσμος, γράσσμα are frequent and not confined to particular dialects. Similarly σζ (= *zzd*) in Arg. δικάσζω (no. 84, early), Delph. δουλίσζω, etc.; ξσ (= κσσ) in Corinth. ϙόραξς, Rhod. κύλιξς, Πραξσιόδō (no. 101), Ion. ἕξς (no. 4.5), Boeot. ἀργυροτόξσοι, Naxian Ναξσίō, Φηράξσō, ἕξσοχος (probably; see no. 6); ξξ in Thess. ἕξξοι, ἐξξανακάδēν, Locr. ψάφιξξιν, δόξξαι, ἐξξόλλειαν, ἀξξιομάχōς, Arc. Πολυξξένα, etc. Cf. also Locr. ἐκκπρᾶξαι, Lesb. ἐκκτός, Ion. (Ephesus) ἔκττη, ὀκττώ, ἡμίεκττα (also ἐκ ττῶν, etc.).

2. μμν, ττρ. Epid. μέδιμμνον, hēμίδιμμνον, ἰαρομμνάμονες (no. 89), Arg. γυμμνικός, πέττρινον, Cret. ἀλλόττριος.

3. Doubling before consonantal ι̯ in Thessalian. See **19**.3.

4. Doubling between vowels (besides ξξ, for which see above, 1), mainly of nasals or liquids. Thess. μναμμεῖον, Δαμμάτρειος, ὀβελλός, δούρραντα, Lesb. πραγρημμένω, φίλημμι, δίννηντες, διννάεις, ἀρότρωμμεν, etc., Rhod. εἴμμειν, Dodon. ἄμμεινον, Boeot. θάλλατταν, Delph. ἐλλευθερία. Likewise in external combination (**101**.1). But also El. ἀνταποδιδῶσσα, Cret. σποϝδδάν (spirant δ?).

a. The frequency of such forms in Lesbian and Thessalian was promoted by the numerous cases of regular μμ, etc., from combinations (**74-76**).

b. Single σ is the correct early spelling of Cret. Κνωσός (single σ also confirmed by Arg. Κνόϊιοι = Κνόσιοι), and the Thessalian and Argive Λάρισα. The forms with σσ are late.

5. Doubling in hypocoristic proper names, where it originates in the vocative and is due to the emphatic utterance in calling. Examples, though found elsewhere, are by far most frequent in Boeotian, e.g., Ἀγαθθώ, Βίοττος, Μέννει, etc.

a. Similar to this "expressive" doubling in hypocoristic names is that in nursery words like πάππα, ἄττα, etc., and in some colloquial words like γύννις (from γυνή), Lat. *gibbus*, *lippus*, etc. Here lies the probable explanation of the widespread μικκός (Dor., Boeot., etc.; proper names Μίκκος, Μικκιάδης) formed from the μικ- of μικρός. Hence also with diminutive suffixes μικκύλος and Lac. *μικκιχός implied by μι(κ)κιχιδδόμενος (cf. nos. 75-78, note).

6. The simplification of double consonants is in part only graphic. For the writing of single for double consonants is common in early inscriptions, with varying degrees of frequency. Thus in the earliest Attic inscriptions it is the usual practice. In the Gortyn Law-Code, in case of the infinitives from -σθαι the proportion of -θαι to -θθαι is roughly 3 : 1, while in external combination the double consonants resulting from assimilation are so written in the majority of cases (**97**.3, 4, 5; **98**). Graphic simplification is of course to be assumed in all cases of θάλασα = θάλασσα, feminine adjectives in εσα = -εσσα (for στονόϝεσαν, no. 94, there is the added metrical evidence), and many others. So for early examples of ἥμισον = usual ἥμισσον (e.g., Locr. no.

59.17, Arg. no. 85.7), in spite of the frequency in later times of ἥμισον, which was probably influenced by Att. ἥμισυς.

7. But actual simplification occurs in Att.-Ion., Arc. σ from σσ in forms like μέσος, aor. ἐδίκασα, dat. pl. γένεσι, etc. (**82**, **83**), more exceptionally in Arc. φθέραι, Boeot. Θάροψ, etc. (**80**). It is also probable in external combination and composition in the numerous cases like κὰ τόν, πὸ τόν from κὰτ τόν, πὸτ τόν, El. καδαλέοιτο, καθυτάς, Arc. κακρίνē, κακριθέē, κακειμέναυ, ἰνηάταν, ἰμέσουν, ἰμέσος, (= ιν- ιμ-), τὰ ϝάδω (= τὰν ϝάδω), συϝοικία, κὰ ϝοικίας τὰ δέ, (**96**.5, **97**.2), Lac. τᾶ σιῶ (= τᾶς σιῶ), Locr. ἐ τᾶς, ἐ δάμō, ἐ λιμένος, etc., from assimilated ἐκ (**100**), Locr. also αἴ τι, ἀνάτō, ἀδίκō = αἴ τις, ἀνάτōς, ἀδίκōς, all before συλῶι, etc.

a. In many editions of texts it is the practice to expand the spellings, e.g., θάλα(σ)σα, πὸ(τ) τόν, etc. But in this book, with occasional exceptions to save comment, the simple consonants are left as in the original.

8. The loss of a consonant in groups of three is mainly prehistoric and general Greek, as in γεγράφθαι from *γεγράφσθαι. But there are some cases of loss in a secondary group of special dialectal forms. Att.-Ion., Delph., Epid. παστάς from *παρστάς, παραστάς, Thess. πεστάντες from *περστάντες (= περι-), Arc. θύσθεν from *θυρσθεν (**133**.1), Lesb. ἔσλος, Ion. (Chios), lit. Dor. (Pindar) ἐσλός, also ἡεσλός (Olympia, dialect uncertain) = ἐσθλός, Lesb. μάσλης = μάσθλης.

9. The loss of final ν, frequent in inscriptions and papyri of Hellenistic times, is also seen in Pamph. πόλι beside πόλιν, ἰ = ἰν. Some alleged early anticipations of this tendency are of uncertain significance, in part perhaps only graphic errors, e.g., Arg. τελαμό (no. 82) = τελαμών, and Arg. gen. dual τοῖ ϝανάκοι (the τοῖ could be from τοιν by assimilation and simplification, like that in Arc. τὰ ϝάδω, συϝοικία, **96**.5).

Changes in External Combination [4]

90. The phenomena of external combination, or sentence phonetics, such as elision, crasis, consonant assimilation, etc., are found in all dialects. But in Greek, as in most other languages,

[4] Some matters which strictly belong under this head have been discussed elsewhere, as the rhotacism of final ς, treatment of final νς, etc.

there is a tendency to limit more and more the scope of such changes, and to prefer, in formal speech and its written form, the uncombined forms. The inscriptions, Attic as well as those of other dialects, differ greatly in this respect according to their time and character. The following general observations may be made.

1. The changes occur mainly between words standing in close logical relation. Thus oftenest in prepositional phrases, or between the article, adjective, or particle and the noun with which it agrees; frequently between particles like καί, δέ, μέν, etc., and the preceding or following word; less often between the subject or object and the following verb; and very rarely in looser combinations.

2. While the less radical changes, such as the elision of a short vowel or the simpler forms of consonant assimilation, are least restricted in scope and survive the longest, the more violent forms of crasis and of consonant assimilation are the most infrequent and the soonest given up. Thus, in the matter of consonant assimilation, the partial assimilation of a nasal to a following stop, especially a labial, as in τὰμ πόλιν, is very common in all dialects down to a late period and sometimes observed even in loose combinations (cf. **96**.1), but examples like τὸλ λόγον, τοὺν νόμους, etc., are comparatively infrequent and practically restricted to early inscriptions.

3. Although the dialects differ in the extent to which they exhibit these phenomena and in some details (e.g., Cretan shows the most extensive and radical series of consonant assimilations), the differences depend more upon the time and character of the inscription, the degree to which the language has been formalized.

4. There is no consistency in the spelling, even as regards the milder changes, combined and uncombined forms often standing side by side in the same inscription.

Elision

91. Elision is common to all dialects, but, as in Attic, subject to great inconsistency as regards the written form, which even in metrical inscriptions is very often not in accord with the

demands of the meter. In general, elision is most frequent in the conjunctions and particles such as δέ (ὅδε, οὐδέ, etc.), τε, κα, ἀλλά, etc., the prepositions, and, among case-forms, in stereotyped phrases like πόλλ' ἀγαθά, etc. The elision of a diphthong, e.g., Locr. δείλῑτ' ἀνχῡρεῖν, is comparatively rare. For elision in place of usual crasis, see **94**.

a. Elision in περί (Attic only before ι), as in Doric poetry, in Cypr. περ' 'Εδάλιον, and in compounds Delph., Lesb., Boeot. (also in Pindar) πέροδος, Locr. Περόχθεος, Boeot. περαγείς (Corinna). Cf. πέρ by apocope (**95**).

Aphaeresis

92. Examples of aphaeresis occur in various dialects. Ion. ἢ 'ς, μὴ 'λάσσονες (Chios, no. 4), Locr. ἢ 'δελφιόν, ἢ 'χεπάμῑν, μὲ 'ποστᾶμεν, ἢ 'ν πόλι, ἢ 'ν ἀποκλῑσίαι, El. μὲ 'νπῑ̄ι, μὲ 'πιποεόντῑν, μὲ 'πιθεῖαν, Lesb. σ[τάλλ]α 'πι, Cret. ἢ 'ν, ἢ 'πί.

Shortening of a Final Long Vowel

93. The shortening of a final long vowel before an initial vowel, so well known in poetry, may occasionally show itself in the spelling of inscriptions, e.g., Cret. μὲ ἔκηι (μὴ ἔχῃ), μὲ ἔνδικον, etc., Meg. ἐπειδὲ 'Ικέσιος.

Crasis

94. Crasis, mostly of καί or forms of the article with the following word, is found in the early inscriptions of all dialects, though the uncombined forms are more frequent. As between the "phonetic principle", where the result of crasis is in accordance with the regular laws of contraction, and the "etymological principle," with lengthening of the vowel as in Att. ἁνήρ = ὁ ἀνήρ, the former is almost, if not wholly, predominant outside of Attic.

1. ο, secondary ō (ου), ω, + α (cf. **44**.1). Ion. ὠνήρ, τὠγῶνος (τοῦ ἀγῶνος), with the regular contraction to ω, where Attic has ἁνήρ, τἁγῶνος. Similarly Lesb. (lit.) ὥνηρ, Arc. κὰ τὸρρέντερον (κατὰ τὸ ἀρρέντερον), Delph. τὠπελλαίου (τοῦ 'Απελλαίου), τὠπόλλωνι (τῶι 'Απόλλωνι), Boeot. τὸπόλλōνι (τοῖ 'Απόλλωνι), Corinth. τὸπέλōνι (τῶι 'Απέλλωνι), τὠγαθόν (τὸ ἀγαθόν), Meg. ὀρχέδαμε (ὦ

'Αρχέδαμε), and so regularly in literary Doric. Elision, rather than crasis, according to the "etymological principle", is probably to be assumed in Arc. τἀπόλλωνι [5] (τοῖ 'Απ-), Corinth. τἀριστερόν (τὸ ἀριστερόν), Arg. τἀργεῖοι (τοὶ 'Αργεῖοι), τἀργείῡ (τοῦ 'Αργείου), Locr. τἀπόλογοι (τοὶ ἀπόλογοι).

2. ο + ο, ε or η (cf. **44**.2, 3, 4). Att.-Ion. τοὔνομα, Lesb. ὠνίαυτος (ὁ ἐνίαυτος), Locr. ὄπάγῡν (ὁ ἐπάγων). Ion. τῶμισυ (τὸ ἥμισυ).

3. α + ο (cf. **41**.2). Att., Dor. χώ (καὶ ὁ), Ion., Cret. κώ (καὶ ὁ), Lesb. (lit.) κώττι (καὶ ὅττι), El. κὄπόταροι (καὶ ὀπόταροι). Cf. Aegin. χὄλέφας (καὶ ὁ ἐλέφας) with double crasis, like χὠκ (καὶ ὁ ἐκ) in Theocritus.

4. ᾱ + ο (cf. **41**.4). Meg. ἅλυνπιάς (ἁ 'Ολυνπιάς).

5. ᾱ + ε (cf. **41**.3). Locr. hαπιϝοικία (ἁ ἐπιϝοικία).

6. α + ε (cf. **41**.1). Att.-Ion. κἀγώ (καὶ ἐγώ), καπί (καὶ ἐπί), τἂν (τὰ ἐν), etc., West Greek κἦν, κἦκ, κἠπί (καὶ ἐν, καὶ ἐκ, καὶ ἐπί), Boeot. κἠπιχάριτται (Ar.), etc. So also in Thessalian (no. 35) κἐν and τἐς (τὰ ἐς). Lesbian has κἐμέ (καὶ ἐμέ) in an early inscription, while the texts of the Aeolic poets vary between α and η (see p. 343), and Arcadian has κἐπί. Elision before ε plus two consonants, Cret. κἔρσενος, Epid. κἐνκαύσιος, etc.

7. With words beginning with a diphthong. Delph. κηὔκλεια (καὶ Εὔκλεια), κ]ωὔτε (καὶ οὔτε), Rhod. ōὐδάμō (ὁ Εὐδάμου), Ion. ὠισυμνήτης (ὁ αἰσυμνήτης), like lit. ωὐτός (ὁ αὐτος) in Homer, etc., κωὐδέν (καὶ οὐδέν) in Epicharmus, ὠπόλος (ὁ αἰπόλος), τωὐβούλοιο (τῷ Εὐβ-) in Theocritus. But also with diphthong unchanged, that is, with what is really elision, as commonly in lit. Attic and Ionic (κοὐ, κοὔτε, χοί= καὶ οἱ, κευ- = καὶ εὐ-), Thess. κοἰ (καὶ οἱ), Ion. τοἰκόπεδον (τὸ οἰκό-), κοἰνοπίδης (καὶ Οἰνο-), Arc. κεὐορκέντι (καὶ εὐ-). The proper transcription of forms in the pre-Ionic alphabet is sometimes uncertain, but, in general, crasis is most common in early inscriptions, and it is probable that we should transcribe Thess. κεὐϝεργέταν (no. 35), Boeot. τεὐτρετιφάντō (no. 38.5), and Aegin. hō̃ικος (ὁ οἶκος).

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[5] We continue, as a matter of convention, to transcribe in the form of crasis when the combination belongs to those which commonly suffer crasis, even in cases where we believe the phenomenon is elision. For it is impossible to draw the line between crasis and elision with certainty. See also here under 7, 8, 9.

8. With words beginning with ι or υ. Cret. κυἰέες (καὶ υἱέες), El. κὐπαδυκίοι (καὶ ὑπα-), Delph. κἰδιῶται (καὶ ἰδιῶται).

In such cases there is of course no evidence as to whether the υ or ι was lengthened, as usually in Attic-Ionic, but probably we have here simply elision.

9. In Elean in the forms of the article the final vowel or diphthong disappears, sometimes even the vowel with final consonant. Thus τἰαρόν (τὸ ἰαρόν), τἰαρῶ̄ (τῶ ἰαρῶ), τἰαροῖ (τοῖ ἰαροῖ), τἐπιάροι (τοῖ ἐπιάροι), and even τὸρ ἰαρομάορ τὸλυνπίαι (τὸρ 'Ολυνπίαι). This is clearly not crasis proper, but an extension of the principle of elision. Cf. θυἰῶι (τῶι υἱῶι) in an Attic inscription and Locr. (Halae) τὸαροί = τοὶ ἰαροί.

Apocope

95. Apocope of prepositions, while very rare in Attic-Ionic prose, is common in other dialects, with differences in frequency, chronology, and especially in the range of prepositions affected. Most widespread are ἄν (or ὀν-, ὐν-, **6**, **22**) and πάρ. — κάτ and (in the ποτί-dialects) πότ are common, in the West Greek dialects mostly before a dental (in Heraclean only so), and frequently with simplification of the double consonants (**89**.6), κὰ τὸν, πὸ τόν, etc. But also before other consonants (like Hom. κὰκ κεφαλῆς, κὰγ γόνυ, κὰν νόμον, etc.), as Boeot. κὰγ γᾶν, πὸκ κατόπτας, Thess. κὰπ παντός, πὸκ κί, Lac. καββαλικός, Καβάτα, Lesb. κάλλιπεν, etc. Regularly κά, κα- in the early Arcadian and Elean inscriptions, as Arc. κὰ μῆνα, κακρίνε̄, El. καδαλέοιτο, καθυτάς, etc.—Arc. also πέ from πεδά in πὲ τοῖς Ϝοικιάταις.—πέρ from περί occurs in Delphian, Elean (πάρ), Thessalian, lit. Lesbian, and in proper names in Locrian (Περϙοθαριᾶν), Laconian, Messenian and Cretan. — ἄπ, ἔπ, ὕπ are (except for a few cases in compounds before a labial, as Hom. ἀππέμψει, ὑββάλλειν, Lesb. ἂπ πατέρων (Alcaeus) only Thessalian, which in general has more extensive apocope than any other dialect, namely ἄν, πάρ, πέρ, κάτ, πότ, ἄπ (ἂτ τᾶς), ἔπ (ἓτ τᾶ, ἓτ τοῖ), ὑπ- (ὑπερό). Cf. also Thess. gen. sg. -οι from -οιο, doubtless first in the proclitic article.

a. There is an unimportant difference of practice in regard to the apocopated forms beginning with a vowel. In some editions of literary texts and inscriptions they are given without accent, on the analogy of ἐκ, ἐν,

etc., e.g., Lesb. ἀπ πατέρων, Thess. ἀτ τᾶς. But consistently with the prevailing reading of Hom. ἄμ πεδίον, etc., we read ἄτ τᾶς, etc.

Consonant Assimilation

(in part with further simplification of the double consonants. **89**.6)

96. Assimilation of final ν.

1. To the class of a following labial or guttural. Cases like τὴμ πόλιν, τὸγ κήρυκα, νῦμ μέν, are frequent in Attic inscriptions, and likewise in the other dialects. So also between object and verb as Delph. τόκιομ φερέτω, Arc. πόσοδομ ποέντω, and in looser combinations as Att. ἐστὶμ περί, Arc. ἰν ἐπίκρισιγ κατάπερ, Arg. ποιοῖεγ κατά.

2. To σ. Att. ἐς Σάμωι, ἐᾶ Σαλαμίνι (= ἐᾶν Σ-), Ion. τῶς συμπάντων, Epid. τὸς σακόν. Cf. Ion. πασσυδίηι beside πανσυδίηι, and Lesb. πασσυδιάσαντος.

Before σ + consonant. Att. ἐσ στήληι but oftener ἐ στήληι, also τὲ στέλεν. So Rhod., Cret. ἐ στάλαι, El. τὰ στάλαν. These do not arise by assimilation but by regular loss of ν. See **77**.2, **78**.

3. To λ. Att. ἐλ λίμναις, τὸλ λόγον, Ion. ἐλ Λαρυσσῶι, Delph. τῶλ Λαβυαδᾶν, Lac. ἐλ Λακεδαίμονι, Epid. τὸλ λίθον, τῶλ λίθων. Cf. συλλέγω, ἀλλύω = ἀναλύω, etc.

4. To ρ. Att. ἐρ Ῥόδωι, τὸρ Ῥόδιον. Cf. συρρίπτω, etc.

5. To ϝ. Arc. συϝοικία, τὰ ϝάδω = τὰν ϝάδω.

a. In Cyprian, where ν before a consonant is always omitted in the interior of a word, it is also frequently omitted in sentence combination as τὰ(ν) πτόλιν.

97. Assimilation of final ς.

1. To ν. Delph. τοὺν νόμους. Cf. Πελοπόννησος (Πέλοπος νῆσος), Arc. ταῖννυ, ταιννί (ταῖς-νυ, -νί), ταννί (τασ-νί, acc. pl.), τανί (gen. sg.).

2. To μ and ϝ. Cypr. ϝέπο μέγα = ϝέπος μέγα, τᾶ ϝανάσας = τᾶς ϝανάσσας. In the same way arose κά = κάς (καί) in Cypr. κὰ μέν, Arc. κὰ ϝοικίας.

3. To λ. Att. τὸλ λίθ῱ς, Cret. τοῖλ λείονσι, τὶλ λῖι, Lac. ἐλ Λακεδαίμονα (ἐλ = ἐς), τοῖ Λακεδαιμονίοις, Cyren. ἐλ Λιβύαν, Arg. κὲλ Λευκόπορον (καὶ ἐλ Λ-).

4. To δ. So regularly in Cretan, e.g., τᾶδ δαίσιος, τᾶδ δέ, ἐδ δικαστέριον, πατρὸδ δόντος τᾶ δίκας, τὸδ δ' ὀδελόνς. Rarely else-

where, but cf. Rhod. Ζεὺ δέ (no. 100), ματρὸ δέ, τὰ δευτέρας, Arc. τὰ δέ = τὰς δέ. Assimilation in the opposite direction is seen in Arg. βωλᾶς σευτέρας (no. 86). Partial assimilation in early Arg. τοῖζ δε. Cf. late Arg. πρεζβευτῶν, etc.

5. To θ. Cretan only, as τὰθ θυγατέρας. Cf. Cret. θθ = σθ medially (**85**.3).

a. Before a word beginning with a vowel final ς may be treated as intervocalic, e.g., Lac. Διοhικέτα, Διōλευθερίō = Διὸς ἱκέτου, Διὸς ἐλευθερίου (cf. **59**.1), Cypr. κὰ ἀ(ν)τί, τᾶ ὐχέρον (**59**.4), Eretr. ὅπωρ ἄν (**60**.3).

98. Assimilation of final ρ to δ. So regularly in Cretan, e.g., ἀνὲ̀δ δō̃ι, πατὲ̀δ δό̄ēι, and πατὲ̀ δό̄ēι. Cf. Cnid. πὰ Δάματρα = παρὰ Δ-.

99. Assimilation of a final stop.

1. Final τ. The apocopated forms of κατά and ποτί, so far as they occur otherwise than before τ (cf. **95**), are generally assimilated (sometimes with further simplification; see **89**.7), e.g., Thess. κὰπ παντός, πὸκ κί (πὸτ κί = πρὸς τί), Boeot. πὸδ Δάφνη, πὸκ κατόπτας, Lesb. κὰκ κεφάλας (Alcaeus), κὰμ μέν (Sappho), etc. So in compounds, e.g., El. καδαλέοιτο, καθυτάς, Lesb. κάββαλλε (Alcaeus), καλλύοντος, Arc. κακειμέναυ, κακρίνē, Lac. Καβάτα (Καταβάτου), καβαίνων (Alcman), etc. But -τ θ- is often unassimilated.

2. Final π. Thess. ἄπ, ἔπ = ἀπό, ἐπί are assimilated in ἂτ τᾶς, ἓτ τοῖ. Cf. **86**.2.

3. Final κ. See **100**.

100. ἐξ. In most dialects, as in Attic, ἐξ becomes ἐκ before a consonant, thus appearing often as ἐχ before an aspirate, and ἐγ before voiced stops and λ, μ, ν, ϝ, until late times, when ἐκ is usual before all consonants. The general rule is, then, ἐξ before vowels, and ἐκ (ἐχ, ἐγ) before consonants. But the antevocalic form ἐξ occasionally appears before consonants in various dialects (so regularly in Cyprian, as ἐξ τō̃ι, etc.).

In Locrian it is fully assimilated to all consonants, whence, with the simplification of double consonants, it appears simply as ἐ, e.g., ἐ τᾶς, ἐ δάμō, ἐ ϙοινάνōν, ἐ θαλάσας, ἐ λιμένος, ἐ Ναυπάκτō. Cf. also Mess. ἐ Φιαλείας.

In Thessalian, Boeotian, Arcadian, and Cretan the regular form before consonants is ἐς, e.g., Thess. ἐς τᾶν, ἐσδόμεν, Boeot. ἐς τῶν, ἐσλιήνω (cf. also ἑσκηδεκάτη from ἕξ), Arc. ἐς τοῖ, ἐσδέλλοντες,

ἐσπερᾶσαι, Cret. ἐς τῶν, ἐσκλησία, Thess., Boeot., Cret. ἔσγονος = ἔκγονος. All these dialects have ἐξ before vowels except Boeotian, where ἐχς appears in an early inscription, but usually ἐσς, as ἐσς ἐφείβων, ἔσσειμεν. This is probably a transfer or the ante-consonantal form in an intermediate stage of its development (ἐξ, ἐσς, ἐς).

a. There are some traces of ἐς in other dialects which generally have ἐκ or ἐξ, e.g. Cypr. ἐς πόθ' ἔρπες· πόθεν ἥκεις (Hesych.), Arg. ἐ Σικελίας, ἐς πόλιος, Rheg. ἔσκλητος (no. 107, note), Delph. ἐς τοῦ δρόμου (no. 50), ἔσγονος (no. 52 C 45).

Consonant Doubling

101. 1. Before vowels. Cret. τὰνν ἔμίναν, συνν-ῖι, Boeot., Corinth. ἀνν-έθηκε, Att. ξυνν-όντι, lit. Lesb. ὀνν-ώρινε, ἀσύννετος, Delph. ἐλεύθερονν εἶμεν.

2. With ὅσστις etc. (**89**.1), compare Att. εἰσς τήν, Epid. ἐσς τό, etc., or Epid. τὸ σσκέλος, Coan τοῦ σστεφάνου. Ion. ἐξς (no. 4) like ψάφιξξις, Ion. ἐκ ττῶν like ὀκττώ (**89**.1), ἐκκ τοῦ in Attic inscriptions, etc.

ν Movable

102. The ν movable in the dative plural in -σι(ν) and in the verb forms in -σι(ν) and ε(ν) is a marked characteristic of Attic-Ionic, where it appears from the earliest inscriptions on with increasing frequency and before both vowels and consonants. (In Attic its use becomes gradually more and more uniform before vowels, and it is also somewhat more common before a pause in the sense than elsewhere.) In verb forms it is wholly unknown in the older inscriptions of other dialects, and where found is a sure sign of κοινή influence. But in the dative plural (where the ν is due to the analogy of pronominal datives like Att. ἡμῖν, Dor. ἁμίν, Lesb. ἄμμιν beside ἄμμι in which the ν is inherited) it appears outside of Attic-Ionic at an early period. Thus Thess. χρέμασιν (no. 35), Locr. ἀνδράσιν, γονεῦσιν, παμάτεσιν (no. 59), Sicyon. φέρουσιν, Ϝοικέουσιν (no. 96); and so the later Lac. πᾶϊιν, Heracl. ἔνταssιν, etc., Arc. χρήμασιν, ἀναλώμασιν, need not necessarily be charged to the κοινή.

Accent

103. Of the dialects outside of Attic-Ionic, Lesbian is the only one of whose accentual peculiarities we have any adequate knowledge. This was characterized by the recessive accent, e.g., πόταμος, σόφος, βασίλευς, λεῦκος,

The Doric accent is said by the grammarians to be processive in certain classes of forms, e.g., ἐλάβον, στάσαι, αἴγες = Att. ἔλαβον, στῆσαι, αἶγες. But the statements are too meager to admit of generalization as to the system as a whole, nor is it known whether all Doric dialects had these peculiarities. Hence the practice now frequently adopted, and followed in this book, of giving Doric forms with the ordinary Attic accent, except in a few well-established forms like Ποτιδάν. In general our accentuation of dialect forms can be little more than a matter of convenience. [6]

a. A question of detail, touching which there is considerable difference of practice among editors of dialect texts, is whether, in the case of inflectional forms which differ in their quantitative relations from the corresponding Attic forms, to adopt the actual accent of the Attic forms or to change the accent to accord with the Attic system, e.g., infin. κρίνεν like κρίνειν, or κρῖνεν, acc. pl. φερομένος like φερομένους, or φερόμενος, Cret. κάρτονανς, στατῆρανς like κρείττονας, στατῆρας, or καρτόνανς, στατήρανς. The question of the true accentuation is a complicated one, differing in each class of forms, and impossible of any certain answer. But practical convenience favors the use of the Attic accent in some cases, as in the accusative plural to distinguish it from the nominative, and we adopt this alternative in all the cases mentioned.

b. The pronominal adverbs in -ει, -αι, and -ω we accent as perispomena, following here what the grammarians laid down as the Doric accent, since this affords a convenient working rule, and serves to distinguish, e.g., τουτῶ from gen. τούτω. But it is far from certain that the accent was uniform, and that we should write, e.g., ἀλλεῖ, ἀλλᾶι, παντᾶι, as we do, and not, with some, ἄλλει like Att. οἴκει, and ἄλλαι, πάνται like Att. ἄλλῃ, πάντῃ. And as between ὁπεῖ and ὅπει, etc., about which the grammarians were in doubt, we definitely prefer ὅπει, ὅπαι, ὅπυι, ὅπῃ, ὅπω (cf. Att. ὅπου beside ποῦ, in spite of αὐτοῦ, etc.). We accent ἔνδοι, ἔξοι, ἤχοι, etc., like οἴκοι, though ἐνδοῖ etc. (cf. ἐνταυθοῖ) may also be defended.

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[6] It has been urged that dialect forms and texts should be printed without accents. But, our ignorance being once for all admitted, the current practice is justified by its greater convenience for the reader,

INFLECTION

Nouns and Adjectives

Feminine ᾱ-Stems

104. 1. Nom. Sg. -ᾱ, Att.-Ion. -η.

2. Gen. Sg. -ᾱς, Att.-Ion. -ης.—Arc. -ᾱυ after the masculine, as οἰκίαυ, ζαμίαυ, but only at Tegea, and here -ᾱς beside -ᾱυ in early inscriptions, and always τᾶς.

3. Dat. Sg. -ᾱι, Att.-Ion. -ηι, whence also -ᾱ, -η, -ει. See **38**, **39**.—Boeot. -αι (-αε, -η, **26**), and this is to be assumed in the other dialects which have -οι (**106**.2)

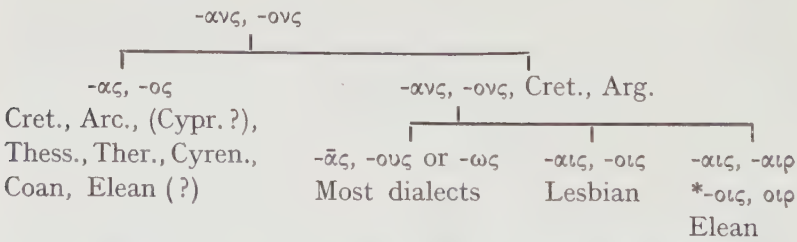
4. Acc. Sg. -ᾱν, Att.-Ion. -ην.

5. Nom. Pl. -αι (Boeot. -αε, -η, **26**).

6. Gen. Pl. -ᾱ́ων, -έων, -ῶν, -ᾶν. See **41**.4.

7. Dat. Pl. In early Attic -ᾱσι(ν), -ησι(ν), sometimes -ᾱισι(ν), -ησι(ν), after 420 B.C. -αις .—In Ionic usually -ησι(ν), rarely -ης, -ησι(ν), also -αις.— -ᾱσι rarely elsewhere, as early Troez. Θε̄β̄ᾱσσι, Cret. (Drerus) πύλᾱσι, ἀγέλᾱσι (BCH 70.590, 597).— -ᾱισι or -αισι in Lesbian (but ταῖς), Pamphylian also Corcyrean (ρhoϝαῖσι poet.), and rarely in Cretan (beside rare -ᾱσι and usual -αις). The majority of dialects have -αις from the earliest times.

8. Acc. Pl. -ανς, with the same development as has -ονς from o-stems, namely (see also **78**):



9. Nom.-Acc. Dual. Att. -ᾱ formed on the analogy of -ω in o-stems, but in pronouns usually τώ, etc., with o-stem form used

also for feminine. Examples in other dialects are rare, but Corinth. πύκτᾱ, and Boeot. δαρχμάω δύο, a blend of the two types.

10. Gen.-Dat. Dual. Att. -αιν, examples in other dialects rare. Locr. τοῖν κόραιν (with o-stem in the article, as in Attic), Arc. τοῖς Κράναιυν (with pl. o-stem in article), and (AJA 1939, 196) Τυδαριδίαιυς. Cf. Arc. -οιυν, **106**.7.

11. The dual in general. The dual, which in Attic disappeared in the course of the fourth century B.C., and eventually everywhere, was lost at a still earlier period in some dialects. It is lacking in Ionic and Cretan inscriptions (cf. Cret. δύο στατῇρανς). But dual forms are quotable from several dialects, as Arc. -ω, -αιυν, -οιυν (no. 20), Boeot. ϝαγάνω, δραχμάω, λέβῑτε, all reinforced by δύο (no. 39), Locr. τοῖν κόραιν (no. 60), El. καταστατό, δυοίοις, αὐτοίοιρ (also dual verbal forms), Delph. δύο ὀδελώ, φρυκτώ (no. 53; but δύ' ὀδελός in the earlier no. 51), Lac. ἐπάκω, ἐπάκοε (nos. 72, 73), Corinth. πύκτᾱ, Arg. ἰλάρχω, Coan οἶε τέλεω.

Masculine ᾱ-Stems

105. 1. Nom. Sg. -ᾱς (with secondary ς, after the analogy of -ος), Att.-Ion. -ης.

a. Forms without ς also occur, several in Boeotian, as Καλλία, Μογέα, etc., and a few from other parts of Northwest Greece, as Σϙόπα (Halae), Φιλοκλέδα (Dodona), etc. El. τελεστά is a form in -τᾰ like Hom. ἱππότα.

2. Gen. Sg. -ᾱο (with o, in place of ς, after that of o-stems), whence Arc.-Cypr. -ᾱυ (**22**), elsewhere -ᾱ, Ion. -εω, -ω. See **41**.4. Att. -ου is not from -ᾱο, but the o-stem form taken over as a whole.

a. There are a few Cypr. examples of -ᾱ, beside usual -ᾱυ, as Ἀμενίϊα no. 23.19 vs. Ὀνασιγόραυ ll.1/2, 22.

b. -ᾱϝο, in Τλασίαϝο, Πασιάδαϝο, of two metrical inscriptions from Corcyra and Gela (nos. 93, 105), is a reminiscence of the epic -ᾱο (the spoken form was already -ᾱ, which appears in other equally early inscriptions, as Ἀρνιάδα no. 94, Δϝῑνία no. 91) with the introduction of a non-etymological ϝ, either representing a glide sound before the following o (cf. ἀϝυτάν, no. 94; see **32**), or due to a false extension from forms with etymological ϝ, as λᾱϝός = Hom. λᾱός (cf. Ion. Ἀγασιλέϝō, no. 9).

c. Forms in -ᾱς, with the old ending unchanged and belonging with the nominatives in -ᾱ (above, 1*a*) occur in scattered examples in Megarian as Φάγας, etc. (no. 99) and from various parts of Northwest Greece, as Προκλείδας (no. 95).

d. Att.-Ion. proper names in -ης, from the fourth century on, frequently form the genitive after the analogy of σ-stems, e.g., Att. Καλλιάδους (after Δημοσθένους, etc.), Ion. Λεάδεος, Ἀριστείδευς. This type spreads to other dialects, e.g., Rhod. Μυωνίδευς.

o-Stems

106. 1. Gen. Sg. -οιο (from *-οσι̯ο, cf. Skt. *-asya*) as in Homer, whence, with apocope, Thess. (Pelasgiotis) -οι, as τοῖ, χρόνοι, etc. Elsewhere, with loss of ι and contraction, -ου or -ω (**25**).—In Cyprian -ōν beside -ō (at Idalium μισθῶν, ἀργύρōν, Φιλοκύπρōν, etc., and so usually -ōν in nouns, whether vowel or consonant follows; but also ἀργύρō, ἄλϝō, before a consonant, and always τῶ).

a. -οιο is often employed in metrical inscriptions, in imitation of the epic, e.g., nos. 93, 94. But in Thessalian it also occurs in a few prose inscriptions, and the grammarians often refer to the Thessalian genitive in -οιο. This, together with the fact that apocope is more extensive in Thessalian than in any other dialect (see **95**), makes obvious the derivation of the usual Thess. -οι from -οιο, probably starting in the article, which was of course proclitic like the prepositions. For the added ν in Cyprian no explanation that has been offered is adequate.

2. Dat. Sg. -ωι in most dialects, whence also -ω (**38**; Thess. ου, **23**).—-οι in Arcadian (usually, but in no. 20 τῶι, τωινί, τῶινυ beside βουσοῖ, etc.), Elean, Boeotian (-οε, -υ, -ει, **30**), and in later inscriptions from various parts of Northern Greece (Delphi, Aetolia, Acarnania, Epirus, Cierium in Thessaly, Euboea).

a. In Euboea -οι replaces earlier -ωι and may be derived from it, like -ει from -ηι (see **39**). But in general -οι is rather the original locative (cf. οἴκοι) in use as the dative. In some dialects the history of the dative is obscure, owing to the lack of early material or the ambiguity of -OI in the pre-Ionic alphabets.

3. Nom. Pl. -οι (Boeot. -οε, -υ, **30**).

4. Dat. Pl. -οισι(ν), as in Homer, in early Attic, Ionic, where it lasts somewhat longer than in Attic (but some early examples of -οις, especially in West Ionic), Lesbian (but here always τοῖς), Pamphylian, and sometimes Cretan (but rare vs. -οις), Argive (only early), and Syracusan.—Elsewhere only -οις (Boeot. -υς, -εις, Elean -οιρ).

5. Acc. Pl. -ονς, with the same development as -ανς. See **78**, **104**.8.

6. Nom.-Acc. Dual. -ω. This is by far the most frequently attested dual form.

7. Gen.-Dat. Dual. -οιιν as in Homer, whence -οιν in most dialects in which the form occurs. But El. -οιοις, -οιοιρ. Arc. (no. 20) ἰμέσουν τοῖς Διδύμοιυν (cf. the preceding τὼ Διδύμω), like the -αιυν in ᾱ-stems (**104**.10).

a. The unique Arcadian forms seem to contain an inherited *u* connected with the *u*-diphthong to which the Sanskrit and Slavic dual forms point (Skt. *tayos*, ChSl. *toju*), but the detailed analysis is highly uncertain.

Consonant Stems in General

107. 1. Acc. Sg. -αν in place of the usual -α, with ν added after the analogy of vowel stems, occurs in Cypr. ἰjατῆραν, ἀ(ν)δριjά(ν)ταν, Thess. κίοναν, El. ἀγαλματοφῶραν (but possibly -φώρᾱν from nom. -φώρᾱς), and among late inscriptions of various dialects.

2. Nom. Pl. -εν for usual -ες occurs in late Cretan, having originated in pronominal forms. See **119**.2*a*.

3. Dat. Pl. -εσσι, as in Hom. πόδεσσι (either based on the -εσ-σι of σ stems or, as many prefer, formed to nom. pl. -ες after the analogy of -αισι, -οισι to -αι, -οι) is characteristic of the Aeolic dialects, Lesbian, Thessalian (but also χρέμασιν, ὑπάρχονσι), and Boeotian, also Pamphylian, Delphian, Locrian (no. 59 πα[μάτεσιν beside ἀνδράσιν, etc.; East Locr. χρημάτεσσι, etc.; but -οις in nos. 57, 58, 60), Elean (φυγάδεσσι no. 65; elsewhere -οις), with occasional forms in Cyrenaean (Εὐεσπερίδεσσι), and Corinthian colonies.—Heraclean has -ασσι in pres. pple. ἔντασσιν (a blend of ἐντ- with ἄσσι = Skt. *satsu*, see **163**.8), πρασσόντασσι, etc.— -οις, as πάντοις, etc., after the analogy of ο-stems, is characteristic of Locrian (otherwise no. 59, see above), Elean, and the Northwest Greek κοινή, whence it finds its way into various dialects in later times. So in late inscriptions of Messenia, Laconia, Crete, and Tauromenium.

4. Acc. Pl. -ες in place of -ας, i.e., the nom. for the acc., perhaps first used in the numeral τέτορες owing to the influence

of the indeclinable πέντε, etc., is seen in Delph. δεκατέτορες, τέτορες, Δελφίδες (nos. 49, 51), and regularly in Elean ([τέτορ]ες, sixth century, πλείονερ, χάριτερ, no. 66, etc.) and Achaean (ἐλάσσονες, δαμοσιοφύλακες, etc.), also in the very late inscriptions of various dialects, even Attic.

Cret. -ανς beside -ας, e.g. θυγατέρανς, δρομέανς, κύνανς, after the analogy of -ανς, -ας from ᾱ-stems (**104**.8).

σ-Stems

108. 1. All dialects except Attic have the uncontracted forms. Gen. sg. in most dialects -εος, whence -ιος in Boeotian, Cretan, etc. (**9**), -ευς in later Ionic, Rhodian, etc. (**42**.5). Acc. sg. masc. and acc. pl. neut. -εα, or contracted η (**42**.1). Acc. pl. masc. fem. -εας in most dialects (Cyren. τριήρης, **42**.1), Att. -εις (nom. used as acc.), also late in other dialects.

a. Proper names in -κλέης, -κλῆς. Cypr. -κλέϝῆς, whence -κλέης in Attic (beside -κλῆς), Boeotian (-κλέῆς, -κλίῆς) till about 400 B.C., and regularly in Euboean (gen. -κλέω, 2), but in the other dialects regularly -κλῆς. Gen. sg. Cypr. -κλέϝεος, Boeot. -κλεῖος (= Hom. -κλῆος, cf. **16**), Att. -κλέους, but in most dialects -κλέος.

For names in -κλέᾱς instead of -κλέης, see **166**.1.

2. Proper names often have forms which are modeled after the analogy of the masc. ᾱ-stems, and this not only in Attic-Ionic (e.g., Att. Σωκράτην, Σωκράτου, Eretr. gen. Εὐκράτω, Τιμοκλέω), where the agreement in the nom. -ης was especially favorable to this, but also in other dialects. Thus acc. sg. in -ην (-ην : -ης = -ᾱν : -ᾱς), e.g., Boeot. Δαμοτέλειν, Arc. Ἐπιτέλην, and even in appellatives, e.g., Lesb. δαμοτέλην, Cypr. ἀτελῆν.—Dat. sg. in -ηι, Lesb. Καλλίκλῃι, Cret. Δαμοκούδηι.—Gen. sg. in -η (like -ᾱ) in Lesb. Θεογένη, Thess. Φιλόκλει, Cret. Ἀλκιμένη, etc.; also, perhaps, -ης (like -ᾱς, **105**.2*b*) in Thess. Ἱπποκράτεις, Φερεκράτῆς (no. 35; or Φερεκράτε(ο)ς?).—Voc. sg. in -η (like -ᾱ) in Arc. Ἀτέλη, etc., Delph. Πολυκράτη; in -ε (like -ᾰ in Δίκα) in Lesb. μελλιχόμειδε.

The numerous Boeotian hypocoristic names in -ει as Μέννει, Φίλλει, Θάλλει, Ξέννει, are also best understood as vocatives of this type used as nominatives. They correspond to names in -ης,

-ητος, in other dialects, but in Boeotian follow the analogy of σ-stems (gen. sg. -ιος, acc. sg. -ειν).

ι-Stems

109. 1. In all dialects except Attic-Ionic, and, for the most part, in Ionic too, the regular type of declension is that with ι throughout, namely, -ις, -ιος, -ῑ, -ιν, -ιες, -ιων, -ισι, -ῑς (Arg. Cret. -ινς) or -ιας (rare).

2. The type in -ις, -εως (from -ηος, as in Homer), -ει, pl. -εις, etc., is almost exclusively Attic. In Ionic πόλεως occurs in early inscriptions of Chios (no. 4) and Thasos, and Δυνάμει in Teos (no. 3). But otherwise in Ionic, and always in other dialects, forms of this type are late and to be attributed to Attic influence. In general, the Attic datives, -ει and -εσι, are the first to be adopted, next the nom.-acc. pl. -εις, and lastly the gen. sg. -εως. Thus in the later inscriptions of many dialects it is common to find gen. sg. -ιος, but dat. sg. -ει.

The nom. pl., originally -ε̯ιες whence Att. -εις, in other dialects only in the numeral Cret. τρέες, Ther. τρῆς, etc.

A gen. sg. πόλεος is found in the κοινή and in later inscriptions of various dialects.

3. Lesbian has a nom. pl. -ῑς (πόλις, no. 25), perhaps the accusative used as nominative.

4. Cyprian has such forms as gen. sg. Τιμοχάριϝος, dat. sg. πτόλιϝι. The ϝ is certainly not original here, and is perhaps due to the analogy of υ- and ηυ-stems (gen. -υϝος, -ε̄ϝος).

5. A transfer to the type -ις, -ιδος, as frequently in Attic, is characteristic of Euboean proper names in -ις, as Δημοχάριδος.

υ-Stems

110. Nearly all the inscriptional forms occurring are the usual ones of the type -ῡς, -υος. Boeot. [ϝ]άστιος (ι from ε, **9**) agrees with the ἄστεος of non-Attic literature. For υἱύς see **112**.2.

Nouns in -ευς

111. The stem is ηυ, ηϝ throughout, nom. sg. -ευς (from -ηυς, **37**.1), gen. sg. -ηϝος, etc.

1. The original forms in -ηϝος, -ηϝι, etc., are preserved, with or without the ϝ, in Cyprian (βασιλε̃ϝος, 'Εδαλιε̃ϝι, 'Εδαλιε̃ϝες), Lesbian (βασίληος, etc.), Boeotian (Πτοιε̃ϝι, γραμματεῖος, etc.), Thessalian (βασιλεῖος, etc.), and Elean (βασιλᾶες), as also in Homer.

2. Attic only are βασιλέως, βασιλέᾱ, with quantitative metathesis. But from the beginning of κοινή influence, βασιλέως is one of the Attic forms most widely adopted by other dialects.

3. Most dialects, namely, Ionic and the West Greek dialects except Elean, have βασιλέος, βασιλεῖ, etc., with shortening of the η. Generally these are the forms of even the earliest inscriptions (Cret. ϝοικέος, etc.), but we find Coan ἱερῆι, Πολιῆι, etc. (no. 108; later always ἱερεῖ, etc.), and once Rhod. 'Ιδαμενῆος (cf. Ποντωρηίδος). Beside -εος sometimes -ευς (cf. **42**.5), as Meg. ἰαρεῦς, but owing to the confusion with the nominative, this spelling is far less common than in the genitive of σ-stems.

Acc. Sg. -έα in Ionic, Locrian, Cretan. But in Delphian and most of the Doric dialects -ῆ is the regular form, e.g., Delph. ἱερῆ, βασιλῆ; Lac. βασιλῆ, Mess. ἱερῆ, Meg. ἱερῆ, Mycen. Περσε̃ (no. 81, fifth century B.C.), Arg. βασιλῆ, Rhod. βασιλῆ, γραμματῆ, Coan βασιλῆ, etc. In these dialects -εα is of later occurrence, and due to κοινή influence.

Nom. Pl. -έες in Cretan (e.g., δρομέες) and elsewhere, but usually contracted to -εῖς. Also -ῆς (in part at least directly from -ῆες) in early Attic, Coan (τεταρτῆς), Laconian (Μεγαρε̃ς, etc., no. 69), and Arcadian (Μαντινῆς). At Cyrene occurs nom. and acc. pl. ἰαρές, and dat. pl. Μεγαρέσσι, etc. (cf. δρομέσι Callim.).

Acc. Pl. -έας in Ionic and Doric (Cret. δρομέανς, cf. **107**.4), when not replaced by -εῖς of the κοινή.

4. Arcadian has nom. sg. in -ής, as ἱερής, γραφής, φονέ̃ς (Cyprian also once ἰjερέ̃ς, but usually -εύς), acc. sg. ηιερέν (cf. **108**.2), nom. pl. Μαντινῆς, gen. pl. Τορθυνήων, Μετιδριήων. Some proper names in -ής = -εύς are also found elsewhere.

5. In Miletus and colonies occurs nom. sg. ἰέρεως, gen. sg. ἰέρεω, likewise at Ephesus gen. sg. Φλέω belonging to Φλεύς.

a. The feminine OI-stems, most widely attested in proper names. Nom. sg. mostly -ω, but also -ωι, as Cyren. λεχώι, Corinth. Συϙόι, Φιλόι, etc. (OI regularly on old Corinthian vases; -ῳ beside -ω in grammarians).

Gen. sg. -οος, -ους, -ως (Cret. Λατῶς), but Cyren. λεχός (no. 115.109), Rhod. Φιλτός (IG XII.i.719), Delph. Λατός (so probably, not Λατῆς, Schwyzer 325.8). Dat. sg. Delph. λεκχοῖ, Cret. Λατοῖ, Λατῶι. Acc. sg. -οα, -ώ. Also inflection with ω throughout, parallel to ᾱ-stems, as Boeot., Cret. -ώ, -ῶς, -ῶι, -ών.

Some Irregular Nouns

112. 1. Ζεύς. Ζεύς or Δεύς (**84**). Δι(ϝ)ός, Δι(ϝ)ί, Δί(ϝ)α in most dialects. An old dative Διεί (cf. Oscan *Diúvei*) occurs alone, but rarely, and in Att. Διειτρέφης, Cypr. Διϝείθεμις, Διϝείφιλος (Hom. διΐφιλος). Also in various dialects (attested for East Ion., Coan, Ther., Cret., El.), as in Homer, Ζηνός, Ζηνί, Ζῆνα (Cret. Δῆνα, Τῆνα, etc., **84**). See **37**.1. There are some unexplained forms with α (or ᾱ?), as Ion. Ζάς, gen. Ζανός.

2. υἱός, υἱύς. Aside from the ο-stem forms, the inscriptional occurrences are as follows, mostly from a stem υἰυ-:

Nom. Sg. υἱύς Cret., Lac., Att. (Att. also ὑύς, ὕς).
Gen. Sg. υἱέος Cret., Att.; Thess. huῖος (no. 35).
Dat. Sg. υἱεῖ Argol., Phoc., Att.
Acc. Sg. υἱύν Arc., Cret., Locr., etc.
Nom. Pl. υἱέες Cret. (as in Hom.); Att. υἱεῖς.
Dat. Pl. υἱάσι Cret. (as in Hom.), after analogy of πατράσι, etc.
Acc. Pl. υἱύνς Arg., Cret.; Att. υἱεῖς.

3. μήν. Stem *μηνσ- (cf. Lat. *mēnsis*), whence (**77**.1) Lesb. μῆννος, Thess. μεννός, Att. etc. μηνός. The nom. *μήνς became *μένς (vowel-shortening before ν + cons., but later than the assimilation of medial νσ), whence regularly (**78**) Ion., Corcyr., Meg. μείς, Epid., Heracl. μής. In Attic, μείς was replaced by μήν formed after the analogy of original ν-stems in -ην, -ηνος. Elean μεύς is perhaps due to the analogy of Ζεύς, Ζηνός (above, 1).

4. λᾶς, Hom. λᾶας. Originally a neuter σ-stem τὸ λᾶας, becoming ὁ λᾶας, ὁ λᾶς, after the analogy of ὁ λίθος etc. Hence in genitive beside λᾶος also Att. λᾷου (Soph.), Cret. λᾷō.

5. Cret. ϝῆμα nom.-acc. sg. = εἷμα, but gen. sg. τᾶς ϝήμᾱς from a stem in -μᾱ. So also Cret. *ἀμφίδημα 'ornament' (cf. διάδημα), but gen. sg. ἀμπιδήμᾱς.

6. χοῦς, which in Attic is declined as a consonant stem (gen. sg. χοός), is properly a contracted ο-stem (from χόϝο-) like πλοῦς,

and remains so in Ionic, e.g., acc. sg. χοῦν, gen. pl. χῶν.

7. χείρ, χήρ. See **25**, **76**.

Comparison of Adjectives

113. 1. Beside μείζων and κρείττων, both with anomalous ει, we find the normal μέζων (from *μέγι̯ων) in Ionic and Arcadian, and κρέσσων (from *κρέτι̯ων) in Ionic. For Dor. κάρρων, Cret. κάρτων (both from *κάρτι̯ων) see **49**.2 with *a*, **80**, **81**.

2. Beside πλέων, pl. πλέονες, σ-stem forms, like Hom. πλέες, πλέας, occur in Lesbian (πλέας no. 25) and Cretan (e.g., Gortyn. πλίες, πλίανς, πλία, beside πλίονος, πλίονα, πλίον. πλίασιν, Drerus, is in origin a ν-stem form, cf. **77**.1*a*). Cf. also Arc. πλός (from *πλέος, **42**.5*g*) adv. = πλέον.

Heracl. πόλιστος = πλεῖστος is formed directly from πολύς.

The rare μεῖστος, superlative of μείων and parallel to πλεῖστος, is now confirmed by the Locr. adv. μεῖστον (no. 59.9).

3. El., Lac. ἄσιστα (ἄσσιστα also in Aesch.) = ἄγχιστα, is formed from the compar. ἄσσον (this regularly from *ἄγχι̯ον).

Numerals

Cardinals and Ordinals

114.1-10. 1. Nom. sg. masc. Att., etc. εἷς, Heracl. hῆς (cf. Lac. οὐδἕς), Cret. ἕνς (ἕνδ δ- = ἕνς δ-, Law-Code IX.50; see **97**.4), from *ἕνς. Cf. **78**.—Fem. μία, but, of other origin, Lesb., Thess., Boeot. ἴα, as in Homer (so Lesb. μηδεῖα = μηδεμία). Also ἰός in Hom. dat. sg. neut. ἰῷ and Mess. (probable reading) τόν γ' ἰὸν ἐνιαυτόν 'the one (= same) year,' and in Cretan, but here with pronominal force 'that one' = ἐκεῖνος.

Att.-Ion., Arc.-Cypr., Lesb. πρῶτος, Thess. προῦτος, West Greek and Boeot. πρᾶτος. Cf. also Att.-Ion. πρώτιστος, Cret., Coan, Ther., Cyren. πράτιστος.

a. The still frequently stated derivation from a *πρόατος or *πρόϝατος is untenable. Apart from the fact that such uncontracted forms do not exist, the supposed contraction of ο + α > Dor. ᾱ is contrary to the other evidence (**44**.1). πρῶτος and πρᾶτος are parallel forms from πρω- and πρᾱ-, the latter probably a weak grade, such as is seen in Skt. *pūrvas* and Lith. *pìrmas*. For such parallel forms, cf. Lat. *prīmus*, Pael. *prismu* vs. Umbr. *promom*, from *prīs-* and *pro-* respectively.

2. δύο in most dialects, δύω beside δύο in Homer, etc. Chalcid. δύϝο (with glide, **53***b*). Boeot. δύο, δούο, and διού (**24**) attested before consonant as well as before vowel. Eretr., Aetol. δύϝε, Lac. δύε, with the third declension ending. Gen.-dat. Att.-Ion. δυοῖν, late Att. δυεῖν, El. δυοίοις. Plural forms in various dialects, as Ion. (Hdt. and Chios), Cret., Heracl. δυῶν, Thess. δύας, Cret. δυοῖς, late Att. δυσί(ν).

δεύτερος in all dialects so far as known, and quotable in many.

3. τρεῖς, Cret. τρέες, Ther. τρῆς (also Lesb., gram.), from *τρέ̯ες. See **25**, **45**.5.—Acc. τρῖς, Cret. τρίινς (for τρίνς with ι introduced anew from τριῶν, etc.). Under the influence of the indeclinable numerals, the nominative or the accusative is used for both cases in some dialects, namely, nom. τρεῖς in Attic and elsewhere, and acc. τρῖς in Heraclean, Delphian, and Troezenian.

τρίτος, Lesb. τέρτος (**18***a*).

4. Att. τέτταρες, Ion., Arc. τέσσερες (also τέσσαρες in Ionic and κοινή), Boeot. πέτταρες, Lesb. πέσσυρες (Hom. πίσυρες), Thess. πετροετηρίς = τετρο-, West Greek τέτορες. From *k*ʷ*etwer-* (cf. Lat. *quattuor*, Skt. *catvāras*), the differences being due to inherited variations in the second syllable (*twer*, *twor*, *tur*, *tw̥r*), and to the divergent development of *k*ʷ (**68**) and *tw* (**54***f*, **81**)

τέταρτος, Hom. τέτρατος, Boeot. πέτρατος, Arc. τέτορτος (**49**.2*a*, **5**).

5. πέντε, Lesb., Thess. πέμπε (**68**.3), Pamph. πέδε (**66**, **69**.2).

πέμπτος, Cret., Amorg. πέντος (**86**.2). Arc. πέμποτος after δέκοτος.

6. ἕξ, Cret., Delph., Heracl. ϝέξ. See **52***b*. Boeot. ἐσκηδέκατος, like ἐς from ἐξ (**100**).

ἕκτος, Cret. once ϝέκτος.

7. ἑπτά, Cret. once ἐττά (**86**.2).

Att.-Ion. ἕβδομος, West Greek ἕβδεμος (attested directly in Delph., Cyren., Aetol., by derivatives in Heracl., Epid.).

8. ὀκτώ, Lesb. ὄκτο, Boeot. ὀκτό (like δύο), Heracl. hοκτώ (**58***c*), El. ὀπτό (with π from ἑπτά).

ὄγδοος, from ὄγδοϝος now attested in Aetol. [ὀγ]δόϝα (IG IX². i.152).

9. ἐννέα, Delph., Rhod., Coan, Cyren. ἐννῆ (**42**.1), Heracl. ηεννέα (**58***c*).

Att. ἔνατος, Ion. εἴνατος, Arg., Cret., Cyren. ἥνατος, from *ἐνϝατος (**54**), Delph., Ther. ηένατος (**58***c*), Lesb. ἔνοτος (**6**, **116***a*).

10. δέκα, Arc. δέκο.

δέκατος, Arc., Lesb. **δέκοτος** (**6**, **116***a*).

115.11-19. ἕνδεκα, rarely δέκα εἷς (e.g., Heracl. δέκα ηέν).—Att. and Hom. δώδεκα, but in most dialects δυώδεκα, rarely δυόδεκα (e.g., Boeot. δυοδέκατος), Delph., Heracl. δέκα δύο (also late Attic.)—τρεῖς καὶ δέκα, also indecl. τρεισκαίδεκα (Attic after 300 B.C.) and τρισκαίδεκα (Boeotian, etc.; cf. **114**.3); also δέκα τρεῖς, especially when the substantive precedes (so Attic even in fifth century).—Similar variations for 14-19.

ἑνδέκατος, δωδέκατος, δυωδέκατος, δυοδέκατος (see above — 13*th*-19*th*, Att. τρίτος καὶ δέκατος, etc., but τρεισκαιδέκατος or τρισκαιδέκατος, etc., in East Ionic, Boeotian, and Lesbian (-δέκοτος).

116.20-90. εἴκοσι (from *ἐ-ϝίκοσι) in Attic, Ionic, Lesbian, Arcadian (no occurrence in Cyprian), but ϝίκατι, ἴκατι (cf. Ther. ηικάδι, Thess. ἰκάδι) in West Greek, Boeotian, Thessalian and Pamphylian (φίκατι), with ι not ει, and τ retained (**61**.2). The ει of Heracl. ϝείκατι beside ϝίκατι is due to the influence of Att. εἴκοσι.—Att. etc. τριᾱκοντα, Ion. τριήκοντα.—τετταράκοντα, τεσσεράκοντα, τεσσαράκοντα, πετταράκοντα (see **114**.4), Sicil. West Ion. τετράϙοντα (SEG 4.64), Dor., Delph. τετρώκοντα (so doubtless in all West Greek dialects previous to Attic influence).—πεντήκοντα, ἑξήκοντα (ϝεξήκοντα), etc., with η in all dialects (Ion. ὀγδώκοντα, **44**.2).—Delph., Heracl. ηεβδεμήκοντα, Heracl. ηογδοήκοντα, ηενενήκοντα. See **114**.7-9.—Gen. τεσσ[ερ]ακόντων, πεντηκόντων, etc. in Chios, where the use of such inflected genitives (also δέκων) is one of the Aeolic features of the dialect (cf. πέμπων, δέκων in Alcaeus, also τριηκόντων in Hesiod).

Att., Ion. εἰκοστός etc., Boeot. ϝικαστός (-καστός doubtless in all West Greek dialects also; but Thess. ἰκοστός), Lesb. εἴκοιστος, τριάκοιστος, ἑξήκοιστος).

a. The earliest form of the ordinals is that in -καστος (from -*k̑m̥t-to-*, cf. Skt. *trinçat-tama-*, etc.). Under the influence of the cardinals in -κοντα

this became -κοστος in Attic, etc. Under the same influence also *-κονστος, the probable source of Lesb. -κοιστος, with the regular Lesbian development of secondary νσ (**77**.3, **78**). For a different view of the Lesbian forms, see **20***a*. To the same analogy is due the ο of εἴκοσι, and of the hundreds in -κόσιοι (e.g., τριακόσιοι after τριάκοντα), instead of the more original α in ϝίκατι (Skt. *viṅçati-*, Lat. *vigintī*), -κάτιοι, -κάσιοι (cf. ἑκατόν, Skt. *çatam*, Lat. *centum*). It is possible that a still further extension of this analogical ο is to be assumed in explanation of Arc. hεκοτόν, Arc., Lesb. δέκοτος, Arc. δέκο, Lesb. ἔνοτος.

117. 1. 100. Att. etc. ἑκατόν, Arc. hεκοτόν, See **6**, **116***a*.

2. 200-900. Att.-Ion., Lesb. -κόσιοι, West Greek, Boeot., Thess. -κάτιοι (Thess. ἑξεικάττιοι, SEG 2.264), Arc. -κάσιοι (with East Greek σ, but West Greek α). See **61**.2, **116***a*.

The ᾱ of τριᾱκόσιοι (Ion. τριηκόσιοι) is extended to διᾱκόσιοι (Ion. διηκόσιοι), and the α of τετρακόσιοι, ἑπτακόσιοι, ἐνακόσιοι to πεντακόσιοι, ἑξακόσιοι, ὀκτακόσιοι. But Thess. ἑξεικάττιοι with (ει=) η as in ἑξήκοντα. Lesb. ὀκτωκόσιοι.

3. 1000. Att. χῖλιοι (**25***e*), Ion. χείλιοι, Lac., Cyren. χήλιοι, Lesb., Thess. χέλλιοι, from *χέσλιοι. See **76**.1.

Pronouns

Personal Pronouns [1]

118. Singular. 1. The stems, except in the nominative, begin with: 1. ἐμ- or μ-.—2. Original *tw-*, whence East Greek σ-, West Greek τ- (τέος, τίν, τέ). But enclitic τοι is from a form without *w* (cf. Skt. *te*), and occurs also in Ionic (Hom., Hdt., etc.). Hom. τεοῖο and τείν are from the possessive stem **tewo-* (**120**.2).—3. Original *sw-*, whence ϝ- in some dialects (ϝέος, ϝοι, ϝίν), otherwise ʽ.

2. Nom. ἐγώ, ἐγών (Boeot. ἰώ, ἰών, **62**.3).—Att.-Ion., Lesb., Arc. σύ, Dor. τύ, Boeot. τού. See **61**.5.

3. Gen. *a*. -ειο (Hom. ἐμεῖο, etc., like τοῖο), whence -εο, later Ion. -ευ, Att. -ου.—*b*. -εος in West Greek, as lit. Dor. ἐμέος, τέος, Locr. ϝέος.—*c*. -θεν in lit. Lesb. ἔμεθεν, σέθεν, ϝέθεν, Hom. ἐμέθεν, σέθεν, ἕθεν, Epid. ἕθεν, Syrac. μεθέν (Sophron).

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[1] As the personal pronouns, especially in the singular, are of comparatively rare occurrence in inscriptions, some forms are added which are quotable only from literary sources, but only a few out of the great variety, for which see Kühner-Blass I, pp. 580 ff.

4. Dat. *a.* -οι, as ἐμοί, μοι, σοί, σοι (lit. Dor. τοί, τοι, lit. Ion. τοι), οἵ, οἱ (Arg., Cret., Delph., Cypr., Lesb. ϝοι).—*b.* -ιν in West Greek (where also -οι, but mostly in the enclitic forms, as μοι, never ἐμοί, ϝοι, οἱ, and τοι, though also τοί), as Cret., Calymn., Rhod., Delph., and lit. Dor. ἐμίν, lit. Dor. τίν, Cret. ϝίν.

5. Acc. 1. ἐμέ, με.—2. Att.-Ion., Lesb. σέ, lit. Dor. τέ (Cret. τϝέ, written τρέ, in Hesych.); also lit. Dor. and Epid. τύ (nom. used as acc.)—3. ἕ (ϝέ); also lit. Dor. and Epid. νίν.

119. Plural. 1. The forms of the first and second persons contain, apart from the endings, ἀσμ- (cf. Skt. *asmān*, etc.) and ὑσμ- (cf. Skt. *yuṣmān*, etc.), whence Lesb., Thess. ἀμμ-, Lesb. ὑμμ-, elsewhere ἁμ- (Att.-Ion. ἡμ-) or ἁμ-, ὑμ-. See **76**.1, and, for the spiritus asper or lenis in the first person, **57**, **58***b*.

2. Nom. -ες in all dialects except Attic-Ionic, where it was replaced by -εις. Lesb. ἄμμες, ὔμμες, Dor. etc. ἁμές, ὑμές.

a. In late Cretan ἁμές was frequently replaced by ἁμέν under the influence of 1 pl. verbal forms in which Dor. -μες was often replaced by the κοινή -μεν. That is, ἁμέν for ἁμές after φέρομεν for φέρομες. From ἁμέν, -εν was extended to other pronouns and to participles, as ὑμέν, τινέν, ἀκούσαντεν, etc.

3. Gen. -ειων (Hom. ἡμείων), whence -εων, -ιων (**9**), -ῶν. Lesb. ἀμμέων, Thess. ἀμμέουν, El. ἀμέων, Dor. ἀμέων, ἀμίων (Cret.), later ἁμῶν.

4. Dat. -ι(ν), Lesb. ἄμμιν, ἄμμι, etc., Dor. ἁμίν, ὑμίν, Att.-Ion. ἡμῖν, ὑμῖν. So Dor. σφιν, σφι, Cret., Syrac. ψιν (**87**), but Att.-Ion. σφίσι, Arc. σφεις, the latter not satisfactorily explained.

5. Acc. -ε in all dialects except Attic-Ionic, where it was replaced by -έας, -ᾶς. Lesb. ἄμμε, ὔμμε, Thess. ἀμμέ, Dor., etc. ἁμέ, ὑμέ, Dor., etc. σφέ, Cret., Syrac. ψέ (**87**).

Possessives

120. 1. ἐμός.—Pl. Dor., etc., ἁμός (Lesb. ἄμμος) and ἁμέτερος (Lesb. ἀμμέτερος, Att.-Ion. ἡμέτερος).

2. *a. two-*, Att., etc., σός. *b.* **tewo-*, Dor., Lesb. τεός, Boeot. τιός (all in literature only). Both forms in Homer.—Pl. ὑμός and ὑμέτερος.

3. *a.* **swo-*, Att., etc., ὅς, Cret. ϝός. *b.* **sewo-*, Dor. (lit.), Thess. ἑός. Both forms in Homer.—Pl. σφός and σφέτερος.

Reflexive Pronouns

121. Aside from the reflexive use of the forms of the personal pronouns as given in **118**, **119**, especially that of the third person, which is itself a reflexive in origin, various forms of expression are employed, as follows:

1. Combinations of the personal pronouns with αὐτός, each keeping its own inflection, as in Homer (σοὶ αὐτῷ, etc.). So Epid. αὐτοῦ ἔθεν, Cret. ϝὶν αὐτῶι, ψὲ αὐτόνς, πσὶν αὐτοῖς. Cf. also, with the possessive, Cret. τὰ ϝὰ αὐτᾶς= τὰ ἑαυτῆς.

2. Compounds of the same elements, with only the second part declined. Att. ἐμαυτοῦ, σεαυτοῦ or σαυτοῦ, ἑαυτοῦ or αὑτοῦ (also late ἑατοῦ, ἁτῶν, with ᾱ from ᾱυ); Coan ηὑτῶν with η from εα; Thess. εὑτοῖ, εὑτοῦ, εὑτάς; Cret. ϝιαυτῶ; Ion. (lit.) ἐμεωυτοῦ etc. The forms found in Ionic inscriptions are like the Attic.

3. αὐτός alone, as sometimes in Homer. Thus Delph. αὐτοῦ = ἐμαυτοῦ, El. αὐτᾶρ = ἑαυτῆς (no. 66.17), Lac. αὐτῶ = ἑαυτοῦ (no. 71.7, 16 ff.), Corinth. περὶ τᾶς αὐτοῦ γᾶς (no. 95), Thess. αὐτᾶ = ἑαυτῇ, Boeot. αὐτάν = ἑαυτήν.

4. αὐτὸς αὐτός, either with each declined separately, or, oftener merged into compounds of somewhat varying form.

This combination is comparatively late, replacing the earlier types mentioned under 1-3. It is most frequent in Delphian and Boeotian, but is found in several of the other West Greek dialects, and probably even in Attic (Kühner-Blass I, p. 600, anm. 5).

a. αὐτὸς αὐτός. Delph. αὐτοὶ ποτὶ αὐτούς, Boeot. κατ' αὐτὺ (= αὐτοὶ) αὐτῶν.

b. αὐτοσαυτός. Delph. αὐτοσαυτοῦ, etc., Boeot. ὑπὲρ αὐτοσαυτῶ, Heracl. μετ' αὐτοσαυτῶν, Cret. αὐτοσαυτοῖς, etc., Corcyr. αὐτοσαυτόν.

c. αὐσαυτός. Delph. αὐσαυτοῦ, etc., Cret., Argol. (Calauria) αὐσαυτᾶς, Arc. ὑπὲρ αὐσαυτόν.

d. ἁσαυτός. Boeot. ἁσαυτῦ.

e. αὐσωτός. Delph. αὐσωτᾶς, etc.

f. αὐταυτός. Heracl. αὐταυτᾶς (as in Sophron and Epicharmus), Aegin. αὐταυτόν.

g. Sicil. gen. sg. αὐτοῦτα (Segesta), gen. pl. αὐτῶντα (Thermae). Probably from αὐτατοῦ, αὐτατῶν (cf. late ἑατοῦ, above, 2), with transposition of the last two syllables.

Demonstrative Pronouns

122. The article. Nom. pl. τοί, ταί, as in Homer, in the West Greek dialects except Cretan, and in Boeotian. Att. etc. οἱ, αἱ, after the analogy of ὁ, ἡ. For ὀ, ἀ in some dialects which in general have ʿ, see **58***a*. Thess. οἰ, but τοί at Pharsalus (Schwyzer 566).

Forms with added ι, used like ὅδε, are found in Elean (το-ῑ, τα-ῑ) and Boeotian (ταν-ί; τοι-ῑ, τυ-ῑ).

For the relative use, see **126**.

a. Just as in Homer the use as article is less frequent than the demonstrative and the article is often lacking where it is obligatory or usual in later times, so (apart from certain categories in which the absence of the article is usual) in inscriptions of some dialects. So frequently in headings, like that of no. 67, Συνθήκα καὶ Συμμαχία (but El. ἀ ϝράτρα nos. 61-63, etc.). With names of official bodies or officials, e.g., Cret. ἄδ' ἔϝαδε πόλι (no. 116), Arg. (no. 85) βōλὰ ἐπαγέτō, ἀ(ϝρēτευε) βōλᾶς, ἀλιαίαι ἔδοξε, ἐπὶ κόσμος, Epid. ἔδοξε βουλᾶι καὶ δάμωι, κατάλογος βουλᾶς, Locr. (no. 59.10/11) ἐν πρείγαι ἐν πόλι ἔ 'ν ἀποκλēσίαι. (In Att. fifth century inscriptions there are a few examples of βōλέ without article, but much more commonly with the article).

123. Thess. ὅ-νε, Arc. ὀ-νί, Arc.-Cypr. ὅ-νυ = ὅδε. Thess. τόνε, τάνε, and, with both parts inflected (cf. Hom. τοῖσδεσι), gen. sg. τοῖνεος, gen. pl. τοῦννεουν.—Arc. τωνί (gen. sg.), τωινί, ταιννί (dat. pl. fem.), ταννί, τανί (gen. sg., gen. pl., and acc. pl. fem.). Cf. also Boeot. προτηνί (**136**.1).—Cypr. ὄνυ, τόνυ, Arc. τάνυ (acc. pl. neut.), τῶννι (gen. pl.), τῶινυ (11 times in no. 20 vs. once τωινί), also by an alien engraver τάννυν, τόσνυν. Cf. Hom., Boeot., Cypr. νυ.

From ὅδε, cf. also Arg. τōνδεōνέν, ταδέν with addition of emphatic -ην (ἥν, Lat. *ēn*).

124. οὗτος. Nom. pl. τοῦτοι, ταῦται, like τοί, ταί, in West Greek (examples from Cos, Delphi, Rhodes, Selinus). Att. etc. οὗτοι, αὗται, after οὗτος, etc. Boeotian, with τ replaced by ʿ throughout, οὔτον, οὔτων, etc.—Interchange of αυ and ου. Att. gen. pl. fem. τούτων after masc.-neut.; conversely El. neut. ταύτων, due to influence of ταῦτα. ου throughout is Boeotian (οὔτο, οὔτα) and Euboean (τοῦτα, τούτēι, also ἐντοῦθα = ἐνταῦθα), also οὔτα = ταῦτα in Sophron. So also Delph. τοῦτα, τούτας (but also ταῦται). For the spelling with O instead of OV, see **34***a*.

125. 1. ἐκεῖνος. Ion. κεῖνος, Lesb., Cret., Rhod., Coan κῆνος, both from *κε-ενος. Cf. **25**.—τῆνος, of different origin (cf. Hom. τῇ), in Delphian, Heraclean, Argolic (Aegina), Megarian, as well as in Sicilian Doric writers (Theocr., Sophron, Epicharmus).

2. αὐτός. Neut. αὐτόν in Cretan, as sometimes in Attic inscriptions.

Relative, Interrogative, and Indefinite Pronouns

126. The relative ὅς occurs in all dialects. But the relative use of forms of the article, frequent in Homer and Herodotus, is usual in Lesbian (so always in the earlier inscriptions and nearly always in Alcaeus and Sappho; ὅς in later inscriptions is due to κοινή influence, as shown by the spiritus asper, καθ' ὅν, etc.), Thessalian (τά, καττάπερ; ἐν τοῦ 'in which', no. 33.27, but also ὅς in an early metrical inscription), and Arcado-Cyprian (Arc.ὅπερ, ταῖ, τοῖς, etc., Cypr. ὀ, τόν, etc., but also Arc. ἄν, Cypr. ἔι, οἴ). So also in Boeotian in a fourth-century inscription (no. 40), but later only ὅς (cf. Lesbian). It is also Heraclean (τόν, τά, etc.; so often in Epicharmus), and Cyrenaean (ὁ, τό, τά), but in most West Greek dialects it occurs, if at all, only in later inscriptions (so in late Delphian, Elean, and Cretan, never in the earlier period).

For the demonstrative use of ὅς, cf. Heracl. hᾶι μὲν... hᾶι δὲ (no. 79.82).

127. Cret. ὅτερος 'which of two' is the true relative correlative of πότερος (cf. Skt. *yataras* beside *kataras*), and so related to the usual ὁπότερος as οἷος to ὁποῖος, ὅτε to ὁπότε.

128. τίς, τις. Cypr. σις, Arc. σ̱ις, ὅζις, see **68**.3. Thess. κίς, κις, κινες, see **68**.4. The inflection with ν, gen. sg. τινός, etc., presumably based on the original acc. sg. *τίν, is widespread. But forms of the earlier type, without ν, like Hom. τεο, ὅττεο, τεῳ, ὁτέοισιν, Att. του, τῳ, ὅτοις, are seen also in Lesb. τίωι, τίοισι (**9**.2), Arc. ὀσ̱έοι (**68**.3), gen. sg. Lesb. ὅττω, Boeot. ὅττω, Meg. σά (from *τι̯α), Att.-Ion. ἅττα, ἅσσα (from *ἅτι̯α), Cret. dat. sg. τῖμι in ὅτιμι, from *τι-σμι with the same pronominal *sm* as in Skt. *kasmin*, Umbr. *pusme*, etc.

129. The indefinite relative ὅστις, ὅτις.

1. ὅστις, with both parts declined, Att.-Ion., also in various dialects, e.g., Locr. hοίτινες, Cret. οἵτινες, Boeot. ὥστινας.

2. ὅτις, with only the second part declined, Att.-Ion., also in various dialects, e.g., Arc. ὅτις, ὅζις, ὀσέοι (**68**.3), Cret. ὅτιμι (**128**), Delph. ὅτινος, ὅτινι.—Further, with ττ spread from the neut. ὅττι (*ὅδ-τι), Lesb. ὅττις, ὅττινας, ὅττω, etc. (cf. also ὅππα, ὅππως, etc.), Boeot. ὅττω, Arg. ὅττινες.

a. Locr. ϝότι (no. 58.6), at variance with all other evidence, is almost certainly an error for hότι (so nos. 57, 59, as in other dialects).

3. Neuter forms in -τι, with only the first part declined, in Cretan, e.g., ἄτι = ἅτινα, ὅτι = οὗτινος.

130. Cret. ὀτεῖος = ὁποῖος, but used like adjectival ὅστις, as ὀτεῖος δέ κα κόσμος μὴ βέρδηι, γυνὰ ὀτεία κρέματα μὲ ἔκει, ὀτείαι δὲ (*sc.* γυναικὶ) πρόθθ' ἔδδκε. Here also Boeot. dat. sg. fem. μηδοτίῃ (= μηδοτείαι). For the form (also Hesych. τεῖον · · ποῖον, Κρῆτες), cf. Hom. τέο, τέῳ, etc., and Lesb. (lit.) τέουτος τοιοῦτος (with loss of ι **31**).

131. Interrogative pronouns used as indefinite relatives. So regularly in Thessalian, e.g., κίς κε γινύειτει = ὅστις ἂν γίγνηται, διὲ κί (in form διὰ τί) = διότι, πὸκ κί (in form πρὸς τί) = ὅτι, φυλᾶς ποίας κε βέλλειτει = φυλῆς ὁποίας (ἥστινος) ἂν βούληται. Elsewhere the use of τίς = ὅστις is, with some rare exceptions in literature, found only in late Greek.

Adverbs and Conjunctions

Pronominal Adverbs and Conjunctions of Place, Time, and Manner

132. 1. -ου. Place 'where.' Att.-Ion. ποῦ, ὅπου, αὐτοῦ, ὁμοῦ, etc. These are of genitive origin, and are specifically Attic-Ionic.

2. -ει. Place 'where.' These are the usual equivalents of Att.-Ion. -ου, occurring in West Greek dialects and Boeotian, e.g., εἶ, πεῖ, πει (Cret. αἴ πει = Att. εἴ που), ὅπει, τεῖδε, τουτεῖ, τηνεῖ, αὐτεῖ (Boeot. αὐτῖ), ἀλλεῖ, ἁμεῖ, μηδαμεῖ. Here also Arg. *hῖ*, ἶ (**25***c*) 'where' and 'when.' By analogy, Locr. παντεῖ 'everywhere,' Heracl., Arg. ποτεχεῖ = προσεχῶς, Delph. ἐπεχεῖ = ἐφεξῆς (beside Arg. ἐπεχές, Ach. ποτεχές, etc.), Cret., Heracl. διπλεῖ 'doubly.'

3. -οι. Place 'where' and (so usually in Attic) 'whither.' οἶ,

ποῖ, ὅποι in many dialects, and with -ς, Delph. οἷς. Cf. Lesb. αἴ ποι = Att. εἴ που. By analogy Lesb. ὕψοι or ἴψοι (cf. ὑψί), Orop. ἤχοι (from ἦχι, below, 6), also (**133**.3-5) ἔνδοι, ἔχθοι, ἔξοι.

4. -υι. Place 'where' and 'whither.' Cret. υἷ 'where' (Hierapytna, e.g., no. 119.16, 22), Cret. ὅπυι, Arg., Cyren. ὅπυι (Arg. 'for whatever purpose'); in -υις or -υς, Rhod. υἷς 'as far as' (no. 104.3), Arg. ὗς (IG IV.498.4 'whither', 'to whom'), Rhod. ὅπυς, lit. Dor. (Syrac.) ὗς, πῦς. Cf. also Cret. πλίυι (to πλίες, **113**.2), lit. Lesb. τυῖδε, ἄλλυι, πήλυι.

5. -ᾱι (Att.-Ion. -ηι). Place 'where' or (mostly Delph.) 'whither,' and especially manner. Thus ἆι, ὅπαι in many West Greek dialects and Boeotian (ὅπη). In Cretan used also as final, and (ἆι) temporal conjunctions. Cret., Corcyr. ἀλλᾶι 'otherwise,' Heracl. παντᾶι 'in all directions,' Lesb. πάνται. The indefinite παι (cf. Corcyr. ἀλλᾶι παι 'in any other way') is used in Cyprian as a strengthening particle (κάς παι 'and indeed,' ἰδέ παι 'then indeed,' no. 23.4, 12).

6. -ᾱ (Att.-Ion. -η). Uses as in the preceding. Delph., Cyren. ἆδε, Cret. ἆδε (no. 116) 'in this way,' Lac. ταυτᾶ hᾶτ' 'in such a way as,' hαμᾶ 'likewise,' Locr. ταὐτᾶ 'in the same way.' Locr., Cyren. ἆ κα 'in case that' (nos. 60.19; 115.93), lit. Dor. ἆχι = Hom. ἦχι 'where.' Lesb. ὄππα 'where,' ἄλλα 'elsewhere' (no. 27.49 beside dat. sg. -αι, and so better here than under 5, above).

7. -η. Place 'where,' time 'when,' etc. Cret. ἒ, Heracl., Cyren. ἦ (this accent preferred here, vs. ἤ 'or, than' but practice varies), 'when' (so Heracl., Cyren., Cret.; Cret. also 'where', 'in case that') Cret. ὅπῑ, Cyren. ὅπη 'where,' Lac. hόπῑ 'in such a way as,' Thess. ὅπει (ει=η) 'when' (no. 33.26; cf. ὀπειδεί, ibid. l. 12, in form a blend of ὅπει and ἐπειδεί, in sense = ἐπειδή). Lac. πέ̄ποκα = πώποτε. El., Meg., Ther., Eretr. τῇδε 'here,' El. ταύτῑ 'here.' Meg. ἄ(λ)λῑ, Cyren. ἄλλη πη 'elsewhere,' Cret. ϝεκατέρη 'in each place.'

8. -ω. Place 'whence.' Lit. Dor. ὦ, πῶ, ὅπω, Cret. ὦ, ὅπῶ, Locr. *hō*, *hόπō*, Cret. τῶδε, Cret., Coan τουτῶ. Syrac. τηνῶ, τηνῶθε, Meg. τηνῶθεν. Similarly Delph. ϝοίκω 'from the house.'

a. These adverbs are not to be confounded with another class, mostly from prepositions, meaning place 'where' or 'whither' and occurring in Attic-Ionic also, as ἄνω, κάτω, ἔξω, etc. Here belong Delph. ἔνδω 'within,' Coan ἑκατέρω 'on each side of.'

9. -θεν. Place 'whence.' Att.-Ion. ὅθεν, πόθεν, etc. This -θεν,

which though formally related must be distinguished from the -(σ)θεν, -(σ)θε of adverbs like ἄνωθε(ν), πρόσθε(ν) without the 'whence' sense (**133**.1), is mainly Attic-Ionic in pronominal adverbs (such forms in Doric, in place of the usual -ω, are rare). But in adverbs derived from place names it is also West Greek, as ϙορινθόθεν, Κνωσόθεν, Μυκανέᾱθεν, Θήρᾱθεν, Γορτύνᾱθεν, Φλειϝόντᾱθεν.

10. -ως. Manner. ὡς, πῶς, ὅπως, etc. in all dialects. ὡς also 'when' and in some dialects 'where.'

a. ὡς and ὅπως are also the most widespread final conjunctions. The final use of ἵνα, originally 'where,' developed in Attic-Ionic, but spread to other dialects (appearing mostly in late inscriptions; in the early Rhod. no. 100 clearly due to epic influence. Early Cretan had none of these, but only ὅπαι or ἄι in final sense (above, 5).

11. -τε, -τα, -κα. Temporal, ὅτε, τότε, πότε in Attic-Ionic and Arcado-Cyprian (Arc. τότε, ὁπότε, οὔποτε, Cypr. ὅτε μέ̄ποτε) but Att. εἶτα, ἔπειτα, Ion. εἶτεν, ἔπειτε, ἔπειτεν.—ὅτα, πότα, ἄλλοτα in Lesbian.—ὅκα, etc., in West Greek and Boeotian, as Boeot. πόκα, Cret. ὅκα, τόκα, ποκα, Cyren. ὅκα, τόκα, ὁπόκα, Rhod. ὅκα, Lac. πέ̄ποκα, El. τόκα, Delph. ὅκα, οὐδέποκα, μηδέποκα. The form ὅκκα (from ὅκα κα) occurs in Laconian, Megarian, Rhodian, Coan, and literary Doric.

12. Other temporal conjunctions. Besides ὅτε, etc. (above, 11), ἐπεί, and the occasional temporal use of forms in -ει, -αι, -η, -ως (above 2, 5, 6, 8), there are various words for 'so long as, while,' and 'until' (conjunction and preposition). ἕως, ἆς (**41**.4)—ἔστε, Boeot. ἔττε, Locr. ἔντε, Delph. hέντε (**135**.4) — μέχρι, ἄχρι — Cret., Cyren. μέστα (Cret. also μέττ' ἐς), Arc. [μέ]στε (probable, -τε as in ὅτε, etc.), μέστ', Thess. μέσποδι, Hom. μέσφα, all having in common μές now attested in Thess. preposition μές (no. 33.6)—εἰς(ἐς) ὅ—Boeot. ἐν τάν (sc. ἀμέραν), **136**.1.

Prepositional and Other Adverbs

133. 1. -(σ)θεν, -(σ)θε, -(σ)θα. Att.-Ion. ἄνωθεν, ἄνωθε, ὕπερθεν, ὕπερθε, etc., Arc. μεσακόθεν (**65**), Heracl. ἄνωθα. With -σθεν, etc. Att.-Ion. πρόσθεν, πρόσθε, Lesb. πρόσθε (so in inscriptions, in lyric also πρόσθεν), Thess. πρόστεν (**85**.1), Dor. πρόσθα (gram.), Heracl., Arg. ἔμπροσθα (but also Troez. ἔμπροσθε, ὄπισθε, and

once Meg. πρόσθε), Cret. πρόθθα (**85**.3), Delph. πρόστα (**85**.1), Arc. προσθαγενές. Arc. θύσθεν 'outside of' from *θυρ-σθεν (cf. θύρδα, 2).

a. Also -θι, as in Hom., etc. So Arc. ὅθι, ὁπόθι, μηδεπόθι, ἰσόθι, αὔθι.

2. -δε (-ζε), -δα. Arc. -δα is seen in θύρδα·ἔξω = Hom. θύραζε.

3. For Delph., Locr., Arg. ἐχθός = ἐκτός, see **66**. Hence, after the analogy of other adverbs in -ω (**132**.8) and -οι (**132**.3), Delph., Epid. ἔχθω, Epid. ἔχθοι.

4. From ἔνδον are formed—besides Att.-Ion. ἔνδοθεν, ἔνδοθι, Ion. ἐνδόσε (Ceos)—Cret., Delph., Meg., Syrac., ἐνδός (after ἐντός), Delph. ἔνδω, Lesb., Epid., Syrac., Cyren. ἔνδοι.

5. Beside ἔξω (**132**.8*a*) are formed, after the analogy of other adverbs, Lac. ἔξει, Thess., Cret., Syrac., Cyren. ἔξοι, Dor., Delph. ἔξος (after ἐκτός, etc., cf. ἐνδός).

6. -ις, -ιν, -ι. Forms with adverbial -ς or -ν sometimes interchange with each other and with forms without either -ς or -ν, as the numeral adverbs in -κις, -κιν, -κι. Thus in most dialects -κις, sometimes -κι, but -κιν in Lac. τετράκιν, ἑπτάκιν, ὀκτάκιν, Cret. ὀθθάκιν = ὁσάκις. Likewise -ιν in other adverbs of time (cf. Att. πάλιν), as Cret. αὖτιν, Rheg. αὖθιν = Ion., Arc. αὖτις, Att. αὖθις. Cret. αὐταμέριν = Att. αὐθημερόν, Lesb., Coan αὐταμερόν, Locr. αὐταμαρόν (accents uncertain), El. ὕσταριν = ὕστερον. Here also Thess. ἀίν, Arc. ἀί, Lesb. ἄι (also αἶιν Hdn.), Ion. αἰί (also ἀίδασμος 'under perpetual lease') = usual αἰές, αἰεί, αἰέν (all from *αἰϝί, *αἰϝίν, *αἰϝές, etc., cf. Cypr., Phoc. αἰϝεί), while a corresponding form in -ις is to be seen in Cypr. ὐϝαίς 'forever,' a combination like Att. εἰς ἀεί, containing ὐ = ἐπί and ἀίς from *αἰϝίς (omission of ϝ peculiar, but cf. παῖς, **53**).

Cf. also Epid. ἄνευν, El. ἄνευς = ἄνευ (Meg. ἄνις, also at Tauromeniun, and in late poets, is formed after χωρίς), Dor. ἔμπᾶν (Pindar) beside ἔμπᾶς = ἔμπης, Coan, Rhod., Ther. ἑξᾶν = ἑξῆς.

7. A combination of -ιν with -δην, -δᾶν (cf. -δα, -δον, etc.). Att. ἀριστίνδην, πλουτίνδην, ἀγχιστίνδην, Locr. ἀριστίνδαν, πλουτίνδαν, but ἀγχιστέδαν, formed from the stem ἀγχιστη- of ἀγχιστεύς.

134. 1. The conditional conjunction. εἰ in Attic-Ionic and Arcadian; αἰ in Lesbian, Thessalian, Boeotian (ἠ), and all the West Greek dialects; ἒ (ἠ) in Cyprian.

2. ἄν, κε, κα. ἄν is only Attic-Ionic and Arcadian. In all other

dialects the unrelated κε, κα is used—κε in Lesbian (also κεν), Thessalian, and Cyprian, κα in the West Greek dialects and Boeotian.

a. Arcadian once had κε, like Cyprian, and a relic of this is to be seen in the κ which appears, where there would otherwise be hiatus, between εἰ and a following ἄν, which had regularly replaced κε as a significant element (probably through prehistoric Ionic influence, cf. p. 4). Thus regularly εἴ κ' ἄν, or better εἰκ ἄν, since εἰκ has become a mere by-form of εἰ (like οὐκ beside οὐ), but εἰ δ' ἄν. Once, without ἄν, εἰκ ἐπὶ δῶμα πῦρ ἐποίσε̄, where some assume a significant κ', in place of usual ἄν, but best classed with the subjunctive clauses without ἄν (**174**).

b. In Attic-Ionic, εἰ combines with ἄν—in Attic to ἐάν or ἤν, in Ionic to ἤν.

c. The substitution of εἰ for αἰ belongs to the earliest stage of Attic (κοινή) influence in the West Greek dialects, but that of ἄν for κα only to the latest, being rarely found except where the dialect is almost wholly κοινή. Hence the hybrid combination εἴ κα is the rule in the later inscriptions of most West Greek dialects.

3. καί. Arc.-Cypr. κάς (also κά, for which see **97**.2), the relation of which to καί is obscure (antevocalic κα(ι) + ς?). In Arcadian this occurs only in the early Mantinean inscription, no. 17, elsewhere καί. See **275**.

4. δέ. Thessalian uses μά, related to μέν, for δέ, e.g. τὸ μὰ ψάφισμα, τὰμ μὲν ἴαν . . . τὰμ μὰ ἄλλαν (no. 32.22; τὰν δὲ ἄλλαν l. 45 is due to κοινή influence).

5. νυ, identical with -νυ in Arc.-Cypr. ὄνυ = ὅδε (**123**), and with Hom. νυν, νυ occurs as an independent particle in Cyprian and Boeotian, e.g., Cypr. δυϝάνοι νυ, δόκοι νυ, Boeot. ἄκουρύ νυ ἔνθω.

Cf. νι in Arc. τωνί, etc. (**123**), Boeot. προτηνί (**136**.1), Pamph. καί νι.

6. ἰδέ, in form = Hom. ἰδέ, occurs in Cyprian introducing the conclusion of a condition (ἰδέ παι 'then indeed,' ἰδέ 'then,' no. 23.12, 25), or a new sentence (ἰδέ 'and' no. 23.26).

7. ναί, νή. Arc. νεί (νεὶ τὸν Δία). Cf. εἰ, αἰ, ἢ, above, 1.

PREPOSITIONS

Peculiarities in Form

135. 1. For apocope of the final vowel, see **95**.

2. For assimilation of final consonants, see **96**, **97**, **99**.—ἐς =

ἐκ, **100**. For ὀν = ἀνά, see **6**.—ἰν = ἐν, **10**.—ἀπύ = ἀπό, **22**.—κατύ = κατά, **22**.

3. ὑπά, ὑπά = ὑπό, formed after the analogy of κατά, in Lesbian, Boeotian, and (quotable examples only compounds) Locrian (ὑπαπροσθιδίῡν no. 59 vs. Ηυποκναμιδίῡν no. 57) and Elean (ὑπαδυγίοις, ὑπαδυκιοίοις).

4. ἐν, εἰς. The inherited use of ἐν with the accusative (cf. the use of Lat. *in*) is retained in the Northwest Greek dialects (and in the Northwest Greek κοινή, **279**) together with Boeotian and Thessalian, and in Arcado-Cyprian (ἰν). Elsewhere this was replaced by an extended form ἐν-ς, whence εἰς, ἐς or (from *ἰν-ς) ἴς in Pamphylian and at Vaxus. See **78**.

Similarly ἔντε = ἔστε in Locrian, Delphian (hέντε, **58***c*) and the Northwest Greek κοινή. But Boeotian, in spite of ἐν, has ἔττε = ἔστε.

5. μετά, πεδά. πεδά, unrelated to μετά in origin, is used in its place in Lesbian, Boeotian (probably in Thessalian too, though not yet quotable), Arcadian (πέ, **95**), Argolic, Cretan, and Theran. (Most of these dialects show also μετά, but at a time when κοινή influence is probable.) So also in compounds, as Lesb., Cret., Cyren. πεδέχω, Arg. πεδάγαγον, πεδάϝοικοι = μέτοικοι, Epid. πεδαφορᾶς, and proper names, as Boeot. Πεδάκων, Arg. Πεδάκριτος. The name of the month Πεδαγείτνυος or (by blend with μετα-) Πεταγείτνυος (or -ιος) = Att. Μεταγειτνιών occurs in Rhodes, Cos, Calymna, Megara, Sicily, and Magna Graecia, where πεδά alone is not attested.

a. The same blend of πεδα- and μετα- as in the month-name is also to be recognized in Del., Orop. πέτευρον 'notice-board, tablet' (so πετεύριον at Erythrae), elsewhere (with v.l. πέταυρον) 'roosting-perch, springboard,' etc., cpd. like Lesb. πεδάορος, Att. μετέωρος (ευ as in Thas. θευρός = θεωρός, **41**.4*a*).

6. πρός. There are two independent series of forms, one with and one without the ρ, each with variation between final -ς and -τι (**61**.4*a*)—1. προτί (= Skt. *prati*) in Homer (beside ποτί and usual πρός), quoted as Doric (Apoll. Dysc.), restored in Alcman, and almost certainly attested for Argive (πρὸτ' Schwyzer 84.3) Cret. πορτί (**70**.1), Pamph. περτ'—Att.-Ion., Lesb. πρός.

2. ποτί (= Avest. *pa'ti*) with πὸτ, πὸ (**95**) in the West Greek dialects with Thessalian and Boeotian.— Arc.-Cypr. πός.

Still another form, ποί, occurring mostly, though not exclusively, before dentals (hence possibly to be explained as coming from ποτί by dissimilatory loss of τ) is frequent in Argive and Delphian, with scattered examples in Locrian (no. 58.14) and elsewhere. Numerous examples before dentals, as ποὶ τόν, etc. But also Arg. ποιγραψάνσθō, Epid. ποὶ ῥόπτον, Delph. ποικεφάλαιον, ποὶ γᾶν, and a few others before non-dentals.

a. πός occurs also several times in inscriptions of Phrygia and Pamphylia, where it has been plausibly explained as introduced from Pamphylia (though a Pamph. πός is not actually attested) and so ultimately belonging with the Arc.-Cypr. πός.

7. σύν, ξύν. ξύν, as in Homer, in early Attic, elsewhere σύν. But Ion. ξῡνός from *ξυν-ι̯ός. Cypr. ὕγγεμος· συλλαβή (Hesych.).

8. Cypr. ὐ = ἐπὶ, e.g., ὐ τύχα = ἐπὶ τύχῃ, ὐχέρōν = ἐπιχείρου. Probably cognate with Skt. *ud*, Eng. *out* (cf. ὕσ-τερος = Skt. *uttaras*). There are traces of the same prefix in a few Rhodian and Boeotian proper names.

Peculiarities in Meaning and Construction

136. 1. Dative instead of the usual genitive construction in Arcado-Cyprian. (1) ἀπύ. Arc. ἀπὺ ταῖ (sc. ἀμέραι). Cypr. ἀπὺ τᾶι ζᾶι.—(2) ἐξ. Arc. ἐς τοῖ ἔργοι, Cypr. ἐξ τᾶι ζᾶι.—(3) περί. Arc. περὶ τοι-νί, Cypr. περὶ παιδί.—(4) ὑπέρ. Arc. ὑπέρ ταῖ τᾶς πόλιος ἐλευθερίαι.—(5) ὑπό. Arc. ὑπὸ πάντων τῶν γεγονότων ὑπὸ ταῖ πόλι.—(6) παρά. Arc. παρὰ ταῖ ἰδίαι πόλι 'from their own city.'—(7) πεδά. Arc. πὲ τοῖς ϝοικιάται[ς].—(8) ἐπί. Arc. ἐπὶ ἰε[ρομνάμοσι το]ῖς.

ἐξ with dative occurs also in Pamph. ἐξ δὲ φυσελαι; πρό with dative in Boeot. προτηνί 'formerly,' i.e., πρὸ ται-νί (*sc.* ἀμέραι.) Cf. Thess. ὑπὸ τᾶς (*sc.* ἀμέρας) 'just previously,' and Boeot. ἐν τάν (*sc.* ἀμέραν) 'until,' no. 43.49).

a. This growth, at the expense of the genitive, of the dative (locative) construction, which in the case of most of the above-mentioned prepositions was also an inherited one (cf. περί, ὑπό, etc., with dative), and its extension even to ἀπύ and ἐξ, was probably furthered by the influence of the most frequent locative construction, that with ἐν (ἰν).

2. παρά 'at, with,' with accusative instead of dative. Though

occasional even in Attic writers and elsewhere, this is especially common in the Northwest Greek dialects, including Thessalian and Boeotian, e.g., Thess. τοῖ παρ' ἀμμὲ πολιτεύματος (no. 32; corresponding to τοῦ παρ' ὑμῖν πολιτεύματος of Philip's letter in the κοινή), Boeot. ἁ σούγγραφος πὰρ ϝιφιάδαν, Delph. παραμεινάτω δὲ Νικὼ παρὰ Μνασίξενον, El. πεπολιτευκὼρ παρ' ἀμέ.

a. Much later, and rarely seen in dialect inscriptions, is the more general confusion between the dative with verbs of rest and the accusative with verbs of motion, and the final supremacy of the accusative construction, as ἔμειναν εἰς τὸν οἶκον.

3. πρός 'by, in the sight of,' with accusative instead of genitive, in Elean πό (= ποτί). ὀμόσαντες πὸ τὸν θεὸν τὸν Ὀλύνπιον,—ὅτι δοκέοι καλιτέρōς ἔχēν πὸ τὸν θεόν,—ϝέρēν αὐτὸν πὸ τὸν Δία 'he shall be judged guilty in the eyes of Zeus.' In a later Elean inscription (no. 65) the same idea is expressed by φευγέτω πὸτ τῶ Διόρ τὼλυμπίω αἵματορ where both the genitive construction and the use of φεύγω instead of the genuine Elean ϝέρρω are concessions to Attic usage. This Elean use is only a step removed from that of πρός 'in relation to' with accusative.

4. El. ἄνευς = ἄνευ, with accusative instead of genitive, as ἄνευς βōλάν.

5. κατά 'according to' with genitive instead of accusative, in Locrian. καθ' ὧν = καθ' ἅ,—κὰ τῶνδε = κατὰ τάδε,—κὰ τᾶς συνβολᾶς, κατὰ ξενίας.

6. ἐπί with the dative of the deceased person, in epitaphs. This occurs in a few early epitaphs in Lesbian, Phocian, and Locrian, but is especially common in Boeotian, e.g., ἐπὶ ϝεκαδάμοε ἐμί, ἐπὶ Ὄκίβαε. In most dialects the name of the deceased appears in the nominative.

7. ἀμφί. In most dialects ἀμφί is obsolete. In the phrase ἀμφί τινα, which survives also in Attic prose, it occurs in Argive and Rhodian; in Argive also once in purely local force. In Cretan it is used freely in the meaning 'about, concerning' (as in Homer), with dative or accusative, e.g., αἰ δέ κ' ἀνπὶ δόλōι μōλίōντι 'if they contend about a slave.'—ἀνπὶ τὰν δαῖσιν 'about the division.'

8. ἀντί. The original local meaning 'in the face of, in front of, before' (cf. Lat. *ante*) is preserved in Cret. ἀντὶ μαιτύρōν 'before witnesses', Locr. ἀντὶ τῷ ἀρχῷ 'before the magistrate' (no. 59.19),

Att. ἀντὶ τοῦ Μινωταύρου, and a few other Att. examples. Hence the sense 'in return for' and the early and usual 'instead of.' This is sometimes weakened to denote mere equivalence ('in place of' = 'as, for'), e.g., Hom.ἀντὶ ... ἱκετάο 'as a suppliant'. From 'in return for' arose a freer distributive use seen in Arc. τρῖς ὀδελὸς ὀφλὲν ἀντὶ ϝεκάσταυ 'shall pay a fine of three obols for each (wagon).' Further, Delph. ἀντὶ ϝέτεος (no. 52 A 45), Arc. ἀντ' ἐνιαυτοῦ (IG V.ii.266), Boeot. ἀντ' ἐνιαυτῶ (cf. BCH 60.183), all meaning 'by the year, yearly,' and even Coan ἀντὶ νυκτός 'by night' (no. 108.42). Cf. Hesych. ἀντέτους · τοῦ αὐτοῦ ἔτους. Λάκωνες, ἀντὶ μῆνα · κατὰ μῆνα, and ἀνθ' ἡμέρας · δι' ὅλης τῆς ἡμέρας.

9. ἐξ. An extension of the regular use of ἐξ (or ἀπό) with the genitive to denote material and source, is seen in certain expressions of amount or value, e.g., Att. στεφάνωι ἀπὸ χιλίων δραχμῶν 'with a crown worth 1000 drachmas'.—Ion. στεφανῶσαι Μαύσσωλον μὲν ἐκ δαρεικῶν πεντήκοντα, Ἀρτεμισίην δὲ ἐκ τριήκοντα δαρεικῶν 'crown Mausolus with a crown worth fifty darics, Artemisia with one worth thirty.'—Att. κριθῶν...πραθεισῶν ἐκ τριῶν δραχμῶν τὸν μέδιμνον ἕκαστον 'barley purchased at three drachmas a medimnus,' and even more freely Ther. πυρῶν ἐγ μεδίμνου καὶ κριθῶν ἐγ δύο μεδίμνων 'a medimnus of wheat and two of barley.'

10. ὑπέρ 'in behalf of' with accusative instead of genitive, in late Locrian, Delphian, Epidaurian, Arcadian, Rhodian, e.g., Delph. ὑπὲρ τὰν πόλιν. Cf. above, 2 with *a*.

11. ὑπό instead of usual ἐπί with genitive in expressions of dating occurs with genitive in Elean (no. 66.2), and with accusative in Laconian (no. 71.66).

12. Noteworthy combinations are Thess. ὑππρό 'just before', and Arc. ἐπές from ἐπί and ἐς = ἐξ (cf. ὑπέκ, διέκ, παρέκ), meaning 'for and on occasion of, with reference to.'

Verbs

Augment and Reduplication

137. Most peculiarities are such as are due to divergence in the form of contraction where a consonant has been lost (εἶχον or

ἦχον, cf. **25**), or in the treatment of consonant groups, as Att. εἴληφα, Phoc. εἰλάφει, from *σέσλᾱφα (**76**.2), but Ion., Epid., Arc. λελάβηκα after λέλοιπα, etc., with original initial λ, Arg. ϝεϝρᾱμένα, but Att.-Ion. εἴρηκα after forms like εἴληφα (**55***a*), Cret., El. ἔγραμμαι = γέγραμμαι, like Ion. ἕκτημαι = Att. κέκτημαι, ἔγνωκα in all dialects. Note also Cret. ἤγραμμαι, with which compare ἤθελον, ἠβουλόμην.

Active Personal Endings

138. 1. Second singular. The original primary ending *-si* (Skt. *-si*) is preserved in Hom., Syrac. ἐσσί, also in Epid. συντίθησι, and so perhaps regularly in West Greek dialects (inscriptional examples of the second singular are, naturally, very rare), the retention of intervocalic σ being due to the analogy of ἐσσί. But in the East Greek dialects, where 3 sg. τίθητι became τίθησι (**61**.1), τίθης, etc., with secondary ending, were employed.

Thematic primary -εις (with genuine ει) in nearly all dialects, but Cypr. ἔρπες, etc. (Hesych.), Dor. συρίσδες, etc. (Theocr.).

Also -σθα, starting from οἶσθα, ἧσθα, with the original perfect ending -θα, is widely used in literary Lesbian and Doric, as in Homer (τίθησθα, βάλοισθα, etc.).

a. Occasional examples of -ης (also -ηις) in literary Lesbian and Doric texts, beside the normal -εις, are almost certainly corruptions, due to the grammarians' false extension of η = secondary ει.

2. Third singular. The original primary ending *-ti* (Skt. *-ti*) is preserved in West Greek, Boeot. τίθητι, δίδωτι, etc., whence East Greek τίθησι, δίδωσι. See **61**.1. Thematic primary -ει (with genuine ει), secondary -ε in all dialects.

a. Herodian quotes as Aeolic τίθη, δίδω, ζεύγνυ, that is, with secondary ending as in ἐτίθη, etc. There is some confirmation of such forms, e.g., δείκνῡ in Hesiod, δάμνᾱ (correction of the impossible δάμνησι) in Alcaeus.

3. First plural. West Greek -μες (cf. Skt. *-mas*, Lat. *-mus* from *-mos*), originally the primary ending,—East Greek -μεν, originally the secondary ending. See **223***a*.

4. Third plural, primary. West Greek -ντι (Skt. *-nti*), East Greek -(ν)σι. Thus, in thematic verbs, West Greek φέροντι, Pamph. ἐξάγῡδι (= ἐξάγωντι, see **66**), Arc. φέρονσι, Lesb. (and Chian) φέροισι, Att.-Ion. φέρουσι. See **61**.1, **77**.3.

So also in μι-verbs, West Greek ἐντί, φαντί, τίθεντι, δίδοντι, whence Att.-Ion. εἰσί, φᾱσί, Ion. (with the accent of contract forms, see **160**) τιθεῖσι, διδοῦσι. But Att. τιθέᾱσι, διδόᾱσι, etc., represent a later formation, with -αντι (-ᾱσι) added to the final vowel of the stem, as also in Boeot. perf. δεδόανθι. Cf. Boeot. ἔθεαν, etc., below, 5.

In the perfect the earliest type is that in -ᾰτι (*-n̥ti*, Skt. *-ati* in redupl. pres. *dadhati*), whence also -ᾰσι. Thus Phoc. ἱερητεύκατι, Delph. καθεστάκατι, Aetol. γεγόνατι, Rhod. ἀνατεθήκατι, Hom. πεφύκασι, Arc. [ϝō]φλέασι, ἐσλελοίπασι. But this is commonly replaced by -αντι, as Dor. κεχάναντι (Sophron), Phoc. ἀνατεθέκαντι, Delph. ἐπιτετελέκαντι, Arg. ἐπιμεμηνάκαντι, Rhod. ἀπεστάλκαντι, etc., Att.-Ion. -ᾱσι. Late inscriptions of various dialects have also the secondary -αν, as Cret. ἔσταλκαν.

Boeotian and Thessalian have -νθι, as Boeot. οἴσονθι, ἴωνθι, δώωνθι, ἀποδεδόανθι, etc., Thess. ὑπάρχονθι, κατοικείουνθι (but also -ουντι at Phalanna). Similarly imv. -νθω in Boeot. ἔνθω, δαμιώνθω, etc., and θ in middle endings (**139**.2). Two different explanations have been suggested, (1) that the type started with a *ἐνθί derived from *ἐντί (**163**.2) by transposition of the aspiration, (2) that the θ started in the middle endings under the influence of -μεθα, -σθε.

5. Third plural, secondary. -ν (from *-nt*) in ἔφερον, etc. So also in the μι-forms, as ἔθεν, ἔδον, which are retained in most dialects, as in Homer. Likewise pass. ἐλύθεν, ἐλέγεν (from -ηντ, with regular shortening), but also sometimes -ην (with η from the other persons), as Hom. μιάνθην, Cret., Epir. διελέγην, Corcyr. ἐστεφανώθην, Delph. ἀπελύθην.

But Attic-Ionic has ἔθεσαν, ἔδοσαν, ἐλύθησαν, etc., with -σαν taken over from the σ-aorist, as also ἦσαν, where most dialects have ἦν (**163**.3, 4). Similarly -ν is replaced by -αν (also, mainly after aorist forms like ἔλυσαν or ἤνικαν) in Boeot. ἀνέθεαν, ἀνέθειαν, ἀνέθιαν (**9**.4), παρεῖαν, Locr. ἀνέθεαν, Arc. συνέθεαν, Cypr. κατέθιjαν (**9**.6); and in Thessalian by -εν (an inherited ending seen in Hom. ἦεν, or perhaps from -αν, cf. **7**, **27**), as ἐδούκαεμ (ἔδωκαν), ὀνεθείκαεν (beside ὀνέθεικαν), and, with diphthongal αι from αε, ἐτάξαιν (similarly ἐδώκαιν, probably due to Thessalian

influence, in a Delphian inscription), also once even in a thematic form, ἐνεφανίσσοεν = ἐνεφάνιζον.

a. In the κοινή the ending -σαν spread even to thematic forms and to the optative, and such forms occur in late inscriptions of various dialects, e.g., Delph. ἐλέγοσαν, ἔχοισαν, etc. Similar forms in LXX and NT.

6. Third dual, secondary. Att.-Ion. -την, elsewhere -τᾱν, e.g., Arc., Boeot., Epid. ἀνεθέταν, El. λεοίταν. Similarly 1 sg. mid. Att.-Ion. -μην, elsewhere -μᾱν.

Middle Personal Endings

139. 1. Third singular. Primary -ται, Boeot. -τη (**26**), Thess. -τει (**27**). Arcadian has -τοι (perhaps also Cyprian, but not quotable), due to the influence of the secondary -το (before its change to -τυ), e.g., γένητοι, δέατοι, βόλῑτοι. Cf. also 2 sg. κεῖοι = κεῖσαι, and 3 pl. διαδικάσωντοι.

Secondary -το, Arc.-Cypr. -τυ.

2. Third plural. Usually -νται, -ντο (Arc. -ντυ). But also -αται, -ατο, mostly in the perfect and pluperfect after a consonant (e.g., γεγράφαται), but also after a vowel in Boeotian (-αθη, see below); and so regularly in Ionic in the perfect (e.g., Hom. βεβλήαται, later εἰρέαται, contracted εἰρῆται), pluperfect, and optative, and even in unthematic presents and imperfects, e.g., τιθέαται and also δυνέαται, κιρνέαται, to δύνημι, κίρνημι (with suffix νᾱ, weak να), after the analogy of τιθέαται to τίθημι. Arg. γεγράβανται has -ανται for -αται like -αντι for -ατι (**138**.4).

Boeotian and Thessalian have θ in these, as in the active, endings. Boeot. ἀδικίωνθη (-νται), ἐστροτεύαθη, μεμισθώαθη (-αται), ἐποιείσανθο, ἀπεγράψανθο, etc. Thess. ἕλκονθαι, ἐπαγγέλουνθαι (subj.), ἐγένονθο, εἵλονθο, also ἐφάνγρενθειν = ἐφαιροῦνται, βέλλουνθειν = βούλωνται, with ει from αι (**27**) and an added ν (perhaps the active secondary ending; cf. the double pluralization in the imv. -ντων).

Imperative Active and Middle

140. In the third plural the dialects exhibit the following types.

1. The same form as the third singular. Rare, and only in the

middle. Corcyr. κρινέσθω, ἐκδανειζέσθω, Calymn. ἐπισαμαινέσθω, Coan αἱρείσθω, Thas. θέσθω, Rhod. ἐπιμελέσθω.

2. *a.* -των, formed from the third singular by the addition of the secondary ending -ν. ἔστων, as in Homer, in Ionic only. A corresponding thematic φερέτων is unknown.

b. -σθων, similarly formed from the third singular. φερέσθων, τιθέσθων, etc., the usual form in most dialects.

3. *a.* -ντω, formed after the analogy of 3 pl. indic. -ντι. φερόντω, τιθέντω, etc., in Arcadian, Boeotian (-νθω, **139**.2), Locrian, and the Doric dialects except Cretan, Theran, Cyrenaean.

Later Doric inscriptions often show the Att. -ντων beside -ντω. Conversely the later Delphian inscriptions often have the general Doric -ντω beside -ντων, which is the form of the earliest Delphian (likewise later Cret. -ντω vs. earlier -ντων.)

b. -νσθω, formed to act. -ντω and with the treatment of secondary νσ (**77**.2). Arg. ποιγραψάνσθō, χρόνσθō, Corcyr. ἐκλογιζούσθω, and so to be read with long vowel Epid. φερόσθō, Lac. ἀνελόσθō, Heracl. ἐπελάσθω (**159**) (-ᾱ-όνσθω). Similarly -ōσθōν in type 4*b*.

4. *a.* -ντων, with double pluralization, a combination of types 2 and 3. φερόντων, τιθέντων, as in Homer, in Attic-Ionic, Delphian, Cretan, Theran, Cyrenaean.

b. -(ν)σθων, formed to act. -ντων. Early Att. ἐπιμελόσθōν, χρόσθōν, etc., Locr. δαμευόσθōν, El. τιμόστōν.

c. The coexistence of act. -ντω, but mid. -σθων (where the pluralizing final ν was more essential) is found in several dialects (Arc., Locr., Aetol., Meg., Coan, Rhod.).

5. -ντον, -σθον. This is the regular type in Lesbian, e.g., φέροντον, κάλεντον, ἐπιμέλεσθον, and Pamphylian (e.g., ὄδυ = ὄντον), and also appears, probably through Pamphylian influence, in an inscription of Phaselis which is otherwise in the Rhodian dialect, and in a Rhodian decree at Seleucia in Cilicia.

6. -τωσαν, -σθωσαν, with -ν replaced by -σαν (cf. **138**.5). Att. ἔστωσαν, φερέτωσαν (more rarely φερόντωσαν), ἐπιμελέσθωσαν, etc., after abuot 300 B.C., hence in later inscriptions of various dialects.

Future and Aorist

141. "Doric future" in -σεω. Except for a few middle forms in Attic-Ionic (Hom. ἐσσεῖται, Att. πλευσοῦμαι, etc.), this type is confined to the West Greek dialects (examples in most of the Doric dialects and in Delphian; in Locrian and Elean no futures occur). Thus, from the very numerous examples, Delph. ταγευσέω, κλεψέω, Cret. σπευσίω (ι from ε, **9**), πραξίομεν, βοαθησίοντι, τεισῆται, πραξῆται, Epid. βλαψεῖσθαι, Coan, Cnid. ποιησεῖται, Rhod. ἀποδωσεῦντι, Cyren. δησῆται, παισεῖται, ἐκτιμασέντι (**42**.5*e*). Ther. θησέοντι, πραξοῦντι (with Att. ου, as often in the Doric κοινή, see **278**), Arg. ἐμφανιξόντας (cf. **42**.5*d*).

a. The 3 sg. forms in -σει, though in themselves ambiguous, are rightly assumed to belong here and accented -σεῖ in dialects which show unambiguous forms of this type.

b. Heraclean shows the -σέω type unmistakably in ἐργαξῆται, καρπευσῆται, ἐσσῆται, etc., and so presumably the 3 sg. act. κοψεῖ, etc., is to be so accented. But the 3 pl. forms are act. κοψοντι, ποισοντι, etc., mid. ἐργαξονται, ἐσσονται, etc. According to the current view, these belong to the -σω future and are accented κόψοντι, ἔσσονται, etc. But co-existence of the two types (barring the frequent intrusion of κοινή forms) with such a precise distribution is unknown elsewhere, and is difficult to credit. It now seems preferable to revert to the older view (Ahrens, Meister, IG XIV. 645) and assume that, despite the ιο for εο after liquids (ἀνανγελίοντι, etc.), we have here the same change of εο to ο before ντ that was formerly known only in parts of Crete but is now so well attested by Arg. κοινανόντι, etc., including the fut. pple. ἐμφανιξόντας (**42**.5*d*).

142. ξ in the future and aorist of verbs in -ζω. The extension of ξ, which is regular in the case of guttural stems, to other verbs in -ζω, which regularly have σσ, σ (δικάσω, ἐδίκασα), is seen in some isolated examples even in Homer (πολεμίξομεν, as, conversely, ἥρπασε beside ἥρπαξε) and Hesiod (φημίξωσι). But as a general phenomenon it is characteristic of the West Greek dialects, together with Thessalian and (in part) Boeotian, and Arcado-Cyprian. Thus, from the countless examples, Cret. δικάκσει, Rhod. διωρίξαντο, Coan ἐργάξασθαι, Ther. δείπνιξεν, Meg. ἐτερμόνιξαν, Corcyr. ἀπολογίξασθαι, Heracl. ἐτέρμαξαν (ξ in forms of 12 verbs, but also κατεσώισαμες, probably influenced by ἔσωσα from σώω), El. ποταρμόξαιτο, (Locr. ψάφιξξις, see below, *a*),

Delph. ἀγωνίξατο, Thess. ψαφίξασθειν, ἐργάξατο, Arc. παρετάξωνσι, ποινίξασθαι, Cypr. ἐξορύξῑ.

But in Argolic the ξ formation is avoided when a guttural preceded, e.g., Arg. ἐδίκασσαν, ἐργάσσαντο, Epid. ἐργάσασθαι, ἀνσχίσσαι, beside ἀγωνίξασθαι, προσεφάνιξε, ἐμφανιξόντας. Similarly Arc. ἐδικάσαμεν, δικάσασθαι, ἀναγκάσαι (but also ὥρισαν) beside παρετάξωνσι, etc.

Boeotian has, from different localities, both ξ and ττ (= Att. σ, **82**), e.g., ἐκομιξάμεθα, ἐπεσκεύαξε, ἐμέριξε, ἰαρειάξασα, and κομιττάμενοι, κατασκευάττη, ἐψαφίττατο, ἀπολογίτταστη, καταδουλίτταστη.

a. A similar extension of guttural stems is sometimes seen in other forms, e.g., Heracl. ποτικλαίγω = προσκλείω, Argol., Mess. κλάιξ (as in Theocr.), κλαικτός, Lac. κέλῑξ = κέλης, Dor. ὄρνιξ, gen. ὄρνιχος (lit. Dor., Coan, Cyren.) = ὄρνις, ὄρνιθος, Cret. ψάφιγμα (also ψάφιμμα) = ψήφισμα, Lesb. ψάφιγγι = ψηφῖδι, and especially the frequent abstracts in -ξις = -σις, as Aetol. ψάφιξις, Locr. ψάφιξξις (**89**.1), Corcyr. χείριξις, Cret. ἀπολάγαξις, χρημάτιξις.

143. σσ in the future and aorist of verb stems ending in a short vowel. The Homeric extension of σσ from ἐτέλεσ-σα to ἐκάλε-σσα is an Aeolic characteristic. Lesb. [καλε]σσάτωσαν, ὀμόσσαντες, Boeot. σουνκαλέσσαντες. Other dialects may have σσ from stems ending in σ or a dental, as ἐτέλεσσα or ἐδίκασσα (Boeot. ττ), ἐδασσάμην (Cret. ττ), later with one σ (**82**, **83**), but always ἐκάλεσα, ὤμοσα.

144. Aorist in -α. εἶπα and ἤνεγκα, ἤνεικα, or ἤνικα in various dialects. Arc. pple. ἀπυδόας=ἀποδούς, Lesb. ἔχευα, elsewhere ἔχεα (e.g., Ion. συγχέαι, no. 2). In late times this type is extended to many other verbs, e.g., ἦλθα, γενάμενος.

a. ἤνεικα or ἤνικα, not ἤνεγκα, is the form of most dialects except Attic, e.g., Ion. ἤνεικα (Hom., Hdt.), ἐνεικάντων (Chios), also ἐξενιχθῆι (Ceos); Lesb., Delph., Argol., Calymn. ἤνικα, Boeot. ἐνενιχθείει (ι probably original, not = ει) and 3 pl. εἴνιξαν, the latter a blend with the σ-aorist.

b. Aorist in -ᾱ (beside the familiar ἔδρᾱν, etc.). Epid. ἐξερρύᾱ, Lac. ἀπεσσούᾱ, 3 sg. subj. Calymn. ἐγρυᾶι, Cyren. μιᾶι, ἴσᾱι.

c. Aorist of ἵζω. Corcyr. hίσατο, Arg. ἴσσατο, Cyren. ἴσσαντα, ἰσσάμενος vs. Hom. καθεῖσα, ἐφέσσαι, Arg. ἥσσαντο, ἐσσάμενος, from ἕζω.

d. σ-aorist forms with thematic vowel instead of the usual α by extension. Like Hom. ἐβήσετο, etc., are Pamph. ἐβōλάσετυ and 3 pl. imv. κατεϝερξόδυ.

145. Future passive with active endings. Rhod. ἐπιμεληθησεῦντι, ἀποσταλησεῖ, σταθησεῖ, Ther. συναχθησοῦντι, Cret., Carpath. ἀναγραφησ[εῖ], Astyp. ἐπιμεληθησεῖ, and φανησεῖν, δειχθησοῦντι in Archimedes. Although the inscriptional examples are, as yet, confined to the Doric islands, it is not improbable that this was a general Doric or West Greek characteristic. Forms with middle endings, like Ther. ἀνατεθησεῦνται, are from the κοινή with local coloring.

Perfect

146. 1. κ-perfect. This is usual for vowel stems in all dialects. But there are some few forms without κ, outside the indicative singular, like Hom. βεβάασι beside βέβηκας, κεκμηώς beside κέκμηκας, etc., e.g., Boeot. ἀποδεδόανθι, καταβεβάων, δεδώωση = δεδωκυῖαι, ϝεϝυκονομειόντων = ὠκονομηκότων, πεπιτευόντεσσι, πεποιόντεισσι, καταβεβλειώσας, ἀπειλθείοντες, Arc. [ϝō]φλέ̄ασι (but pple. ϝōφλēκόσι).

The gradual extension of the κ-type to other than original vowel stems is by no means confined to Attic (cf., e.g., Arc. ἐφθορκώς; Att. ἔφθαρκα but also ἔφθορα), and some verbs which usually have the strong perfect show dialect forms with a vowel stem and κ. So ἀνδάνω, λαμβάνω, with usual ἕāδα, εἴληφα (εἴλāφα), but Locr. ϝεϝαδēκότα, Ion. ἄδηκε (Hippon.), Arc., Ion., Epid. λελάβηκα, from the vowel stem which is present in many verbs in -άνω (cf. τετύχηκα, μεμάθηκα, etc.). Usual ἐλήλυθα, but ἤληθηκα in Boeot. διεσσείλθεικε (pple. ἀπειλθείοντες without κ, see above), Arc. κατηνθηκότι. Similarly from a secondary ā-stem, Lesb. ὑπαδεδρόμāκε (Sappho), Arg. ἐπιμεμηνᾱ́καντι (η from aor.; cf. μεμενāκός Archim., Att. μεμένηκα). For secondary forms in -ωκα, see **162**.3.

2. Aspirated perfect. This is mainly an Attic-Ionic development. But there are some examples of aspirated forms of the κ-perfect, which even in Attic are only late (εἴρηχα, etc., in papyri), Syrac. ἐκρατερίχημες (Sophron), Arg. δέδωχε, Arc. ἱερίτευχε.

3. Dialectal variations in the grade of the root (**49**) are not infrequent, as Cret. ἀμπεληλεύθεν, Cyren. κατεληλευθυῖα (vs.

Hom. εἰλήλουθα, εἰληλουθώς), Heracl. ἐρρηγεῖα = Att. ἐρρωγυῖα, Dor. ἕωκα = Att. εἷκα from ἵημι (cf. ἔρρωγα from ῥήγνυμι), also in the middle, Heracl. ἀνηεῶσθαι, Arc. ἀφεώσθω (so ἀνέωνται Hdt., ἀφέωνται NT).

4. For the reduplication, see **137**; for the 3 pl. ending, see **138**.4.

5. Heracl. γεγράψαται (no. 79.121) and subj. μεμισθωσῶνται (no. 79.106) have generally been taken as perfect forms, with difficult explanation. But they are rather future perfect forms, suitable to the context and much easier to explain. γεγράψαται has simply taken over the ending of the perfect γεγράφαται. μεμισθωσῶνται is precisely the form to be expected as subj. of 3 pl. indic. fut. perf. μεμισθωσόνται (on the accent, which would be the same as in the future, see **141***b*). To be sure, our grammars give an optative but no subjunctive for the future perfect, but both were given in the old τύπτω paradigm (cf. Uhlig, Dionysius Thrax, p. 125 ff., where the 3 pl. mid. fut. perf. subj. τετύψωνται is (apart our assumption of -σέω type and consequent accentuation) just what we assume for μεμισθωσῶνται.

147. Thematic forms in the perfect. Aside from the subjunctive, optative, and imperative, which regularly have thematic inflection, we find:

1. Indicative. Forms inflected like presents are often employed by the Sicilian Doric writers, e.g., Theocr. δεδοίκω, πεπόνθεις, πεφύκει, Epich. γεγάθει, Archim. τετμάκει, and occur in some inscriptions of Rhodes, Cnidus, and Carpathus, e.g., τετιμάκει, γεγόνει, ἑστάκει, and occasionally elsewhere, as Phoc. εἰλάφει.

2. Infinitive. Forms in -ειν (-εν, -ην) instead of -εναι (-εμεν, etc.) are found in Lesbian and in some West Greek dialects, e.g., Lesb. τεθνάκην, τεθεωρήκην, Delph. ἀποτετείκεν, Cret. ἀμπεληλεύθεν, Calymn., Nisyr. δεδώκεν, Rhod. γεγόνειν, Epid. λελαβήκειν. So Pindar κεχλάδειν, Theocr. δεδύκειν.

Cf. also Heracl. πεφυτευκῆμεν, etc., from -ε-εμεν instead of simply -εμεν.

3. Participle. The thematic inflection is regular in the Aeolic dialects, e.g., Lesb. κατεληλύθοντος, κατεστακόντων, Thess. πεφειράκοντες, ἐπεστάκοντα, Boeot. ϝεϝυκονομειόντων, δεδώωση (**146**.1). Cf. Hom. κεκλήγοντες.

a. There are some feminine forms in -ουσα in later Delphian (e.g., δεδωκούσας), and elsewhere, but these represent a more restricted phenomenon, quite independent of the preceding. Cf. also Ion. ἑστεῶσα, Att. ἑστῶσα.

148. The participle in its regular (unthematic) form usually has the feminine in -υῖα. But forms in -εῖα are found in late Attic and elsewhere, e.g., Heracl. ἐρρηγεῖα, Ther. ἐστακεῖα.

Subjunctive

149. The subjunctive of thematic forms. The mood sign is η/ω, to which the personal endings were added directly. So originally the second and third singular in -ης, -η, but replaced in the majority of dialects by -ηις, -ηι on the analogy of the indicative -εις, -ει. Thus 3 sg. -ηι from the earliest times in Attic-Ionic, Phocian (φάρῃ, ἄγηι, etc.), Locrian (ἀποθάνῃ, etc.), Cretan (πάθηι, φέρHι, etc.) and so generally in the Doric dialects (or later -ει).

But the earlier type with 3 sg. -η prevails in Arcadian (Cyprian examples lacking) and is also attested elsewhere. Thus Arc. λέγῃ, νέμῃ, ἔχη, etc. (so uniformly), Thess. θέλῃ, Boeot. πίῃ (and so later Thess., Boeot. -ει probably = η, **16**, though could also = ηι), El. ἐκπέμπᾱ (ᾱ = η, **15**), Lac. ζόῃ (no. 70, due to the Arcadian engraver? cf. ἀποθάνῃι in the same inscription and usual Lac. -ηι). Other scattered examples of -η, beside usual -ηι or -ει, may be merely graphic variants of the latter and are dubious representatives of the early type. Thus Lesb. ἐμμένη (no. 26, but -ηι in the earlier no. 25), Heracl. ἀμμισθωθῆ (once beside -ηι or usual -ει), Mess. ἐξάγη (beside χρήζηι in the same inscription), Corcyr. λίπη, Epid. πέτη, Coan λάθη, and many others.

Arc. 1 sg. ἀψευδήων (no. 21) is unique and variously explained. Probably -ω with addition of secondary ending, like Hom. subj. ἐθέλωμι, etc., with addition of the primary ending.

150. The subjunctive of the σ-aorist. As in the case of other unthematic formations (cf. Hom. ἴομεν to indic. ἴμεν), this was originally a short-vowel subjunctive in ε/ο, and only later came to follow the more common long-vowel type in η/ω. Besides Hom. βήσομεν (cf. βᾱσομεν Pindar), etc., the old short-vowel forms are widely attested for the σ-aorist and occur also in the α-aorist.

East Ion. ποιήσει, κατάξει, ἐκκόψει (no. 3, Teos), ἀποκρύψει, ἐξομόσει, ἐπάρει, κατείπει, κατακτείνōσιν (that is, -ουσιν, not -ωσιν), Chian πρήξοισιν (no. 4; with Lesb. οισ from ονσ, **77**.3). Lesb. ἀποτείσει, κωλύσει, ἀποπεράσσει, χαλάσσομεν, and (with extension to the thematic aorist) τέκοισι. Cret. δείκσει, ἀδικήσει, etc. (hence the forms of the Law-Code are to be transcribed -ει, not -ēι), ἐκσαννήσεται, ὀμόσοντι, etc., Coan ὑποκύψει, Astyp. δόξει. Cyren. ἄρξεται, καταγγήλει, ἐνίκει.

a. Heracl. ἀρτύσει, πράξει, etc., do not belong here, but have -ει from -ηι as in the thematic forms ἀποθάνει, λάβει (with pres. subj. φέρει, νέμει, etc.). The long-vowel type is shown clearly in 3 pl. ἀρτύσωντι, etc.

b. The early Locr. forms ἀποτείσΕι, διαφθείσΕι, φυτεύσΕται, though ambiguous, may well belong here, being much earlier than the Delph. forms, which show only the long-vowel type, ἀποτείσηι, κωλύσωντι, etc.

c. A still earlier type, with the ending added directly to the short vowel without the secondary ι of the usual forms (and so agreeing with the type Skt. *-sas*, *-sat*) is seen in Cyren. 2 sg. ποιῆσες and [ἐ]ρεῖσες (nos. 115.9, 119). In view of this positive evidence we should probably transcribe Aegin. στασΕς (IG IV.177) as στᾶσες (for Argol. -ης would be anomalous). But Cypr. ϝείσēς (Schwyzer 685), is more probable than ϝεῖσες (cf. meter, and Arc. -στάση, etc.). There is no similar evidence of a corresponding 3 sg. -σε (parallel to Skt. *-sat*). It is only a possibility that the Cypr. forms which are usually transcribed λύσē, ἐξορύξē, and the early Arc. forms with E, should be read with ε, in spite of the later Arc. -στάσης, -βλάψης, etc.

151. The subjunctive of unthematic vowel stems. There are two distinct types.

1. The endings are added directly to the long vowel of the stem. This type is found mostly in those forms of which the corresponding indicative has the short vowel. So especially in the middle, e.g., Cret. δ̣ύνᾱμαι, νύνᾱται, νύνᾱνται, Lesb., Cyren. δύνᾱνται beside indic. δύνᾰμαι, Arc. ἐπισυνίστᾱται beside indic. ἵστᾰται, δέᾱτοι (cf. Hon. δέᾰτο). But also, when the indicative also has a long vowel, Cret. πέπᾱται, ἐστετέκνōται, Ther. πέπρᾱται. Further, in the active, Mess. τίθηντι beside indic. τίθεντι (hence also, beside ἐντί, Mess. ἦνται = ὦσι, Delph. ἦται = ᾖ), γράφηντι beside indic. ἔγραφεν, Cret. ἴσᾱντι, Cyren. ἴσᾱι, also (beside indic. ᾱ) Cyren. μιᾶι, Calymn. ἐγρυᾶι (cf. **144***b*).

After the relation of ἵστᾱται to ἵστᾰται there arose also an aor.

subj. σᾱ beside indic. σᾰ, e.g., Cret. παρθύσᾱται, Arc. βωλεύσᾱνται, likewise in Elean, with loss of σ (**59**.3), φυγαδεύᾱντι (no. 65), ποιήᾱται (no. 66).

2. The usual type is that in which the long vowel of the stem was followed by the short vowel subjunctive sign ε/ο, this being generally replaced by the more usual η/ω (cf. **150**). Further change is due to the shortening, in the majority of dialects, of the long stem vowel before the following vowel (**43**). Hom. θήομεν (θείομεν), θήῃς, δώομεν, δώῃ, Boeot. καθιστᾶει, ἀποδώει, Delph. δώῃ, ἀντιπριᾶηται, Heracl. φᾶντι (from *φάωντι), Thess. δυνάᾱται, but with shortening Ion. θέωμεν, Att. θῶμεν, Cret. ἐνθίωμεν (ι from ε), etc. Similarly in the aorist passive, Hom. δαμήῃς, μιγήῃς, Boeot. κουρωθείει, ἐπιμελειθείει, κατασκευασθείει, ἐνενιχθείει, Arc. κακριθέᾱ, but with shortening Ion. λυθέωμεν, Att. λυθῶμεν, Cret. πειθθίωντι (cf. ἐνθίωμεν), Heracl. ἐγϝηληθίωντι, Rhod. ἐργασθέωντι, etc.

3. Subjunctive of εἶμι. Att.-Ion. ἴω, etc., with weak grade of the root. But Cret. εἴᾱι, ἐνσ-εἰᾱι, Cyren. ἐπείηι, Syrac. εἴω (Sophron).

Optative

152. 1. Arc. 1 sg. ἐξελαύνοια represents a form long since assumed by comparative grammar (*-*oi-m̥*, whence -οια with ι retained under the influence of -οις, etc.), but generally replaced by -οιμι.

2. In the third plural *-οιαν (cf. 1) was replaced by -οιεν (after εἶεν, etc.), for which sometimes late -οιν, e.g., Delphian θέλοιν.

3. Unthematic type in contract verbs. See **157***b*.

4. σ-aorist. Most dialects show the secondary type with αι (α spread from the indicative). But the old unthematic mood sign seen in present εἴην, etc., appears in Cret. 3 sg. κοσμησίᾱ, δικακσίᾱ, 3 pl. ϝέρκσιεν. The type -ειας, -ειε (perhaps starting in a 1 sg. -εια parallel to Arc. ἐξελαύνοια), more common than the αι-forms in Homer and early Attic writers, is also attested in Tean ἀ[ποκ]τένει[ε] (no. 3.10, probable reading), Lesb. [δ]ιαδέξειε (IG XII.ii.527.57), El. κατιαραύσειε, ἀδεαλτώhαιε. Arc. διακωλύσει (no. 19.6/7) and ὑνιερόσει (no. 16) would be variants of this type.

Infinitive

153. The infinitive of thematic forms.

1. -ειν or -ην, according as the dialect has ει or η from ε + ε (**25**). So Att.-Ion., Thess. (Thessaliotis), Locr., Corinth., Meg., Rhod. -ειν, but Lesb., El., Lac. -ην.

2. -εν. So in Arcadian (but -ην at Lycosura, Orchomenos) Cyprian (or -ēν?), Delphian, and many of the Doric dialects (Heracl., Argol., Cret., Ther., Cyren., Coan, etc.), also once in a late East Locr. inscription (IG IX.i.267).

3. Some of these dialects have -εν even from verbs in -εω, e.g., Ther. διοικέν, Cyren. πλέν, εὐτυχέν (cf. also mid. δωρέσθαι. ὠνέσθαι), Coan δειπνέν, Calymn. μαρτυρέν, Arg. πωλέν, Delph. ψαφοφορέν, ἐνοικέν (but usually -εῖν).

154. The infinitive of unthematic forms.

1. -ναι. So in Attic-Ionic and Arcado-Cyprian, e.g., Att.-Ion. εἶναι, δοῦναι, Cypr. δοϝέναι (-ϝεναι, like -μεναι; or δοϝ-έναι going with δυϝάνω, **162**.5?), κυμερῆναι, Arc. ἧναι.

2. -μεναι. So in Lesbian, as in Homer, e.g., ἔμμεναι, θέμεναι, δόμεναι. But see **155**.2, 3.

3. -μεν. εἶμεν, etc., in Thessalian, Boeotian, and most of the West Greek dialects.

4. -μην. Cret. ἥμην, etc.

5. -μειν. εἴμειν, etc. in Rhodes and vicinity (Carpathus, Telos) and the Rhodian colonies (Phaselis in Pamphylia; Gela and Agrigentum in Sicily; also at Tauromenium, Rhegium, Croton, and in Epicharmus).

a. Cret. -μην, Rhod. -μειν are probably formed from -μεν with the vowel influenced by the thematic type, Cret. *-ην (before it was replaced by -εν), Rhod. -ειν.

155. Interchange of thematic and unthematic types of infinitive.

1. -μεν is extended to thematic forms in Boeotian and Thessalian (Pelasgiotis), as sometimes in Homer (cf. εἰπέμεν, and εἰπέμεναι), e.g., Boeot. φερέμεν, Thess. ὑπαρχέμεν. Cf. also Cret. προϝειπέμεν in an early inscription of Lyttus.

2. The aorist passive infinitive, which is regularly unthematic (Att. γραφῆναι, Dor. γραφῆμεν), follows the thematic type in

Lesbian, e.g., ἐπιμελήθην, ὀντέθην, etc. This belongs with the following.

3. In Lesbian the present infinitive of unthematic vowel stems, as well as of the contract verbs, which otherwise follow the unthematic type (**157**), ends in -ν, not -μεναι, e.g., δίδων, κέρνᾱν, ὄμνῡν, κάλην, στεφάνων, κατείρων (καθιεροῦν). Once also aor. infin. πρόστᾱν (but usually -μεναι, as θέμεναι, δόμεναι).

4. For thematic forms of the perfect infinitive in various dialects see **147**.2.

5. For Euboean τιθεῖν, etc., and even εἶν beside εἶναι, see **160**.

156. The infinitives in -σαι and -σθαι. Thessalian (Larissa) has ὀνγράψειν, δεδόσθειν, ἔσσεσθειν, πεπεῖστειν, ἑλέστειν, etc., with -ει from -αι (**27**), and ν added after the analogy of other infinitives. Boeot. -σθη, -στη with η from αι (**26**), and στ = σθ (**85**.1).

Unthematic Inflection of Contract Verbs

157. The μι-inflection of contract verbs, sometimes known as the Aeolic inflection, is characteristic of Lesbian, Thessalian, and Arcado-Cyprian, e.g., Lesb. κάλημμι, φίλημμι, κάλεντον, κατάγρεντον, εὐεργετέντεσσι, [ὀ]μονόεντες, προσμέτρεις, στοίχεις (**78**), Thess. ἐφάνγρενθειν = ἐφαιροῦνται, εὐεργετές (**78**), στραταγέντος, Arc. ποίενσι, ποέντω, ἀδικέντα, κυένσαν, ἱεροθυτές (**78**), ζαμιόντω, καταφρονῆναι, Cypr. κυμερῆναι. μι-forms are also quoted as Boeotian by the grammarians, but the inscriptions show only the usual type (στραταγίοντος, etc.).

a. The stem ends in a long vowel, which is regularly shortened before ντ (though also, with analogical η, Lesb. κατοικήντων in contrast to usual εὐεργετέντεσσι, etc., and προνόηνται, διασάφηνται, δίννηντες, like Att. δίζηνται, in contrast to Thess. ἐφάνγρενθειν), but is otherwise retained throughout, e.g., Lesb. αἴτηται, κάλησθαι, ἐπιμελήσθω, ζαμιώσθω, ποιήμενος, προαγρημμένω, Thess. ἀπελευθερούσθειν, διεσαφείμενος, Arc. ἀδικήμενος, ζαμιώσθω. This type, then, follows the analogy of that seen in ἔβλην, βλῆτο, βλήμενος, δίζημαι, etc., rather than that of τίθημι, τίθεμεν, τιθέμενος, with vowel-gradation. But even the latter sometimes shows an extension of the long vowel from the singular active, e.g., Lesb. [προστί]θησ[θον], δίδωσθαι, like Hom. τιθήμεναι, τιθήμενος.

b. But also thematic forms. Thess. ἐρουτᾶι, ὑλοῑρέοντος (no. 35), Lesb. ποτέονται, ὀγκαλέοντες, 2 sg. ὄπταις, χαύνοις, 3 sg. ἄγρει, τίμαι, βόαι (also γέλαι, νίκαι gram.).

c. The more limited extension of the μι-inflection to the optative of contract verbs, as in Att. φιλοίην, μισθοίην, etc., is occasionally found elsewhere. Ion. ἀνωθεοίη beside ποιοῖ, El. συλαίῑ, δαμοσιοία (= -οίη) beside δοκέοι, ποιέοι, ἐνπῶι, Arg. οἰκείη. Cf. also the infinitives El. δαμοσιῶμεν, Cret. δαμιόμῑν.

Middle Participle in -ειμενος

158. The middle participle in -ειμενος (or -ημενος) from verbs in -εω, as if from -ε-εμενος instead of -ε-ομενος, is characteristic of the Northwest Greek dialects and Boeotian, e.g., Locr. ἐνκαλείμενος, Delph. καλείμενος, ποιείμενος, χρείμενος, etc., Boeot. δείμενος (and so under Boeotian influence ἀφικνῑμένων at Oropus), El. καδαλέμενος. But also Cret. χρήμενος, Cyren. χρείμενος (no 115.8; or here the Delph. form ᾽). This is due to the analogy of forms which regularly had ει (or η) from ε-ε, as the infinitive καλεῖσθαι. Cf. Phoc. ποιεῖνται = ποιοῦνται, formed after ποιεῖσθε, Delph. συντελείντω.

a. Lesb. καλήμενος, Arc. ἀδικήμενος, Thess. διεσαφείμενος probably do not belong here, but among the other μι-forms of these dialects. See **157***a*.

Type -ήω, -ώω, also -ᾱ́ω

159. Forms in -ηω, -ωω, with the long-vowel stem of the other tenses extended to the present, are found in various dialects. Lesb. ἀδικήει, ποθήω, Arc. ἀψευδήων, Thess. κατοικείουνθι (3 pl. subj.), Delph. στεφανωέτω, δουλώηι, ποιήουσα, Phoc. κλαρώειν, Boeot. δαμιωέμεν, δαμιώοντες, στεφανωέμεν (only in late inscriptions, and perhaps due to Aetolian influence).

A parallel type in -ᾱω is to be recognized in certain forms with ᾱ from ᾱο or ᾱε (vs. Dor. ω or η from the -αω type). Syrac. ὀπτᾶντες (Epich.), ἐπεγγυᾱ́μενοι (Sophron), γελᾶντι, παρελᾶντα (Theocr.), and so to be read with ᾱ Epid. διεγέλᾱ, καταγελᾱ́μενος, and (ἐλᾱ́ω vs. Hom. ἐλάω = ἐλαύνω) Coan ἐλᾶντι, ἐλᾱ́ντω, Arg. ποτελᾱ́τō, Locr. ἀπελᾱ́ōνται, Heracl. ἐπελᾱ́σθω. Here also τιμᾶντι (dat. sg. pple.) in an inscription of Dodona, and probably Thess. ἐρουτᾶι, Lesb. τίμαι, βόαι.

a. Further probable, though less certain, examples of the -ωω type are Coan καρπῶντι, ἱερώσθω, Calymn. ἐξορκώντω, ἀξιῶι, Astyp. στεφανῶι, στεφανῶν (στεφανῶι also at Gela and Thera), since in these dialects the contraction of ο + ο or ε usually appears as ου (cf., e.g., Coan ἀξιοῦντι,

ζαμιούντω). Heracl. πριῶι (subj.) may belong here, but there is nothing against its derivation from -οει or -οηι (cf. ω from ο + ε in λωτήριον, **44**.4). The forms attributed above to γελᾶω, ἐλᾶω are taken by some as formed directly from unthematic stems γελα-, ἐλα-, in that case to be read with short α.

Transfer of μι-Verbs to the Type of Contract Verbs

160. The transfer of certain forms of μι-verbs to the inflection of contract verbs is found in various dialects, as Att. ἐτίθει, ἐδίδου, Delph. ἀποκαθιστάοντες, διδέουσα, but is most widespread in Ionic. With τιθεῖ, etc. in Homer and Herodotus, compare διδοῖ (Miletus) and the Euboean infinitives τιθεῖν, διδοῦν, καθιστᾶν, and even εἶν beside εἶναι. εἶν is also Chian. Cyren. καττιθέν, διδών, beside θέμεν, δόμεν.

Some Other Interchanges in the Present System

161. 1. Verbs in -ευω form their present in -ειω in Elean, as φυγαδείην = φυγαδεύειν, beside aor. φυγαδεύαντι, also (with α after ρ, **12***a*) κατιαραίων = καθιερεύων, beside aor. κατιαραύσειε, and λατραι[όμενον], λατρειόμενον = λατρευόμενον. So also μαστείει = μαστεύει, in an inscription of Dodona. This represents the normal phonetic development from -εϝω, the usual -ευω being due to the influence of the other tenses.

2. Verbs in -αω show forms in -εω in various dialects, but, with few exceptions, only where the ε is followed by an ο-vowel, e.g., aside from literary examples (as Hom. μενοίνεον, Alcm. ὀρέων, Theocr. ὀρεῦσα), Delph. συλέοι, συλέοντες (but συλῆν, συλήτω), ἐπιτιμέοντες, θωεόντων (Att. θοᾶν, Locr. θοιέστω), Aetol. νικεόντοις, Rhod. τιμοῦντες and also τιμεῖν (Agrig.), Boeot. τιμίωσα, El. ἐνεβέοι, Cret. (with ι from ε, **9**.7) ἐβίον, ἐπαριόμενον, μοικίον (μοιχάω). Cyren. παρβεῶντας, ἐπαρεώμενοι (cf. **42**.5 *b*), σιγέν. According to many, this rests upon an actual phonetic change of αο to εο, the αο (ω) in Attic and elsewhere being a restoration due to leveling with the αε forms. But we may have to do simply with a trasfer to the -εω type, which was mainly favored where it offered uncontracted forms (in most dialects εο was uncontracted until late, but εε contracted; in all forms like Rhod. τιμοῦντες the ου is an Attic substitution for εο).

a. Conversely -αω = usual -εω. πονάω in Sappho, Pind., Theocr., πτοάω in Sappho, etc., φωνάω in Pind. Thess. δούρραντα from *δωράω =

δωρέω. Pamph. 3 sg. aor. ἐβōλάσετο, from βōλάομαι, denominative of βωλά, but pres. pple. βōλέμενος, like Cret. χρήμενος (**158**).

3. Spread of -οω type, especially in non-present forms. Boeot. ἐπίθωσε = ἔπεισε (Boeot. pres. not quotable; πίθω = πείθω, or πιθόω?), Heracl. 3 sg. subj. πριῶι, fut. πριωσεῖ (cf. πεπριωμένος Hippoc., πρίωμα Hesych.) vs. usual πρίω, El. τετίμōνται, τιμōστōν, Att. ἠτίμωσα, Ion. δοκιμῶσαι, Lesb. δοκίμωμι, δοκίμοι (= usual δοκιμάζω), Meg., Cret. ἐπεσκεύωσαν, Delph. κατεσκεύωται, Ther. κατεσκεύωκε, etc. (such forms, as if from σκευόω = σκευάζω, are widespread), Cyren. ἐφορευωκότων, ἰαριτευωκότων, from usual -ευω presents.

4. -ιζω = -οω, especially in West Greek. Boeot., Phoc. δουλίζω (Delph. δουλόω intrans. = Att. δουλεύω), Delph., Thess. ἀπελευθερίζω, Delph., Rhod., Mess., Cret. ὁρκίζω (but also Ionic and Attic sometimes), Dor. στεφανίζω (ἐστεφάνιξα Ar.). Cf. also -ίζω = usual -εύω in late Mess. γραμματίζω, Boeot. γραμματίδδω beside Ach., Boeot., Delph., Epir. γραμματιστάς (also -τής Hdt.) = usual γραμματεύς.

5. -αω = -οω. Lesb. ἀξιάω (ἀξιάσει), Thess., Dor. κοινάω, Heracl. ἀράω (ἀράσοντι) = ἀρόω. Cf. Cret. ἄρατρον = ἄροτρον.

162. Other more individual peculiarities in form or use (others in Glossary).

1. ἀγνέω = ἄγω in perfect forms. Aetol. ἀγνηκώς, ἀχνηκότας (**66**), Lac. ἄγνηκε (Hesych. emend.), διεξαγνηκέναι. Cf. also ἀγνεῖν· ἄγειν. Κρῆτες, Hesych.

2. Lesb., El. ἀγρέω, Thess. ἀνγρέω (**58***c*) = αἱρέω. Cf. also Lesb. ἄγρεσις, Thess. ἄνγρεσις, Coan ἀγρεταί, Hom. ἄγρει, αὐτάγρετος, etc. Pamph. ἀνhαγλἔσθō (blend with a form like Cret. αἰλέω?).

3. ἀνδάνω = δοκέω 'be approved, voted.' Cret. ἔϝαδε, Ion. ἔαδε, Locr. ϝεϝαδēκότα. Cf. Ion. ἄδος 'decree,' and Hesych. ἄδμα, ἄδημα, ἄδισμα defined by ψήφισμα, δόγμα, also ϝάδιξις (γάδιξις), Tarent. ἄδιξις. ὁμολογία (cf. ψάφιξις, **142**a).

4. Boeot., Thess. γίνυμαι = γίνομαι.

5. Cypr. δυϝάνω (cf. Lat. *duim*) and δώκω (from ἔδωκα, cf. στήκω in NT) = δίδωμι.

6. ἕρπω 'go, come' (as sometimes in Att. poetry) in many dialects, Arc., Cypr. (Hesych.), Epid., Cret., etc.

7. El. ϝάρρω, ϝέρρω, Locr. ϝέρρω (Att.-Ion. ἔρρω; cf. ἔρρε 'begone!') used as a legal term like Att. φεύγω. Cf. the similar use of Arg. τρέω (no. 85.5).

8. For Att. ζῶ, 3 sg. ζῇ (from *ζήει) most dialects have ζώω (Boeot., Cret. δώω), as in Homer.

9. Dor. ἴσᾱμι = οἶδα and formed from its 3 pl. ἴσαντι, Hom. ἴσᾱσι (this with σ from forms like ἴστε). Attested in Cret. ϝισάμην, ἴσᾱντι (subj.), ἴθθαντες (**82***b*), Cyren. ἴσᾱι (subj.), and in literary Doric (Pind., Epich., Theocr.).

10. Compounds of λεαίνω, λειαίνω, or λειόω 'make smooth' (from λεῖος'smooth') used as financial terms. Boeot. ἀπο-, δια-, ἐσ-λιήνω, act. 'cancel,' mid. 'have cancelled,' Arc. ἀπυλιῶναι probably 'discharge, settle' (no. 22.20). Cf. ἀπολειόω 'erase'.

11. West Grk. λείω, λέω = θέλω. Cret. λείοι, λείοντι, etc., also λέοι, subj. λῆι, Cyren. λέων, subj. λῆι, El. 3 dual. opt. λεοίταν. Contracted forms λῶ, λῶμες, subj. λῆι, λῶντι, etc., attested in most Doric dialects and in Doric writers (Epich., Theocr., etc.).

12. πάομαι in sense = κτάομαι, aor. ἐπᾱσάμην, perf. πέπᾱμαι. Verb forms or derivatives in many West Greek dialects, also Arcadian, Lesbian, Boeotian, and probably common to all non-Att.-Ion. dialects (in Attic poetical, rarely in prose). Cret. perf. subj. πέπᾱται, aor. subj. πᾱ́σεται, πᾱ̃μα = κτῆμα (also Arg., Boeot., Arc.), πᾱ́στας 'owner,' Heracl. πᾱμωχεῖ, Locr. ἐχεπᾱ́μōν, πᾱματοφαγεῖσται 'be confiscated' (cpd. with the root of ἔφαγον, originally 'share in,' whence 'partake of, eat'), El. πεπᾱ́στō, Delph. πεπᾱσθαι, Arg. ἐνπιπᾱ́σκομαι 'acquire,' Lesb. (in Homer) πολυπᾱ́μων, Delph., Meg. ἔμπᾱσις, Arc. ἴμπᾱσις, Boeot. ἔππᾱσις. Root πᾱ- from ππᾱ- (this probably from an IE *k̑wā-* with ππ from *k̑w* as in ἵππος), seen in Boeot. τὰ ππᾱ́ματα, Τυνό-ππᾱστος, Θιό-ππᾱστος, ἔππᾱσις, from *ἔμ-ππᾱσις, ἀππᾱσάμενος (Corinna) from *ἀν-ππᾱσάμενος.

a. The ἔγκτησις which occurs in late inscriptions of Crete, Sparta, etc., is from the κοινή. Late Corcyr., Epir., Troez. ἔγκτασις, Thess. ἔντασις is probably to be read with ᾱ (not α as weak grade of η) and explained as a blend of ἔγκτησις with native ἔμπᾱσις.

13. χρηέομαι, forms of Chalced. χρηείσθω, El. χρᾱ̄ε̄σται, Boeot. χρειεῖσθη, Arc. χρέεσθαι, Att.-Ion., Heracl. χρῆσθαι, Cret. χρῆτθαι (**85**.3), Locr. χρᾱ́στō, χρᾱ̄σται, Lac. χρῆσται, Arg. χρόνσθō (**140**.3*b*).

Ion. χρεώμενος, Att. χρώμενος, Dodon. χρεόμενος, Cret. χρήμενος, Delph., Cyren. χρείμενος (**158**).

14. χρηίζω, χρήιζω, χρήζω (**37**.2) often simply 'wish' = θέλω or βούλομαι, so even in Attic (ἰθ' ὅποι χρῄζεις Ar., etc.) and in inscriptions of Delphi (no. 52 A 38), Argos (no. 86.24), Troezen, Rhodes, Cos, Cnidus, Nisyros, Thera, etc.

15. Το πεύθομαι, ὠνέομαι, ἐλεύσομαι Cretan has the active forms πεύθω 'inform,' ὠνέω (ὀνῆν, ὀνίοι) 'sell,' ἐπελευσεῖ 'will bring' (cf. Hesych. ἐλευσίω·οἴσω), aor. ἐπελεῦσαι, etc.

The Verb εἰμί

163. 1. First singular present indicative. *ἐσμί, whence Lesb. ἔμμι, Thess. ἐμμί, elsewhere εἰμί or ἠμί. See **76**.

2. Third plural present indicative. *ἐντί (cf. Skt. *santi*, Osc.-Umbr. *sent*), whence, with substitution of ἐ after the analogy of the other forms, West Greek ἐντί, Att.-Ion. εἰσί. See **61**.1, **77**.3.

3. Third singular imperfect. ἦς (from *ἦσ-τ, cf. Ved. Skt. *ās*) is attested for various West Greek dialects (Acarn., Corcyr., Delph., Epid., lit. Doric), Boeotian, Lesbian, Arcadian, and Cyprian, and is probably the form in all dialects (for Locr. ἦν, see no. 57.9, note) except Attic-Ionic, where it was replaced by ἦν (Hom. ἦεν), the old third plural (from *ἦσεν, cf. Skt. *āsan*).

4. Third plural imperfect. Most dialects had ἦν (see above, 3), examples of which are found in literary Doric, Delphian, and Locrian. For Boeot. παρεῖαν, Att.-Ion. ἦσαν, see **138**.5.

5. Third singular imperative. ἔστω in most dialects. But late ἤτω, with ἠ of ἦν etc. after the analogy of, e.g., στήτω to ἔστην. El. ἤστω, also with analogical η but with retention of σ.

6. Third plural imperative. Arg. ἔντō, Boeot. ἔνθω (**138**.4), Cret. ἔντων, formed from 3 pl. indic. ἐντί. Also thematic ἐόντω, ἐόντων, e.g., in Delphian. Ion. ἔστων, Attic ὄντων, and late ἔστωσαν.

7. Present infinitive. The difference in the form of the ending (**154**) and also in the development of σ + nasal (**76**) explains the great variety of forms, Attic-Ionic εἶναι (also Eub. εἶν, **160**), Arc. ἦναι, Lesb. ἔμμεναι, Thess. ἔμμεν, West Greek and Boeotian εἶμεν or ἦμεν (**25**), Rhod. ἤμειν, Cret. ἤμην.

8. Present participle. ἐών in most dialects, Att. ὤν. But also unthematic forms. Heracl. ἔντες, dat. pl. ἔντασσιν (blend with *ἄσσι = Skt. *satsu*), Arg., Lac. (Alcman) παρέντων, Thess. ἔνσα (*ἔντι̯α, **77**.3), all with ἐντ- for ἐντ- as in ἐντί (above, 2). Lesb., Epid., Troez. ἔσσα (also in some Doric writers; cf. ἐσσία = οὐσία Plato, Crat. 401 C), Arc., Mess. ἔασσα, Cret. ἴαττα, ἴαθθα, all from *ἄτι̯α = Skt. *satī*, with the substitution or prefixing of ε after the analogy of the other forms.

a. Other similar unthematic feminine forms are ἴεσσα (Hesych.), ἴασσα in Ἐπίασσα, Cyren. κατίασσα = ἰοῦσα, and Cyren. ἔκασσα (beside ἐκοῖσα) = ἐκοῦσα, and in Hesych. ἀέκασσα, γέκαθα, the last presumably for a Cret. ϝέκαθθα.

9. Middle forms, as imperf. ἤμην etc., are late. Cf. 3 sg. subj. ἦται at Delphi, 3 pl. subj. ἦνται at Andania, ἤμην in the κοινή, ἤμεθα in NT.

a. The middle inflection spread until, in Modern Greek, all the present and imperfect forms are of this type, except 3 sg., pl. pres. εἶναι, which is from ἔνι = ἔνεστι, with vowels after the other forms.

10. Confusion between third singular and third plural present (favored by expressions corresponding to Eng. *there are*, Fr. *il y a*). ἐντι as third singular in Rhodian (no. 103.10) and later Doric inscriptions and literature (frequent in Archimedes). ἐστι as third plural in late Lesbian, as ἕτοιμοί ἐστι, ἐψαφίσμενοί ἐστι (cf. also διαδεδίκασται αἱ δίκαι).

WORD-FORMATION

On the Form and Use of Certain Suffixes and Certain Peculiarities of Composition

164. 1. -ειος, -ηιος. The Att. adjectives in -εῖος, -ειος and the nouns in -εῖον, -ειον, and -εία are in many cases from earlier -ήιος (three syllables, also written -ηιος, but later sometimes -ηος; see **37**.2), etc., these again in part from -ήϝιος, etc. (cf. Boeot. Καρυκεϝίō, Cypr. ἱερεϝίjαν). The earlier forms with η, besides the many in Homer, etc., are widely attested, e.g., ἱερήιον, ἰαρήιον in many dialects, Ion., Lesb., Cret. πρυτανήιον, Ion. βασιλήιος, φοινικήια, Delph. παιδήια, ἐντοφήια, Cret. οἰκήιος, ἀνδρήιον, ἀρχηία, πρειγηία, νυμφήιον, ἁγνηία, πολιτηία. Forms with ι lost, e.g., Ion. ἱερήον, Delph. ἀνδρῆος, Cyren. ἑταιρήα, Arg. μαντῆον, μαντήα, στρατήα, πρεσγέα, πρεσβήα.

2. Adjectives of the type χαρίεις are from -ϝεντ- (Skt. -*vant*-). The feminine was originally -ϝατι̯α (like Skt. -*vatī*, from the weak stem -*wn̥t*-; cf. ἔασσα **163**.8), whence, with the substitution of ε for α from the analogy of the forms in -ϝεντ-, arose -ϝετι̯α, this yielding -(ϝ)εσσα or -(ϝ)εττα (**81**). Cf. Boeot. χαρίϝετταν, Corcyr. στονόϝε(σ)σαν, Pamph. τιμάϝε(σ)σα (for ϝ cf. also Φλειϝόντᾱθεν). The genuine Attic forms have ττ, as μελιτοῦττα (Ar.), Μυρρινοῦττα (inscr.), those with σσ being poetical and in origin Ionic. Most adjectives of this type are poetical only, except in substantive use, especially the numerous place-names in -όεις, for which see also **44**.4.

3. -τις, -σις. See **61**.3. For -ξις see **142***a*. We find -σσις instead of usual -σις in Arg. ἁλιάσσιος, Epid. στεγάσσιος, Troez. ἑρμάσσιος, Boeot. ἀγόρασσιν. Probably *-ασ-τις, normal from dental stems (cf. πίστις), became -ασ-σις, with -σις after the analogy of the common type. Similarly Troez. ἱμασσία.

4. -σμος, -σμα. In most words σ has replaced, by analogy, an earlier dental, which is sometimes preserved, as in Hom. ὀδμή = Att. ὀσμή. So for Att. θεσμός, θέσμιος we find West Greek τεθμός,

Locr. also τετθμός, Lac., Epid., Thess. θεθμός, El. θεθτμός, Boeot. τέθμιον, Locr. θέθμιον (**65**). Locr., Sicil., Naxian δαιθμός (from δαίω) = usual δασμός (from δατέομαι). Other variations of -μα forms, partly unexplained, are Lesb. ὄππα (Sappho) = ὄμμα, γρόππα (Balbilla) = γράμμα. Also θμ in ὄθμα (Aeolic in Hesych.; also in Call. and Nic.) = ὄμμα, στέθμα (Hesych.) = στέμμα. Arg. γράθμα but also γράσσμα (after ψάφισμα) = γράμμα. For Cret. ψάφιγμα, ψάφιμμα = ψάφισμα see **86**.9, **142***a*.

Also from ν-stems usually -σμα, as ὕφασμα, μίασμα, πίασμα. But Att. also (inscriptions) ὕφαμμα, Cyren. ποτιπίαμμα. Analogical -σμος in Arc. ἀπυδοσμός = ἀπόδοσις.

5. -τηρ = -της(-τᾱς). As a productive suffix of nouns of agency the older -τηρ has been very largely displaced by -της (-τᾱς), but most fully in Attic prose. As forms with -τηρ = usual -της (-τᾱς) are not infrequent in poetry, e.g., Hom. ἐθελοντήρ, Hes. αὐλητήρ, so they occur also frequently in the dialects, e.g., Locr., Delph., Pamph. δικαστήρ, Argol. κριτήρ, τελεστήρ, ἐγδοτήρ, Lac. ἐγδοτήρ, Arc. ἐσδοτήρ, Locr., Delph., Aetol. βεβαιωτήρ, Corcyr. διορθωτήρ, Cyren. οἰκιστήρ, τιματήρ. Cf. also Cypr. ἰjατήρ like Hom. ἰητήρ = usual ἰατρός. But Cretan has -τᾱς from the earliest period, as δικαστάς, πάστας, τίτας, etc., the few examples of -τηρ (κοσμητήρ, νικατήρ) being late.

6. -ιος = -εος. In adjectives of material Lesbian and Thessalian have -ιος (phonetic change supported by parallel suffix; cf. **9**.2), as Lesb. χρύσιος, χάλκιος, ἀργύριος, Thess. λίθιος (cf. Hom. λίθεος, in most dialects λίθινος; conversely Boeot. λίνινος = λίνεος).

7. -ήν = -ων. Personal names in -ήν (short names, hypocoristic in origin) instead of usual -ων, e.g., Ἀρχήν, Τιμήν vs. usual Ἄρχων, Τίμων, occur occasionally in Delphi, Megara, Epidaurus, Corinth, etc., but are conspicuously frequent in the Corinthian colonies of Apollonia and Epidamnus.

8. -ώνδας, -όνδας. Beside the usual (originally patronymic) personal names in -ίδης etc., forms in -ώνδας, or less commonly -όνδας, are most frequent in Boeotian, like the familiar Ἐπαμεινώνδας, but occur also in Thessalian, Phocian, Megarian, and (-ώνδης) Euboean, rarely elsewhere.

9. The diminutive -ιχος, as in ὀρτάλιχος, ὄσσιχος and names

like Σίμμιχος, is to be recognized in Lac. παιδιχός beside usual παιδικός, δαριχίς, and μικκιχός implied by μικκιχιδδόμενος.

10. Individual cases of dialectal variation in suffix are of course frequent. So, for example, Thess. λίθιος = λίθινος (cf. above, 6), Ion. νόμαιος, Locr. νόμιος = νόμιμος, Thess. ὀνάλα (but also ὀνάλουμα) = ἀνάλωμα (cf. also Boeot. ἄλωμα), Boeot., Epir. ποθόδωμα (after ἀνάλωμα) = πρόσοδος, Delph., Mess. κεφάλωμα = κεφαλαῖον, Heracl. ἐπιζαμίωμα beside ἐπιζάμιον, Thess. συνκλείς (stem -κλη-τ-, cf. προβλής, etc.) = σύγκλητος ἐκκλησία, Cret. ἡμίνα (also Cypr. gloss) = τὸ ἥμισυ (also Sicil. ἡμίνα, used, like Epid. hēμίτεια, in the sense of ἡμίεκτον), Cret. θῖνος (from *θίινος formed from θιός after the analogy of ἀνθρώπ-ινος), ἔνθῖνος = θεῖος, ἔνθεος, Att. ἀδελφός but ἀδελφεός in other dialects, Delph. γάμελα (cf. γαμέτης) = γαμήλια. Arc. γνῶσία, τιμασία, παναγορία = γνῶσις, etc.

11. Nouns in -ιος, -ιον appear frequently as -ις, -ιν in late inscriptions. See **45**.6.

165. 1. -τέρος. Noteworthy examples of the use of this suffix to denote contrasted relations (not merely those of degree as in the comparatives), as in δεξιτερός, ἀριστερός, are Arc. ἀρρέντερος, El. ἐρσεναίτερος (for αι cf. γεραίτερος, παλαίτερος), θηλύτερος.

2. -ιδιος forming adjectives from adverbs or adverbial phrases, as ἀίδιος, ἐπιθαλασσίδιος. So El. προσθίδιος (προστιζῖον), Locr. ὑπαπροσθίδιος, Cret. ἐνδοθίδιος (ἐνδοθιδίαν δῶλαν 'household slave'), Epid. ἐνδοσθίδιος (ἐνδοσθίδια 'entrails'; so ἐντοσθίδια Arist., Hipp.), Cret. ἐξαρχίδιος = ἐξ ἀρχῆς γιγνόμενος.

3. -τρον. From words like λύτρον 'means of release,' hence 'ransom,' the suffix came to be used freely in words denoting reward or amount paid, as νίκαστρον 'reward of victory,' Epid. ἴατρα 'perquisites for healing,' Ion., Coan τέλεστρα 'expenses of inauguration' (of the priest. Cf. Coan τελέω 'inaugurate'), Cret. κόμιστρα 'gifts' (more specific?), and, even from a numeral, Cret. τρίτρα 'the threefold amount.'

4. -εων, -ων in nouns denoting place, as ἀνδρών (Ion. ἀνδρεών, Pamph. ἀ(ν)δριῶν), ἀμπελών, νεκρών, ὀρνιθών. To this large class belong Heracl. τοφιών (**6**, **9**.9) = ταφεών 'burial place,' γαιών 'mound of earth' (cf. γαεών from Halaesa), βοών 'cow-shed,' Ion. στεφών 'ridge.'

This class is not to be confused with nouns of agency in Ion. -εών but Dor. etc., -ἄων, -ἄν, as Ion. ξυνεών, Dor. κοινᾶν. See **41**.4.

166. 1. Personal names in -κλέᾱς, instead of -κλέης, -κλῆς, as Ἱπποκλέας, are most common in Thessalian, but also occur in Boeotian, Locrian, Phocian, Aetolian, and Megarian (here in the form -κλίας). -κλέᾱς is a modification of -κλέης under the influence of hypocoristics in -έᾱς.

2. Διόζοτος (i.e., Διόσ-δοτος, cf. Διόσ-κουροι) and Θειόσδοτος Θεόσζοτος, Θεόζοτος, Θιόζοτος (formed after Διόσ-δοτος, cf. θεόσδοτος in Hesiod), instead of usual Διόδοτος, Θεόδοτος, are frequent in Boeotian, and Thessalian also has Θεόζοτος, Θιόζοτος, and Θεορδότειος (**60**.4). Elsewhere such forms are rare and doubtless imported.

167. The interchange of different vowel stems in the first member of a compound, or before a derivative suffix, is sometimes dialectal. Thus Τιμοκλῆς, Τιμοκράτης, etc., in most dialects, but Ion. Τιμηκλῆς, Τιμηκράτης, Cnid. Τιμᾱκλῆς, Rhod. Τιμᾱκράτης, Τιμᾱ́πολις, likewise Rhod. Τιμᾶναξ (*Τιμᾱ́-(ϝ)αναξ) instead of usual Τιμῶναξ (*Τιμό-(ϝ)αναξ). Thess. ὑλῑρός (hυλῑρέοντος) from *ὑλο-ϝορός and so related to Att. ὑλωρός (late poet. ὑληωρός) from ὑλᾱ- as ὑλοτόμος to ὑλᾱτόμος.

Arc., Locr., Thess. οἰκιᾱ́τας (or ϝοικιᾱ́τας) from οἰκίᾱ, for usual οἰκέτης from οἶκος (ϝοικεύς, fem. ϝοικέα, are the forms used in Cretan). Ion. πολιήτης, Cret., Epid. πολιᾱ́τας (also Pindar), Cret. πολιᾱτεύω, Arc. πολιᾶτις, for usual πολίτης, etc.; cf. Heracl. πολιᾱνόμος, Ion. πολιήοχος (Epic), Lac. πολιᾶχος (but Att. πολιοῦχος with -οῦχος from κληροῦχος etc.). Cret. ὀφε̄́λῑμα after ἀνάλωμα.

Late Att. ἱερᾱτεύω, Locr., Phoc. ἱερητεύω (also in some κοινή inscriptions), Lesb. ἰρητεύω, Cret., Cyren. ἰαριτεύω, Mess. ἱεριτεύω, Chalced. ἱερωτεύω, ἱερωτεία (cf. Att. ἱερωσύνη).

Carpath. δαμέτας, like οἰκέτης, for usual δαμότας, δημότης, as conversely οἰκότης in an Attic inscription. So Cret. βίετος (cf. Astyp. Βίεττος) = βίοτος, Arg. κωμέτας, Rhod. κτοινέτας, beside κτοινᾱ́τας, after φυλέτας. Dor. ἀνδρεφόνος (Hdn.), Locr. ἀνδρεφονικός for usual ἀνδρο-, Rhod. Ἱππέδαμος = Ἱππόδαμος, but Rhod. Ἀρχοκράτης = Ἀρχεκράτης, Cret. Μενοκράτης = Μενεκράτης.

After the analogy of names containing inherited ι-stems arose

also forms like Ἀρχίλοχος, Ἀρχίδαμος, etc. (cf. ἀρχιτέκτων), in various dialects, Rhod. Μενίδαμος, El. Σαίκλαρος, Coan, Nisyr., Mel. Λαίστρατος, Nisyr. Λαισθένης.

Parallel forms *δᾱμιο-ϝεργός and *δᾱμιο-ϝοργός (attested by the verbal Arc. δαμιοϝοργῑ̄, no. 16). From the former, Hom. δημιοεργός, and with contraction Att. δημιουργός (though of course this could equally well come from the second form), with elision δαμιεργός, occurring at Cyrene, Astypalaea, and Nisyros. The much more common δημιοργός (Ion.), δᾱμιοργός (Arc., El., Locr., Delph. and most Doric dialects), could come also from *δᾱμιοϝεργός (cf. Locr. Ὀπόντιοι, Meg. Σελινόντιοι, from -ο-ϝεντ, **44**.4), but more easily with elision from *δᾱμιοϝοργός.—Other compounds in this group, Boeot. γᾱϝεργός (cf. 3 sg. fut. γαϝεργείσι, no. 42.11), Lac. γαϝεργόρ (Hesych.), frequently -εργός, rarely -οργός (ἀλοργός Sicil., Hesych., cf. Ion. ἀλοργής, ἀλοργίη), most commonly contracted -ουργός, also -ωργός; cf. Heracl. ἀμπελωργικός). Att. γεωργός from *γᾱ-(ϝ)οργός (cf. Thess. γαοργεῖμεν) or γᾱο-ϝ- (as in γεωγραφία, etc.)?

a. The well-known lengthening of the initial vowel of the second member of compounds, as in ἀνώνυμος, πανήγυρις, is seen in Ion. ἀνηρίθευτος = Att. ἀνερίθευτος, Att., Cret. εὐθυωρία, Heracl. εὐθυωρεία (vs. Arc. εὐθυορϝία), Arc. δίωρος (like δι-ώβολος). To the analogy of forms like ἐπᾱκοος, ἐπήκοος, which are of the same kind, is due to the ἐπᾱ- of Cret., Boeot. ἐπᾱβολά 'share' (cf. Hesych. ἐπηβολή · μέρος) and Att.-Ion. ἐπήβολος. Cf. κατηβολή in Euripides.

168. Use of a patronymic adjective instead of the genitive singular of the father's name. Though occasionally found in literature, as in Hom. Τελαμώνιος Αἴας, this is the regular practice in prose only in the three Aeolic dialects. Thus Lesb. Μέλανχρος Πιθώνειος, Ἀρχίππα Ἀθανάεια, Thess. Σύχουν Ἀντιγόνειος, Νικόλαος Ἀγεισίαιος, Boeot. Θιόπομπος Ὀλυμπίχιος, Ἑρμάιος Νικιῆος. Examples in other dialects are rare.

a. When the father's name is itself a patronymic form in -δας or -ιος, the genitive is regularly employed in Boeotian; so also in early Thessalian, but later the adjective forms like Ἐπικρατίδαιος, Τιμουνίδαιος are usual.

b. Under κοινή influence the use of the adjective was given up in favor of the ordinary genitive construction. Thus in Boeotian the genitive is usual after about 250 B.C. and occasionally found earlier. There is some evidence that the Plataeans adopted the Attic usage at an early date. See no. 41, note.

c. There are also examples in Thessalian and Boeotian of adjectives in agreement with appellatives, in place of a genitive of possession. Thess. Πολυξεναία ἐμμί (sc. ἁ στάλλα), etc. See the following.

d. A genitive may be used in apposition to that implied by the adjective, as in Hom. Γοργείη κεφαλὴ δεινοῖο πελώρου. Boeot. Καλιαία ἐμὶ (*sc.* ἁ κύλιξ) τοῦ Κέντρōνος, Γοργίνιός ἐμι ὁ κότυλος καλὸς κ[αλ]ῶ, Lesb. σ[τάλλ]α 'πὶ Σθενείαι ἔμμι τοῦ Νικιαίōι (dat.) τοῦ Γαυκίō (gen.) 'the son of Nicias, the son of Glaucus,' where Γαυκίō is also a patronymic adjective, but in apposition with the genitive implied in Νικιαίōι. Thess. 'Ανφιονεία στάλα τōὔφρόνēτος (τοῦ Εὐφρόνητος).

SYNTAX

169. Although the syntax of the dialects deserves fuller investigation than it has received, yet syntactical differences between the dialects are much less striking than those of phonology and inflection. To a considerable extent they consist merely in the conservation in some dialects of early forms of expression which have become rare or obsolete in literary Greek, and in a less strict formalization of usage. Some peculiarities have already been mentioned in connection with the forms, e.g., in the use of certain pronouns (**121-31**), adverbs and conjunctions (**132-34**), and in the meaning and construction of prepositions (**136**). It is necessary to add here only a few comments on certain uses of the cases and the moods. Some other, more isolated, peculiarities are observed in the notes to the inscriptions.

Cases

The Genitive

170. Genitive of time. The genitive of the 'time within which' is especially frequent in the early Cretan inscriptions, although ἐν with the dative is already the more usual expression. Cf. Law Code, I.25 λαγάσαι τᾶν πέντ' ἀμερᾶν 'release within five days'; but I.6 ἐν ταῖς τρισὶ ἀμέραις, in another Gortyn inscription τῶ ἐνιαυτῶ 'within the year.' So also, but without the article, as in early Attic inscriptions, Cret. δέκα ϝετίων (no. 116), Locr. τριῶν μενῶν beside ἐν τριάϝοντα ἀμάραις, Boeot. τριῶν ἀμεράων (no. 42.16).

Aside from the adverbial phrases νυκτός, etc., the use of the genitive of time is most persistent in dating, as μηνὸς ἑβδόμου, etc., the usual expression in most dialects. More noteworthy is the phrase καὶ πολέμου (-ω) καὶ εἰρήνης(-ας) which is common in the proxeny decrees of various dialects, though eventually replaced in many by ἐν πολέμωι κτλ.

The genitive of time is used distributively in various dialects, as also in Attic, e.g., τᾶς ἀμέρας or τᾶς ἀμέρας ϝεκάστας 'daily,' beside κατ' ἀμέραν.

171. Genitive of the matter or person involved. Besides the familiar genitive of the charge or penalty, the genitive is also used more broadly to denote the matter or person involved, e.g., Cret. καταδικακσάτō τō̃ ἐλευθέρō δέκα στατε̃ρανς, τō̃ δō̃λō πέντε 'shall condemn him to a fine of ten staters in the case of a freeman, five staters in the case of a slave,' ἄι ϝεκάστō ἔγρατται 'as is prescribed for each case.' Such genitives may serve as headings, like Ἰκεσίων no. 115.110. In the long cult-inscription of Andania most of the headings are in the simple genitive, beside a few cases of περί with genitive.

The Dative

172. The adnominal dative is more common than in literary Greek, and is especially frequent in the introduction to inscriptions or their separate sections, e.g., El. ἀ ϝράτρα τοῖς ϝαλείοις, Locr. τὸ τέθμιον τοῖς Ηυποκναμιδίοις Λοϝροῖς, Phoc. ὁμολογία τᾶ πόλει Στειρίων καὶ τᾶ πόλει Μεδεωνίων, Boeot. διαγραφὰ Νικαρέτη, Att. ἀπαρχὲ τἀθēναίαι, γραμματεὺς τῆι βουλῆι καὶ τῶι δάμωι.

For the dative instead of the genitive construction with various prepositions in Arcado-Cyprian, see **136**.1.

The Accusative

173. The accusative absolute of participles is common enough in literature (Hdt. +), but mostly in impersonal constructions. Examples of personal construction in the dialects are worth noting. Thus Arc. εἰ μὲ παρhεταξαμένος τὸς πεντε̃κοντα ἢ τὸς τριακοσίος 'unless the Fifty or the Three Hundred approve.' This is an extension from instances where the participle agrees with the accusative of a preceding clause, as Arc. μὲ νέμεν μέτε ξένον μέτε ϝαστόν, εἰ μὲ ἐπὶ θοίναν hίκοντα. Cf. also Arc. κατάπερ τὸς ἐπισυνισταμένος...γέγραπτοι 'as is prescribed in the case of those who conspire,' Coan αἱρεθέντας ἑκατέρων δέκα 'ten of each being chosen.' Such use is increasingly common in late Greek and led to the modern indeclinable participle in -οντα(ς).

The Moods

The Subjunctive

174. The subjunctive without ἄν or κα in conditional, relative, and temporal clauses, where the particle is regularly employed in Attic prose, though frequently omitted in Homer and sometimes elsewhere (Kühner-Gerth II, pp. 426, 449, 474), is attested for several dialects, though always as the less common construction. Locr. αἰ δείλῑτ' ἀνχῡρεῖν, αἴ τις ἀνχῡρέῑι (no. 57.7, 26; ten examples with κα in the same inscription), Arc. εἰ δέ τις ἐπιθιγάνῑ, εἰκ ἐπὶ δῆμα πῦρ ἐποίσῑ (no. 18.21; other probable examples in no. 16) in contrast to usual εἰκ ἄν (see **134**.2*a*), Cypr. ὁ ἐξορύξῑ, οἱ...ἴῡσι (no. 23.25, 31), Cret. θυγατρὶ ἢ διδῶι 'in case one gives it to the daughter' (Law-Code VI.1). Examples are not infrequent in later Locrian, Phocian, and Delphian inscriptions.

The Optative

175. In Elean the optative with κα is the usual form of prescriptions, e.g., συνμαχία κ' ἔα ἑκατὸν ϝέτεα 'let there be alliance for a hundred years,' ζέκα μναίς κα ἀποτίνοι ϝέκαστος 'let each pay a fine of ten minae.' Similarly, but without the particle, Arc. ἐξόλοιτυ 'shall be put to death' (no. 16), Cypr. δόκοι νυ βασιλεύς 'the king shall give.'

The subjunctive without κα is used in the same sense in a late Elean inscription (66.32, 36).

176. 1. The optative in conditional clauses survives in several dialects, although, except in Elean, it is much less frequent than the subjunctive, and indeed is almost wholly eliminated in favor of the subjunctive in Attic-Ionic inscriptions, and in the majority of dialects. Where the optative survives, it is sometimes used with a still recognizable differentiation from the subjunctive, but oftener without such. In the Gortyn Law Code which offers the fullest material, there are in conditional clauses about 50 optatives to about 80 subjunctives. Some of these occur where the contingency is obviously one more remotely anticipated (e.g., VII.9 'but if there should not be any free persons,' as contemplated in the preceding subjunctive clauses; I.11 'but if

one should deny'), others as mere variants of the subjunctive for parallel or even identical contingencies (e.g., opt. IX.18 = subj. VI.25). In Locrian nos. 57 and 58B have the subjunctive only, but nos. 58A and 59 the optative only. In Delphian, no. 52 has the subjunctive usually, but αἰ δ' ἐφιορκέοιμι A17, also αἰ δ' ἐφιορκέοι C6, in an oath, where Attic also would have the optative, and αἰ δέ τι τούτων παρβάλλοιτο C25, C50, D17; and in the numerous Phocian and Delphian manumission decrees the optative is of very frequent occurrence. The optative, beside the subjunctive, occurs also in Corcyraean, Achaean, and in the Northwest Greek κοινή (e.g., no. 67). In Argolic, the archaic nos. 83 and 85 have the optative only, and this occurs in some of the later inscriptions. In Arcadian, nos. 17 and 18 have the subjunctive only, but in no. 19 there are some examples of the optative. Even in the same clause the alternation of subjunctive and optative is not infrequent, e.g., Delph. εἰ δέ κα μὴ ποιῆ ἢ μὴ παραμένοι or εἰ δὲ μὴ ποιέοι ἢ μὴ παραμένη.

2. In relative and temporal clauses of future time, the predominance of the subjunctive is even more marked. Noteworthy is the Tean curse, no. 3, where ὅστις with the optative is used in the curse proper, ll. 1-34, while in the postscript warning against harming the stele on which the curse is inscribed, ll. 35-40, we find ὃς ἄν with the subjunctive. There are a few examples of the optative in Cretan (Law Code IV.14/15, and a few others), Locrian (Ϝότι συλάσαι no. 58.5, hόσστις δὲ δαιθμὸν ἐνφέροι no. 59.10 vs. hότι δέ κα φυτεύσεται l.6), Delphian, and elsewhere (see also **177**).

3. But in Elean the optative is regularly employed in conditional, relative, and temporal clauses. For examples in conditional and relative clauses, see nos 61-64. In the later no. 65 the subjunctive occurs once in a conditional clause with future perfect force, and in relative clauses.

4. In final clauses the optative occurs, e.g., Heracl. Tab. I.53 ff. ἐστάσαμες ... ἀνχωρίξαντες ..., hως μὴ καταλυμακωθὴς ἀδηλωθείη, Lesb. no. 26.13 ff. ἐπιμέλεσθαι ..., κατάγρεντον ..., ὥς κε ... ἐμμένοιεν. But it is very rare, and most dialects have only the subjunctive with or without ἄν (κα, κε), or sometimes the future indicative.

177. There are some examples of κα with the optative in conditional and other clauses as sometimes with κε or κα in Homer, Pindar, etc., e.g., Locr. αἴ κ' ἀδίκō συλῶι (no. 58.4), Cret. αἴ κα . . . μὴ νυνατὸς εἴη, Epid. αἴ κα ὑγιῆ νιν ποιήσαι (no. 90.60), Delph. εἰ δέ [τίς] κα ἐφάπτοιτο, ἐπεί κά τι πάθοι, Corcyr. ἀφ' οὗ κ' ἀρχὰ γένοιτο, Ach. ἔστε κα ἀποδοῖεν, Arg. αἴ κα δικάσσαιεν.

The Imperative and the Infinitive

178. Both the imperative and the infinitive are freely used in prescriptions, often side by side in the same inscription. In general the infinitive is more frequent in early, the imperative in later, inscriptions. For the use of the optative with the same force, see **175**.

Word Order

179. A peculiarity of word order which is worthy of mention is the position of τις before κα in the phrase αἴ τίς κα, αἰ δέ τίς κα. This is the regular order in the West Greek dialects, as contrasted not only with Att.-Ion. ἐάν τις, ἤν τις, but with Arc. εἰ δ' ἄν τις, Cypr. ἒ κέ σις, Lesb. αἴ κέ τις, Thess. αἰ μά κέ κις, Boeot. ἢ δέ κα τις. Boeot. has also, though less frequently, the West Greek order ἤ τίς κα.

SUMMARIES OF THE CHARACTERISTICS OF THE SEVERAL GROUPS AND DIALECTS

180. The following summaries, while not exhaustive, are intended to call attention to the most important characteristics of each group and dialect. These are indicated in the briefest manner, sometimes by a mere example, sufficient to identify, but not always to define, the phenomenon in question, and these brief indications are always to be interpreted in the light of the sections to which reference is made in each case. Several features that are only occasional or late, though noted in the main texts, are ignored here.

To avoid needless repetition, many phenomena which are peculiar from the standpoint of Attic or Attic-Ionic, but are common to all or most of the other dialects, are usually omitted, e.g.:

1. Originial ᾱ unchanged. **8**
2. ᾱ from ᾱο, ᾱω. **41**.4
3. η from α + ε. **41**.1
4. σσ = Att., Cret., Boeot., Eub. ττ in φυλάττω, etc. **81**
5. σσ = Att. σ, Cret., Boeot. ττ in Att. ὅσος, μέσος, ἐδίκασα. **82**
6. σσ = original σσ, Att. σ. **83**
7. πόλις, πόλιος, etc. **109**.1
8. ἁμές, ὑμές, acc. ἁμέ, ὑμέ = ἡμεῖς, etc. **119**.2, 5
9. 3 pl. ἔθεν, ἔδον, etc. **138**.5
10. ἧς = ἦν. **163**.3
11. ἐών = ὤν **163**.8
12. αἰ = εἰ. **134**.1
13. ἄτερος = ἕτερος. **13***a*
14. ἱστία = ἑστία. **11**
15. γίνομαι = γίγνομαι **86**.10
16. δέκομαι = δέχομαι. **66**
17. ὄνυμα = ὄνομα. **22***b*
18. ἤνεικα, ἤνικα = ἤνεγκα. **144***a*
19. πᾶμα = κτῆμα. **162**.12
20. ἵκω = ἥκω. Glossary

East Greek

ATTIC-IONIC

181. Important characteristics of Attic-Ionic (1-7 specific Att.-Ion., 8-9 in common with Arc., 10 with Arc.-Cypr.):

1. η from ᾱ. **8**
2. Quantitative metathesis (λεώς, etc.). **41**.4, **43**
3. ν-movable. **102**
4. ἡμεῖς, acc. -έας, -ᾶς. **119**.2, 5
5. ποῦ, ὅπου, etc. **132**.1
6. ἔθεσαν, ἔδοσαν, etc. **138**.5
7. ἦν 3 sg. imperf. of εἰμί. **163**.3
8. Conjunction εἰ. **134**.1
9. Particle ἄν. **134**.2
10. Infin. -ναι. **154**.1
11. Very early loss of ϝ. **50**

Ionic

182. The chief characteristics of Ionic, as compared with Attic, are as follows. Some few of these are Ionic only (notably 1, also 8, 9, 14, 20, 22), but most are common to various other dialects, some indeed to all except Attic, being repeated here from **180** to bring out the contrast with Attic more fully. A few peculiarities which are not general Ionic, but are common to all branches except West Ionic, are included.

1. η from ᾱ even after ε, ι, ρ. **8**
2. εα, εο, εω, εοι usually uncontracted. **42**.1, 5, 6
3. ευ = εο, from fourth century on. **42**.5
4. Crasis of ο, ο̄ (οι), ω, + α = ω, as τὠγῶνος. **94**.1
5. ω from οη. **44**.2
6. ξεῖνος, κούρη, etc. **54** with *a*
7. σσ = Att. ττ. **81**
8. ρσ = Att. ρρ. **80**
9. ἤν = Att. ἐάν, ἄν. **134**.1*b*
10. ᾱ-stems, gen. sg. m. -εω, -ω, gen. pl. -εων, -ῶν, dat. pl. -ηισι (ν). **41**.4, **104**.7
11. πόλις, πόλιος, etc. **109**.1, 2
12. βασιλεύς, -έος, etc. **111**.3
13. -κλῆς, -κλέος. **108**.1*a*
14. μι-verbs inflected like contracts, as τιθεῖ, τιθεῖν. **160**
15. 3 pl. τιθέαται, etc. **139**.2
16. ἐών = Att. ὤν. **163**.8
17. Suffix -ηιος = Att. -ειος. **164**.1
18. βόλομαι = βούλομαι. **75***b*
19. ἰρός (ἱρός) beside ἱερός. **13**.1
20. μέζων = Att. μείζων. **113**.1
21. δέκνῡμι = Att. δείκνῡμι. **49**.1
22. κεῖνος = Att. ἐκεῖνος. **125**.1
23. ξυνός = Att. κοινός. **135**.7
24. καρτερός = Att. κρατερός, in meaning = κύριος. **49**. 2*a*, Glossary
25. δημιοργός = Att. -ουργός. **167**
26. ἰστία (ἱστία) = Att. ἑστία. **11**
27. ἤνεικα, ἤνικα = Att. ἤνεγκα. **144***a*
28. ἰθύς = Att. εὐθύς. Glossary

183. East Ionic is further characterized by:

1. Psilosis. **57.** 2. αο, εο = αυ, ευ from fourth century B.C. on. **33.** 3. Short-vowel subj. of σ aorist. **150.**

184. Chian. The dialect of Chios contains a few special characteristics, which are of Aeolic origin:

1. 3 pl. λάβωισιν, πρήξοισιν, etc., with ισ from νσ. **77**.3.
2. Inflected cardinals, δέκων, πεντηκόντων, etc. **116.**

Note also γεγωνέω 'call aloud,' as in Homer.

a. The Aeolic doubling of nasals (**73** ff.) is seen in the names of the mountain Πελιωναῖον in Chios and the promontory Ἄργεννον opposite Chios, also in the personal name Φαννόθεμις in an inscription of Erythrae. Likewise Aeolic is the Phocaean Ζιονύ(σιος), **19**.1. All these features are relics of a time when the line between the Aeolic and the Ionic colonies was farther south than in the historical period.

185. Central Ionic differs from East Ionic in having the spiritus asper in early inscriptions. **57***c*. Note also the restricted use of Η as a vowel, i.e., only η from ᾱ, in the early inscriptions of some of the islands. **4**.6.

186. West Ionic, or Euboean, differs from the other divisions of Ionic as follows.

1. ττ as in Attic, not σσ. **81**
2. ρρ as in Attic, not ρσ. **80**
3. ξένος, etc. as in Attic, not ξεῖνος. **54**
4. -ει, -οι from -ηι, -ωι (in Eretria about 400 B.C.). **39***a*
5. τοῦτα, τούτεῖ, ἐντοῦθα=ταῦτα, ταύτηι, ἐνταῦθα. **124**
6. -κλέης, gen. -κλέω. **108**.1*a*
7. Proper names in -ις, gen. -ιδος, as often in Attic (East and Central Ion. -ιος). **109**.5
8. εἶν beside εἶναι. **160**

187. Eretrian. In addition to the other Euboean peculiarities, the dialect of Eretria, seen in inscriptions of Eretria and Oropus, is specifically characterized by the rhotacism of intervocalic σ, as ἔχουριν = ἔχουσιν, **60**.3. The use of ἄν (Oropus), ἐάν (Eretria) is due to Attic influence.

188. Attic influence. Ionic was the first of all dialects to yield to Attic influence, and after the fifth century B.C. there are few inscriptions that are wholly free from Attic forms. See **277.**

ARCADO-CYPRIAN [1]

189. Special characteristics of Arcado-Cyprian. [2]

1. ἰν = ἐν. **10**
2. Gen sg. -αυ. **22**
3. πός = πρός. **135**.6
4. κάς = καί (but Arc. usually καί). **134**.3
5. σις, σις = τις. **68**.3
6. Mid. endings -τυ, -ντυ. **22**
7. ὄνυ = ὅδε. **123**
8. Dat. with ἀπό, ἐξ, etc. **136**.1
9. -κρέτης = -κράτης. **49**.2

190. Common to Arcado-Cyprian and various other dialects (1 Att.-Ion., 2 Ion., 3-6 Aeol., 7 N.W. Grk.).

1. Infin. in -ναι. **154**.1
2. βόλομαι = βούλομαι. **75***b*
3. ἀπύ = ἀπό. **22**
4. ὀν (ὑν) = ἀνά. **6**, **22**
5. ορ = αρ. **5**
6. μι -inflect. of contract vbs. **157**
7. ἐν (ἰν) ≠ εἰς. **135**.4
8. η, ω = secondary ē, ō. **25**
9. ἐς = ἐξ before cons. (but Cypr. also ἐξ). **100**
10. Masc. σ-stems, acc. sg. -ην (Arc. also voc. sg. -η). **108**.2
11. ἱερής = ἱερεύς, etc. (but usual only in Arc.). **111**.4
12. Subj. -ης, -η. **149**
13. Article as relative. **126**
14. Opt. in prescriptions. **175**
15. πτόλις. **67**

191. Noteworthy is the considerable number of words or meanings which are otherwise known only, or with rare exceptions, as poetical, mainly Homeric. Some of the most striking examples are

1. In Arcadian and Cyprian, αἶσα 'share' (also Arg.), οἶ(ϝ)ος 'alone,' εὐχωλά 'prayer' or 'imprecation.'

2. In Arcadian. δέαμαι, ἀπύω 'summon,' κέλευθος 'road,' δῶμα 'temple,' ἅμαρ (but see no. 17.22, note), λεύσσω 'behold.'

3. In Cyprian. ϝάναξ, ἀνώγω, αὐτάρ, ἕλος 'meadow,' ἰjατήρ, κασίγνητος (also Lesb.; Thess. κατίγν[ειτος]), χραύομαι 'border on' (Hom. χραύω 'graze'), ἰδέ, νυ (also Boeot. **134**.5).

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[1] Several of the characteristics cited below under the head of Arcadian or of Cyprian, for which corresponding forms are lacking or ambiguous in the other dialect, probably are also Arcado-Cyprian. See also **199**.

[2] In this and similar captions "special" is not to be taken too rigorously. Some few peculiarities of which occasional examples are found elsewhere are included, e.g., in this section, ἰν = ἐν, which is regularly found only in Arcado-Cyprian, but of which there are a few examples elsewhere.

Arcadian

192. Arcado-Cyprian characteristics. See **189/91**.

193. In common with various other dialects (1, 2 Att.-Ion., 3 Lesb., 5 Aeol., etc., 6, 16 West Greek).

1. Conjunction εἰ. **134**.1
2. Particle ἄν. **134**.2
3. δέκοτος = δέκατος. **6**
4. ἦνθον = ἦλθον. **72**
5. πεδά (πέ) = μετά. **135**.5
6. παρετάξωνσι, etc. **142**
7. ρρ = ρσ. **80**
8. πάνσα, etc. **77**.3
9. Acc. pl. -ος, nom. sg. pple. ηιεροθυτές. **78**
10. ἥμισσον. **81**
11. Dat. sg. -οι. **106**.2
12. Subj. δέᾱτοι, etc. **151**.1
13. Infin. -εν and -ην. **153**.2
14. 3 pl. imv. -ντω. **140**.3*a*; mid. -σθων **140**.2*b*
15. Adverbs in -θι place 'where,' as ὁπόθι, etc. **132**.9*a*
16. ὀδελός = ὀβολός. **49**.3
17. μέστ' 'until.' **132**.10
18. Peculiarities in the use of the spiritus asper. **58***d*
19. ϝ in early inscr. initially and after cons., but lost between vowels; initially till about 300 B.C. **52**, **53**, **54**

194. Special Arcadian.

1. Gen. sg. fem. -ᾱυ (Tegea). **104**.2
2. 3 pl. -νσι. **77**.3
3. 3 sg. mid. -τοι = -ται. **139**.1
4. δέκο, ηεκοτόν = δέκα, ἑκατόν. **6**
5. Numerals in -κάσιοι = -κόσιοι. **117**.2
6. ι from ε before front vowels, and ῑ from ει. **9**.5
7. ὀνί = ὅδε. **123**
8. κατύ = κατά. **22**, **95**
9. πλός = πλέον. **113**.2
10. εἰκ ἄν. **134**.2*a*
11. ἀπυδόας = ἀποδούς. **144**
12. τείω = τίνω. **162**.14
13. δέλλω = βάλλω. **68**.1
14. Ποσοιδᾶν = Ποσειδῶν. **49**.1, **61**.5
15. Dual forms in -αιυν, -οιυν. **106**.6

195. External influence in the dialect. The fact that κάς and σις, ὅζις, agreeing with Cyprian, are found only in the early inscriptions (nos. 16, 17), while all others have καί and τις, is probably due to external influence, though not specifically Attic. See **275**. The Tegean building inscription (no. 19) of the fourth century B.C. shows some few Attic κοινή forms, as πλέον instead

of πλός, once gen. sg. -ου, etc. From the latter part of the third century on, when the chief Arcadian cities belonged to the Achaean League, or in some cases were controlled by the Aetolian League, most of the inscriptions are in the Doric or the Northwest Greek κοινή, e.g., one from Stymphalus (IG V.ii.359) with forms like κα, ὅκα, τετρώκοντα, πότ, τοῦ, τούς, δόντω and ἐν = εἰς. But a decree of Megalopolis (Ditt. Syll. 559), of about 200 B.C. in the time of a temporary revival of the Arcadian League, is mainly in the native dialect (ἰν, acc. pl. -ος, ποίενσι, τοσνύν). Curious is the occasional late occurrence of the Lac. σ = θ (**68**), as Σιοῦ = Θεοῦ, Σίπομπος = Θεόπομπος, etc.

Cyprian

196. Arcado-Cyprian characteristics. See **189-91**.

197. In common with various other dialects.

1. ι from ε before vowels. **9**.6
2. Glide sound after ι expressed, as ἰjατῆραν. **56**
3. αἶλος = ἄλλος. **74***b*
4. Psilosis. **57**
5. πείσει = τείσει. **68**.2*a*
6. ϝ in all positions. **52-55**
7. Occasional omission of intervoc. and final σ. **59**.4
8. Dat. sg. -ō, -ᾱ beside -ōι, -ᾱι. **38**
9. Acc. sg. ἰjατῆραν, etc. **107**.1
10. βασιλεύς, -ῆϝος. **111**.1
11. 3 pl. κατέθιjαν. **138**.5
12. κε = ἄν. **134**.2
13. ἔρπω 'go, come.' **162**.6
14. ἡμίνα. **164**.10
15. See also in Glossary, ἀκεύω, λιμήν, παῖς.

198. Special Cyprian.

1. Gen. sg. -ōν. **106**.1
2. πτόλιϝι, etc. **109**.4
3. ϝρῆτα, ϝρητάω. **55**, **70**.3
4. ζᾶ = γᾶ, etc. **62**.4
5. ὐ = ἐπί. **135**.8
6. παι 'indeed.' **132**.5
7. ἔ = εἰ. **134**.1
8. δυϝάνω, δώκω = δίδωμι. **162**.5
9. See, in Glossary, ἄλϝον, ἰκμάμενος, ἰναλίνω, οἴρων, ὕγγεμος.

199. It is uncertain whether the infinitive should be transcribed with -εν or -ēν, the accusative with -ος, -ōς or -ο(ν)ς. In the absence of any evidence to the contrary, we assume -εν and -ος in agreement with Arcadian. But the dative singular is to be

transcribed -ōι, in spite of Arc. -οι, on account of the frequent omission of the final ι (**38**); and the third plural ending is transcribed with -σι, not -(ν)σι, in spite of Arc. -νσι, on account of φρονέōι (**59**.4).

Pamphylian

200. 1 (in part)-8 in common with Arcado-Cyprian, or Aeolic, 9-15 with West Greek or Cretan.

1. ἰν (written ἰ) = ἐν. ἰς from *ἰνς = εἰς. **10**, **135**.4
2. υ from ο. **22***a*
3. Dative with ἐξ. **136**.1
4. Particle νι. **134**.5
5. Spelling διιά, etc. **56**
6. Omission of ν before consonants. **69**.2
7. Dat. pl. of cons. stems -εσσι. **107**.3
8. 3 pl. imv. -ντον (-δυ). **140**.5
9. ἰαρός. **13**.1
10. Retention of τι. **61**.1, 2. **138**.4
11. φίκατι = εἴκοσι. **51***b*, **61**.2, **116**
12. ὅκα. **132**.9
13. τ for θ in ἄτρōπος, Πύτιος. **63**
14. Ἀπέλλων Πύτιος. **49**.3, **63**
15. Ἀφορδίσιιυς. **70**.1
16. ι from ε before vowels. **9**.6
17. Secondary ō, by lengthening ω, by contraction ου. **25***d*
18. μηειάλαν, etc. **62**.3, **76***b*
19. ὕπαρ = ὕπερ. **12**
20. ϝ preserved, expressed by two different letters. **51***b*
21. περτί = πρός. **61**.4, **70**.1, **135**.6
22. ἐβōλάσετυ, βολέμενυς. **22***a*, **25***d*, **142***c*, **161***b*
23. Change of ντ to νδ, with ν not written. **66**, **69**.2
24. Final ν usually omitted. **89**.9

AEOLIC

201. Aeolic characteristics, common to Lesbian, Thessalian,[3] and Boeotian (6 also Delph., etc., 7 also Arc.-Cypr., 8 also Arc.).

1. Labial instead of dental in πέμπε = πέντε, etc. **68**.2
2. Perf. act. pple. -ων, -οντος. **147**.3
3. Patron. adj. instead of gen. sg. of father's name. **168**
4. ἴα = μία. **114**.1
5. ρε = ρι. **18**
6. Dat. pl. πόδεσσι, etc. **107**.3
7. ρο = ρα, etc. **5**
8. Θερσ- = Θαρσ-. **49**.2

[3] In some cases only East Thessalian (Pelasgiotis). See **214**.

202. Aeolic characteristics, common to Lesbian and Thessalian (4-7 also Arc.-Cypr.).

1. Double liquids and nasals in ἐμμί, στάλλα, etc. **74-76**, **77**.1, **79**
2. ἀγρέω (ἀνγρέω) = αἱρέω. **162**.2
3. ι̯ from ι before vowels. **19**
4. μι-inflection of contract verbs. **157**
5. ὀν = ἀνά. **6**
6. ἀπύ = ἀπό. **22**
7. κε = ἄν. **134**.2

203. Characteristics common to Lesbian and Boeotian (2 also Arc., Cret., etc.).

1. ἐκάλε-σσα, etc. **143**
2. πεδά = μετά. **135**.5

204. Characteristics common to Thessalian and Boeotian only (of which, however, only 1, which is Homeric, belongs to the Aeolic elements of these dialects).

1. Infin. φέρέμεν, etc. **155**.1
2. 3 pl. -νθι, etc. **139**.2
3. ει = η. **16**
4. γίνυμαι = γίγνομαι. **162**.4
5. Θεόζοτος. **166**.2
6. ἔλεξε = εἶπε in the official language of decrees (but also Argive).
7. ὑστερομει(ν)νία. Glossary.

Lesbian

205. Characteristics in common with one or both of the other Aeolic dialects. See **201-3**.

206. In common with various other dialects.

1. η, ω = secondary ᾱ, ō. **25**
2. Final -ᾱ, -η, -ω = ᾱι, ηι, ωι, from end of fourth century on. **38**
3. Psilosis. **57**
4. Early loss of ϝ. **50**
5. δέκοτος = δέκατος. **6**
6. Dat. pl. -αισι, -οισι. **104**.7, **106**.4
7. βασίλευς, -ηος, etc. **111**.1
8. Masc. σ-stems, acc. sg. -ην, gen. sg. -η, etc. **108**.2
9. Article as relative. **126**
10. ὑπά = ὑπό. **135**.3
11. Infin. -ην. **153**.1
12. Perf. infin. -ην. **147**.2
13. Pass. infin. -ην. **155**.2
14. παῖς 'son.' Glossary

207. Special Lesbian (1 in part Elean and in part Cyrenaean).

1. ισ from νς, as παῖσα, etc. (also Cyren.), acc. pl. ταίς, τοίς (also El.), 3 pl. φέροισι. **77**.3, **78**
2. αἴμισυς = ἥμισυς, etc. **17**
3. αὔως, ναῦος, etc. **35**
4. ὅτα = ὅτε. **132**.11
5. ὅττι, ὅππως, etc. **129**.2
6. Infin. ἔμμεναι, etc. **154**.2
7. Infin. δίδων, κέρνᾱν, etc. **155**.3
8. 3 pl. imv. -ντον, -σθον. **140**.5
9. Recessive accent. **103**
10. εἴκοιστος, etc. = Att. -κοστος. **116**
11. σπέλλω = στέλλω. **68**.2*a*
12. ἔταλον 'yearling.' **49**.3
13. ἀρνηάς 'ewe,' ἔπερος 'sheep', δικάσκοποι, official title. Glossary
14. πρότανις (rarely Attic) = πρύτανις. Glossary

208. External influence in the dialect. From the Macedonian period on—and very few of the inscriptions are earlier—there is usually some admixture of κοινή forms, as ἀνά beside ὀν, μετά beside πεδά, ὅτε beside ὅτα, etc. But in the main the dialect is employed in inscriptions till about the middle of the second century B.C. Its use in inscriptions of Roman imperial times (cf. no. 27) represents an artificial revival. See **280**.

Thessalian

209. Aeolic characteristics in common with one or both of the Aeolic dialects. See **201**, **202**.

210. West Greek and Northwest Greek characteristics (cf. **223**.1, 2, 3, 4, 6, and **226**.1, 4).

1. Retention of τ in 3 pl. -ντι -νθι **61**, **138**.4
2. ἴκατι = εἴκοσι. **116**
3. -κάτιοι (ἑξεικάττιοι). **117**
4. ψαφίξασθειν, etc. **142**
5. ἰαρός beside ἱερός. **13**.1
6. ἐν = εἰς. **135**.4
7. στ = σθ (rare). **85**.1

211. In common with various other dialects.

1. ι from ε before vowels (but oftener ε). **9**.3
2. ει, ου (but from η, ω) = secondary ē, ō. **25**
3. Final -ᾱ, -ου (from ω), -ει (from η) = -ᾱι, -ωι, -ηι. **38**
4. ἐς = ἐξ before cons. **100**
5. πάνσα, etc. **77**.3
6. Acc. pl. -ος. **78**
7. ττ = πτ. **86**.2
8. πτόλις beside πόλις. **67**
9. δδ = ζ. **84**

10. Doubling of ξ. **89**.1
11. Psilosis in article. **58***a*
12. ϝ init. till about 400 B.C.
13. Gen. sg. -ᾱο, usually ᾱ. **41**.4
14. Gen. pl. -ᾱ́ουν, usually -ᾶν. **41**.4
15. βασιλεύς, -εῖος, etc. **111**.1
16. Plural inflection of δύω, as δύας. **114**.2
17. Article as relative. **126**
18. παρά 'at, with,' with acc. **136**.2
19. Names in -κλέᾱς. **166**.1
20. ϝοικιάτας = οἰκέτης. **167**

212. In common with Boeotian only. See **204**.

213. Special Thessalian.

1. ου = ω. **23**
2. Gen. sg. -οι (but see **214**). **106**.1
3. κίς = τίς (but see **214**). **68**.4
4. More extensive apocope than in any other dialect, namely in κάτ, πότ, πάρ, πέρ, ὀν, ἀπ, ἐπ, ὑπ. **95**
5. Consonant-doubling in πόλλιος, ἰδδίαν, κῦρρον = κύριον, etc. **19**.3
6. διέ = διά. **7**
7. βέλλομαι = βούλομαι. **75**
8. ὀστροφά = ἀναστροφή. **77**.2
9. ὄνε (τόνε, τοίνεος, etc.) = ὅδε. **123**
10. Relative use of κίς, ποῖος. **131**
11. ὅπει, ὁπειδεί = ἐπεί, ἐπειδή. **132**.7
12. μές, μέσποδι 'until.' **132**.12
13. μά = δέ. **134**.4
14. τᾶμον 'of the present time.' Glossary
15. 3 pl. ἐνεφανίσσοεν, ἐδούκαεμ, etc. **138**.5
16. 3 sg. mid. ἐψάφιστει, etc. (Larissa). **27**
17. 3 pl. mid. ἐφάνγρενθειν, etc. (Larissa). **27**, **139**.2
18. Infin. δεδόσθειν, etc. (Larissa). **27**, **156**
19. ἔνσα = οὖσα. **163**.8
20. πεστάντες = περιστάντες. **89**.7
21. Λασαῖος = Λαρισαῖος. **89***b*
22. Ἄπλουν = Ἀπόλλων. **49**.3
23. Πετθαλός = Θεσσαλός. **65**, **68**.2
24. λίθιος = λίθινος. **164**.6, 9
25. δαύχνα = δάφνη. **68**.4*a*
26. ὀνάλα = ἀνάλωμα. **164**.9
27. λιμήν = ἀγορά 'market-place' (ἀγορά being = ἐκκλησία)
28. κίων often used in place of στάλλα (στήλη)
29. ταγός as title of a state or municipal official
30. σπόλος 'stake.' **68**.2*a*
31. συνκλείς. **164**.9
32. λειτορεύω. Glossary

214. Differences within Thessalian. The form of Thessalian which is best known is that of Pelasgiotis, represented mainly

by inscriptions of Larisa, which show some special local peculiarities (**213**.8-10), Crannon, and Phalanna.[4] The dialect of Thessaliotis, represented mainly by inscriptions of Pharsalus and Cierium, differs from that of Pelasgiotis in two important respects, (1) gen. sg. of o-stems in -ō, -ου, not -οι, (2) pres. infin. of thematic verbs in -ēν, -ειν, not -εμεν. The early inscription, no. 35, from Thetonium in the neighborhood of Cierium, shows, in addition to these two points of difference, τις not κις, dat. pl. of consonant stems in -σιν (χρέ̄μασιν) not -εσσι (as at Pharsalus as well as in Pelasgiotis), ηυλō̄ρέοντος not -έντος, uncontracted gen. sg. in -αο, gen. sg. of father's name instead of patronymic adjective (? see no. 35.11, note). Late inscriptions of Cierium have dat. sg. -οι, -αι, though at Pharsalus we find -ου, -α, just as in Pelasgiotis, and in no. 35 ἐν ταγᾶ beside ἐν ἀταγίαι points to -āι, -ōι. On δδ = ζ in ἐξξανακάδēν, no. 35, see **84**; on ττ beside σσ, see **81***c*.

From Histiaeotis and Perrhaebia the material is very scanty. From Magnesia there are a few fragmentary archaic inscriptions, but most are late and in the Attic κοινή. An early inscription of Phthiotis (Μεθίστας Πιθούνειος Ἄπλουνι IG IX.ii.199) shows conclusively, what was only natural to expect, that its dialect was also Thessalian. But nearly all the inscriptions date from the period of Aetolian domination and are in the Northwest Greek κοινή (**279**.)

Many of the characteristics cited in the preceding sections are as yet attested only in the inscriptions of Pelasgiotis, but, except where there is evidence to the contrary as stated, it is to be assumed provisionally that they are general Thessalian. For the points of agreement are more pronounced than the differences.

215. External influence in the dialect. Occasional κοινή forms appear in the inscriptions of the third and second centuries B.C., especially ἀνά, ἀπό, περί, κατά, δέ, gen. sg. instead of patronymic adjective, η (not ει), γίνομαι (not γίνυμαι), etc. But the dialect as a whole is employed in inscriptions until about the end of the second century B.C. and occasionally later.

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[4] Really in Perrhaebia, so far as this was recognized as a distinct division of Thessaly, but in the part near Pelasgiotis.

Boeotian

216. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201**, **203**.

217. West Greek and Northwest Greek characteristics (cf. **223**.1-10, and **226**.1, 2, 4).

1. δίδωτι, etc., **61**
2. ϝίκατι = εἴκοσι. **116**
3. πενταχάτιοι, etc. **116***a*, **117**
4. ἐπεσκεύαξε, etc. (but oftener ττ). **142**
5. τοί, ταί = οἱ, αἱ. **122**
6. ἰαρός = ἱερός. **13**.1
7. Ἄρταμις = Ἄρτεμις. **13**.2
8. κα = κε, ἄν. **134**.2
9. πόκα. **132**.11
10. πρᾶτος = πρῶτος. **114**.1
11. αὐτῖ, i.e. αὐτεῖ = αὐτοῦ. **132**.2
12. ἐν = εἰς. **135**.4
13. δείμενος = δεόμενος. **158**
14. παρά 'at, with,' with acc. **136**.2

218. In common with various other dialects.

1. ει (from η), ω = secondary ē, ō. **25**
2. ι from ε before vowels. **9**.4
3. ττ in θάλαττα, εἴμιττον, etc. **81**
4. ττ in μέττος, ἐψαφίττατο, etc. **82**
5. δδ, initial δ = ζ. **84**
6. ἐς = ἐξ before cons. (see also **220**.1). **100**
7. πρισγεύς = πρεσβεύς. **68**.1, **86**.3
8. ϝ initial and intervocalic frequently (but not consistently) until nearly 200 B.C. **50**, **53**
9. Nom. sg. m. -ᾱ beside -ᾱς. **105**.1*a*
10. Gen. sg. m. and gen. pl. in -ᾱο, -ᾱων (but τᾶν). **41**.4
11. Dat. sg. -αι(-η), -οι (-υ), **104**.3, **106**.2
12. -ευς, -εῖος, -έϝι. **111**.1
13. αὐτοσαυτός, αὐσαυτός, etc. **121**.4
14. ταν-ί, etc. **122**
15. ὑπά = ὑπό. **135**.3
16. ἀντί 'during.' **136**.8
17. Article as relative (rare). **126**
18. 3 pl. ἀνέθεαν, ἀνέθιαν, etc. **138**.5
19. 3 pl. imv. -ντω (-νθω). **140**.3*a*
20. Perf. ἀποδεδόανθι, etc., without κ. **146**.1
21. ἔντω (ἔνθω) = ὄντων. **163**.6
22. Διοκλέας, etc. **166**.1
23. Consonant-doubling in hypocoristics. **89**.5
24. Names in -ώνδας. **164**.8
25. γραμματιστάς. **161**.4

26. ποθόδωμα. **164**.10
27. λάζομαι (λάδδουσθη) = λαμβάνω. Glossary
28. παῖς 'son.' Glossary
29. εἰλύτα 'a kind of cake' = Ther. ἐλλύτα. **73***a*

219. In common with Thessalian only. See **204**.

220. Special Boeotian. Most of the peculiarities of the vowel system (**221**) also belong here.

1. ἐσς = ἐξ before vowels. **100**
2. ἔππασις = ἔμπασις. **69**.4
3. οὗτος, οὕτα, etc. **124**
4. εἴνιξαν = ἤνεγκαν. **144***a*
5. βείλομαι = βούλομαι. **75**
6. Hypocoristics in ει. **108**.2
7. ἄλωμα = ἀνάλωμα. **164**.10
8. γαεργός, 3 sg. fut. γαϝεργείσι = γεωργός, etc. **167**
9. ἐπίθωσε = ἔπεισε. **161**.3
10. -λιηνω 'cancel.' **162**.10
11. ϝίστωρ 'witness.' **52***d*
12. ἀφεδριατεύω. No. 41, note
13. προτηνί 'formerly.' **123**, **136**.1
14. πιτεύω 'irrigate.' Glossary
15. περίσαος 'left over, remaining.' Glossary
16. Several new words for utensils in no. 39

221. The Boeotian vowel-system. The most striking and obvious characteristic of Boeotian lies in its vowel-system. One peculiarity consists merely in the retention of the original sound, namely, that of υ as *u*. But even this led to a change in spelling to ου, while on the other hand the υ with its Attic value of *ü* as a basis was used to indicate approximately the sound, probably *ö*, which the diphthong οι had come to have. See **24**, **30**. The other peculiarities consist in changes of diphthongs to monophthongs and of more open to closer vowels, such as eventually prevailed everywhere and led to the Modern Greek pronunciation.

The chief orthographical peculiarities, with the approximate date of their introduction, are as follows:

ι = ε before vowels. **9**.4. Fifth century B.C. (in the epichoric alphabet ι, ε, ει, ϝ)

ι = ει. **29**. Fifth century B.C. (in the epichoric alphabet ι, ει, ϝ)

η = αι. **26**. Early fourth century B.C.

ει = η. **16**.

ου = υ. **24**. Early fourth century B.C., common after 300 B.C. (but great inconsistency is the spelling. υ = υ and οι = οι also frequent till near end of the third century),

ιου = υ. **24**. About 300 B.C.
υ = οι. **30**. About 250 B.C.
ει = οι. **30**. Second century B.C. (rare)

222. External influence. Although Boeotia was for a short time in the Aetolian League, there are no Boeotian inscriptions in the Northwest Greek κοινή. But there are some scattered examples of the dative plural of consonant stems in -οις, as ἤγυς (αἴγοις), etc., and the appearance of στ = σθ (**85**.1) and δαμιωέμεν, δαμιώοντες (**159**) in some late inscriptions of Orchomenos is also probably due to Aetolian influence. The influence of the Attic κοινή becomes considerable toward the end of the third century B.C, and some inscriptions or portions of inscriptions are wholly in κοινή, e.g. the formal contract in the Nicareta inscription (no. 43.VI). But most of the inscriptions are substantially dialectal until the second half of the second century B.C.

West Greek

223. General West Greek characteristics:

1. δίδωτι, etc. with retention of τ. **61**.
2. (Ϝ)ίκατι = εἴκοσι. **116** with *a*
3. -κάτιοι = -κόσιοι. **116***a*, **117**.2
4. ἐδίκαξα, etc. But restricted in Argolic. **142**
5. τοί, ταί = οἱ, αἱ. But Cret. οἰ, αἰ. **122**
6. ἰαρός (ἰαρός) = ἱερός. **13**.1
7. Ἄρταμις = Ἄρτεμις. But Cret. Ἄρτεμις. **13**.2
8. κα, τόκα, πόκα, ὅκα, γα. **132**.11, **134**.2
9. πρᾶτος = πρῶτος. **114**.1
10. ὅπει, etc. **132**.2
11. ὅπη, etc. **132**.7
12. ὅπω, etc. **132**.8
13. φέρομες, etc. **138**.3
14. Fut. -σέω. **141**
15. τέτορες = τέτταρες. **114**.4
16. τετρώκοντα = τετταράκοντα. **116**
17. ἕβδεμος = ἕβδομος. **114**.7
18. ἐμίν = ἐμοί, etc. **118**.4*b*
19. ἐμέος = ἐμοῦ, etc. **118**.3*b*
20. ὀδελός = ὀβολός. **49**.3
21. δήλομαι, δείλομαι. **68**.1, **75**
22. λείω, λέω = θέλω. **162**.11
23. Word-order αἴ τίς κα. **179**

a. Although only a part of these characteristics are actually quotable from every one of the West Greek dialects, some indeed from only a few, it is probable that, except for the divergence of Cretan in 5 and 7, they

were common to all, and that the absence of examples in any dialect is accidental. Thus, forms like φέρομες are attested for Phocian and most of the Doric dialects, but there is no occurrence of a first plural form in Locrian and Elean, and in Rhodian only from the time when -μεν had been introduced from the κοινή, just as it was at Delphi before the end of the fourth century B.C. The early substitution of the κοινή forms of the numerals and the rare occurrence of the personal pronouns in inscriptions, account for the incomplete representation of 2, 3, 15-19.

b. The first ten of these characteristics are also Boeotian (**217**), several also Thessalian (**220**), and a few also Arcadian.

224. There are various other phenomena which are common to the West Greek dialects, but are not confined to them even in the widest application of the term. Several of those mentioned in **180** are often casually referred to as "Doric," e.g., αἰ = εἰ, ἧς = ἧν, ἁμές, ἔθεν, πᾶμα, ἵκω, but none of them has any claim to be regarded as specifically West Greek, with the possible exception of η from αε (**41**.1 with *a*).

a. Even of the peculiarities cited in **223** some consist merely in the retention of the original forms which must have been universal at one time; and that τοί, ταί or pron. datives like ἐμίν still existed in East Greek in the historical period is shown by their appearance in Homer. Some others also may prove to be of wider scope, e.g., ὅπει, since ὅπου is, so far as we know, only Attic-Ionic. But so far as the present evidence of inscriptions goes, the peculiarities given in **223** are distinctly characteristic of West Greek.

225. The declension of nouns in -εύς with gen. sg. -έος, acc. sg. -ῆ is common to Delphian and the majority, but not all, of the Doric dialects. See **111**.5. The 3 pl. imv. -ντω is common to all the Doric dialects except Cretan, Theran, Cyrenaean, but the distribution of -ντω and -ντων does not coincide at all with the East and West Greek divisions. See **140**.3, 4. There are various peculiarities which are West Greek in a limited sense, but demonstrably not general West Greek, e.g., τῆνος = ἐκεῖνος (**125**.1), αὐτοσαυτός (**121**.4), πρόσθα = πρόσθε (**133**.1), Ἀπέλλων (**49**.3), ντ, νθ = λτ, λθ (**72**).

Northwest Greek

226. The chief characteristics of Northwest Greek as distinguished from Doric, including however some which are not com-

mon to all the dialects of this group and some which are not strictly confined to them, are:

1. ἐν = εἰς. Also Thess., Boet., and Arc.-Cypr. (ἰν), **135**.4
2. καλείμενος, etc. (El. -ημενος). Also Boeot., etc. **158**
3. φάρω, etc. But rare in Delph. **12**
4. στ = σθ **85**.1
5. ἔντε, Delph. hέντε = ἔστε. No example in El. **135**.4
6. πάντοις, etc., dat. pl. But in Delph. only late and due to Aetolian influence, and in Locr. also other forms. **107**.3
7. τέτορες, etc., acc. pl. El., Ach., but not Locr., and rare in Delph. **107**.4

a. There are various other peculiarities the scope of which coincides even less definitely with the Northwest Greek dialects proper, but the spread of which in the northern part of Greece is noticeable, e.g., masc. ᾱ-stems with nom. sg. -ᾱ, gen. sg. -ᾱς (**105**.1*a*, 2*e*), personal names in -ώνδας or -όνδας (**164**.8), and in -κλέας (**166**.1).

Phocian (Mostly Delphian)

227. West Greek characteristics. See **223-25**.

228. Northwest Greek characteristics. See **226**.

229. Aeolic elements: πάντεσσι, etc. in all the earlier inscriptions. **107**.3. Here also, perhaps, the words ταγός (also Thess., Cypr., and poetical), κεραίω (also Hom.) = κεράννυμι, δίδημι (also Boeot. and Hom.) = δέω 'bind'.

230. Characteristics mostly in common with various other dialects.

1. ει, ου = secondary ē, ō. **25**
2. ϝ initial till about 400 B.C. Intervocalic only in a sixth century inscription.
3. Peculiarities in the use of the spiritus asper. **58***a*, *b*, *c*
4. ἐντοφήια. **6**
5. η from εα, in part. **42**.1
6. ἀποστράψαι. **49**.2
7. hēμιρρήνιον. **55***a*
8. φατρία (Stiris) = φρατρία. **70**.3
9. ἀμφιλλέγω. **76**
10. ρρ=ρσ in Θαρρίκων, etc. **80**
11. ἥμισσον. **81**
12. Crasis in κἦν, κηὔκλεια, κωὔτε, etc. **94**.6,7
13. Apocope in κάτ, πότ, πάρ, πέρ, and in compounds ἀν (ἀμμόνιον). **95** Elision in πέροδος. **91** *a*.

14. τῶλ Λαβυαδᾶν, τοὺν νόμους, etc. **96**, **97**
15. αὐτός as reflexive. **121**.3
16. αὐτοσαυτός, αὐσαυτός. **121**.4
17. τοῦτοι = οὗτοι, τοῦτα = ταῦτα. **124**
18. τῆνος (in τηνεῖ) = ἐκεῖνος. **125** 1
19. ἅδε. **132**.6
20. Ϝοίκω = οἰκόθεν. **132**.8
21. ἐχθός, ἔχθω. **133**.3
22. ἐνδός, ἔνδω. **133**.4
23. ποί (beside πότ) = πρός. **135**.6
24. 3 pl. perf. -ατι. **138**.4
25. 3 pl. imv. -ντων. **140**.4*a*
26. Infin. -εν. **153**.2
27. στεφανώω, etc. = -όω. **159**
28. συλέω = συλάω. **161**.2
29. ποιῶντι, ποιόντων, θεαρόντῶν. **42**.5*d*
30. ποεῖνται. **158**
31. ἦται (late). **163**.9
32. παρά 'at, with,' with acc. **136**.2
33. ἀντί 'during.' **136**.8
34. ὑπέρ 'in behalf of' with acc. **136**.10
35. χρήζω 'wish.' **162**.14
36. γραμματιστάς. **161**.4
37. κεφάλωμα = κεφαλαῖον. **164**.10
38. πενταμαριτεύω. **12**, no. 52 D 16, note
39. ἀζετόω 'convict.' No. 55.17 note
40. δαράται and γάμελα. No. 52 A 24, note
41. πατρία 'gens.' No. 52 A 25, note
42. See also, in Glossary, αἶνος, ἀλία, ἀμμόνιον, ἀρέσμιον, προτεράσιος, τέλειος.

231. External influence in the dialect. The temple accounts of 353-325 B.C. show plain evidences of Attic influence. With the Aetolian domination (278-178 B.C.) a new element is added, that of the Northwest Greek κοινή (see **279**), resulting in the striking mixture (e.g., dat. pl. πάντεσσι, πάντοις, πᾶσι) seen in the numerous proxeny and manumission decrees, some of them as late as the first and second centuries A.D. There are even some few traces of Boeotian influence, as in ἱστάνθω, θέλωνθι, κλαρωσῖ (ῖ = εῖ) from Stiris, near the Boeotian boundary, and the spellings κή (= καί), ἄσυλον in a decree of the Phocians. The Amphictionic decrees immediately following the Aetolian conquest are in the pure Attic κοινή, but the dialect was gradually resumed, in the mixed form which it shows in the other classes of inscriptions.

Locrian

232. West Greek characteristics. See **223-25**.

233. Northwest Greek characteristics. See **226**.

234. In common with various other dialects.

1. E, EI, O, OV, later ει, ου = secondary ē, ō. **25***d*
2. κοθαρός (Περϙοθαριᾶν) = καθαρός. **6**
3. Ὀπόεντι, Ὀποντίους. **44**.4
4. ϝ initial, rarely intervocalic. **52**, **53**
5. Peculiarities in the use of the spiritus asper. **58***a*, *d*
6. ἔμισον. **58***d*, **81**, **89**.6
7. Doubling of ξ. **89**.1
8. τὸαροί = τοὶ ἰαροί. (Halae). **94**.9
9. Apocope, assimilation, and simplification in κὰ τᾶς, κὰ τῦνδε, πὸ τούς. **89**.7, **95**
10. ἀμφιλλέγω. **76**
11. μεῖστον. **113**.2
12. ταὐτᾶ, ἄ. **132**.6
13. ἀριστίνδαν, πλουτίνδαν, ἀγχιστέδαν. **133**.7
14. ἐχθός = ἐκτός. **133**.3
15. ὑπα- = ὑπο-. **135**.3
16. ποί (once) = πρός. **135**.6*b*
17. 3 pl. imv. -ντō; mid. -ōσθōν. **140**.3*a*, 4*b*
18. ἐλᾱ- in ἀπελᾱ́ōνται. **159**
19. ϝέρρω = φεύγω. **162**.7
20. τεθμός, τετθμός, θέθμιον = θεσμός, and δαιθμός = δασμός. **164**.4
21. δικαστήρ. **164**.5
22. οἰκιάτας = οἰκέτης. **167**
23. τέλειος = κύριος 'valid.' Glossary
24. παῖς 'son,' κόρα 'daughter.' Glossary
25. πλέθα 'assembly.' Glossary

235. Special Locrian.

1. ἐ from ἐκ in ἐ δάμō, ἐ λιμένος, etc. **89**.7, **100**
2. αἴ τι συλῶι, etc. = αἴ τις. **89**.7
3. hαρέσται = ἑλέσθαι. **12**
4. φρίν = πρίν. **66**
5. ἀλάζω = ἀλλάσσω. **84***a*
6. κατά 'according to' with gen. **136**.5
7. ἀνδρεφονικός. **167**
8. ἐχεπᾱ́μōν 'heir,' παματοφαγεῖσται 'be confiscated.' **162**.12
9. λιποτελέω. Glossary
10. πρείγα 'council.' **86**.3, no. 59.10
11. πεντάμεροι, title of officials. Glossary
12. ἀξιοδότας. No. 59*b*, note

236. The important inscriptions (nos. 57-59) are from the early fifth century B.C., and are from Western Locris. But one of these is presumably a copy of an original draft made at Opus. The other material, except for a few short inscriptions, is from

a much later period and in mixed dialect. The view that East and West Locrian were materially different in the early period is without adequate foundation and must be given up.

Elean

237. West Greek characteristics. See **223-25**.

238. Northwest Greek characteristics. See **226**.

239. In common with various other dialects.

1. η, ω = secondary ē, ō. **25**
2. Psilosis. **57**
3. δδ (also ττ) = ζ. **84**
4. ρρ = ρσ. **80**
5. Rhotacism of final ς. **60**.1
6. Intervocalic σ > *h* or lost (late). **59**.3
7. ϝ init. even before consonants, rarely intervoc.; late βοικίαρ = οἰκίας. **51**,**55**
8. αἰλότρια = ἀλλότρια .**74***b*
9. Omission of ι in ἔα = εἴη, etc. **31**
10. γροφεύς = γραφεύς. **49**.2
11. Apocope in κά, πό, πάρ = παρά, and πάρ = περί. **95**
12. Nom. sg. τελεστά. **105**.1*a*
13. Dat. sg. -οι. **106**.2
14. Acc. pl. -αις, -αιρ, -οιρ. **78**
15. Dat. pl. φυγάδεσσι (but usually -οις). **107**.3
16. βασιλεύς, -ῆος. **111**.1
17. ἄσιστα = ἄγχιστα. **113**.3
18. αὐτός reflexive. **121**.3
19. τοί, ταί = τόδε, τάδε. **122**
20. ταύτῶν = τούτων. **124**
21. Article as relative (late). **126**
22. ὑπα- = ὑπο-. **135**.3
23. παρά 'at, with' with acc. **136**.2
24. ὑπό with gen. in dating. **136**.11
25. ἐγραμένος = γεγραμμένος. **137**
26. 3 pl. imv. -ντῶν; mid. -ōστῶν. **140**.4*a*, 4*b*

72. 3 sg. subj. -ᾱ = -η. **149**
28. Aor. subj. in ᾱ (φυγαδεύαντι, ποιήαται). **151**.1
29. 3 sg. aor. opt. -σειε, -ηαιε. **152**.4
30. Infin. -ην. **153**.1
31. μι-forms συλαίē, δαμοσιοία, δαμοσιῶμεν. **157***c*
32. ϝάρρω, ϝέρρω = φεύγω. **162**.7

240. Special Elean.

1. ᾱ = η. **15**
2. α = ε, not only before ρ, but after ρ, before final ν, etc. **12** with *a*
3. πόλερ, βενέοι. **18***b*
4. ζ = δ (only in earliest inscr.). **62**.2
5. πάσκω = πάσχω. **66**

6. σσ = σθ (late). **85**.2
7. Extreme elision in article. **94**.9
8. Gen.-dat. dual -οιοις, -οιοιρ. **106**.7
9. μεύς = μήν. **112**.3
10. ὀπτό = ὀκτώ. **114**.8
11. ὕσταριν = ὕστερον. **133**.6
12. ἄνευς = ἄνευ, and used with acc. **133**.6, **136**.4
13. Verbs in -ειω (-αιω) = -ευω. **161**.1
14. ἤστω = ἔστω. **163**.5
15. Opt. with κα in commands; also subj. (late). **175**
16. Opt. regularly in conditions etc. **176**.3
17. For peculiar words and meanings, see, in Glossary, γράφος, δίκαια, δίφυιος, Ϝράτρα, ἐπεμπάω, ἰαρόμαος, κατιαραίω, ἰμάσκω, θηλύτερος, ἐρσεναίτερος.

241. κοινή influence. In the amnesty decree (no. 65), from the second half of the fourth century B.C., αρ from ερ is, with one exception (ὕσταριν), given up, as in θηλυτέραν, ἐρσεναιτέραν (note also ἐρσ- vs. earlier ρρ. **80**), and περί (earlier πάρ, with apocope), though ρα from ρε is seen in κατιαραίων; πάσχω has its usual form (earlier πάσκω); the characteristic Elean words Ϝάρρω, Ϝέρρω = φεύγω in its technical sense, δίφυιον (ζίφυιον), and γράφος have given place to the usual φεύγω, διπλάσιον, and γράμμα. The Damocrates decree (no. 66), from the first half of the third century B.C., has ερ, never αρ, ὑπό not ὑπά, and shows considerable κοινή influence in the vocabulary, e.g., καθώρ (καθώς), ἔγκτησις.

On the other hand most of the characteristics of the dialect persist, and, in contrast to earlier inscriptions, the rhotacism of final ς is uniformly observed. Some of the differences between these two inscriptions and the earlier ones are due to chronological and local variation within the dialect, e.g., in both σσ, not στ, = σθ, loss of intervocalic σ; in no. 65 ττ, not δδ, = ζ, dat. pl. φυγάδεσσι (not -οις); in no. 66 subj. in prescriptions. Even in the earlier inscriptions there are some indications of local differences, but it is impossible with the present material to define their scope.

The definite substitution of the Attic κοινή in public inscriptions of Elis belongs to the end of the third century B.C.

Doric

Laconian

242. West Greek characteristics. See **223-25.**

243. Partly in common with various other dialects.

1. η, ω = secondary ē, ō. **25**
2. ι from ε before vowels. **9**.8
3. η from ε + α, in part. **42**.1
4. Intervocal σ > *h* or lost. **59**.1
5. Rhotacism of final ς (late). **60**.2
6. σ = θ (late in inscr.). **64**
7. Πο**h**οιδᾶν = Ποσειδῶν. **49**.1, **61**.4
8. 'Απέλλων = 'Απόλλων. **49**.3
9. *F* initial till about 400 B.C.; intervocalic in early inscriptions; later sometimes β. **50-53**
10. Apocope in κάτ, κά, πότ, πό, πάρ, πέρ. **95**
11. αὐτός reflex. **121**.3
12. τετράκιν, etc. **133**.6
13. ταυτᾶ, hᾶτ', πέ̄ποκα. **132**.6, 7, 11
14. ἄσιστα = ἄγχιστα. **113**.3
15. 3 pl. imv. -ντω; mid. -ōσθō. **140**.3*a*, 3*b*
16. Infin. -ην, -μεν. **153**.1, **154**.3
17. ἀγνέω = ἄγω. **162**.1
18. βοῦαι, βουαγόρ, πρατοπάμπαις, ἁτροπάμπαις, μικιχιδδόμενος, εἴρην, κελῦα, κασσηρατόριν. Nos. 75-78, note.
19. See also, in Glossary, ἀπέλλα, βίδεοι, ὠβά.

244. κοινή influence. Inscriptions from the second century B.C. (from the fourth and the third there is very little material) and later are not even in the Doric κοινή (**278**), but substantially in the Attic κοινή, with but slight dialectal coloring. On the revival of the use of the dialect in some inscriptions of the second century A.D., probably representing crudely what still survived as a patois, see note to nos. 75-78.

Heraclean

245. West Greek characteristics. See **223-25.**

246. In common with various other dialects.

1. η, ω = secondary ē, ō. **25**
2. ἀνεπίγροφος. **49**.2
3. κοθαρός, τοφιών **6**
4. ι from ε before vowels. **9**.9
5. η from ε + α. **42**.1
6. εω (ιω) from εο. **42**.5*b*

7. τάμνω = τέμνω. **49**.4
8. ϝ initial, with some irregularities. **50***b*
9. Spiritus asper frequent, but with some irregularities. **58***d*
10. ἐγϝηληθίωντι. **75**, **151**.2
11. Apocope in ἄν, πάρ, κάτ, πότ. **95**
12. μής = μήν. **112**.3
13. hῆς = εἷς. **114**.1
14. τρῖς as nom. pl. **114**.3
15. αὐτοσαυτός, αὐταυτός. **121**.4
16. τῆνος = ἐκεῖνος. **125**.1
17. Article as relative. **126**
18. ποτεχεῖ. **132**.2
19. ἄνωθα, ἔμπροσθα. **133**.1
20. 3 pl. imv. -ντω, mid. -σθω. **140**.3*a*, 3*b*
21. ἀνhεῶσθαι. **146**.3
22. Infin. -εν, -μεν. **153**.2, **154**.3
23. ἐλᾱ- in ἐπελᾱ́σθω. **159**
24. πριῶι, πριωσεῖ. **161**.3
25. ἔντες = ὄντες. **163**.8

247. Special Heraclean.

1. προτερεία. **46**.2
2. ἐνδεδιωκότα. **68**.1
3. ἔνταssι, ποιόνταssι. **107**.3
4. πόλιστος ≠ πλεῖστος. **113**.2
5. ποτικλαίγω. **142***a*
6. γεγράψαται, μεμισθωσῶνται. **146**.5
7. πεφυτευκῆμεν. **147**.2
8. ἐρρηγεῖα = ἐρρωγυῖα. **146**.3, **148**
9. Special words or meanings, see, in Glossary, ἀμπώλημα ἄντομος, ἄρρηκτος, ἄφωνος, ἀρτύω, κάδδιξ, μασχάλα, μυχός, ὄρεγμα, πλάγος, ῥήτρα, ῥογός, σαρμεύω.

248. κοινή influence. κοινή forms appear now and then in the Heraclean Tables, especially in the numerals. Thus τρεῖς beside τρῖς — τέσσαρες, τεσσαράκοντα beside τέτορες, τετρώκοντα — -κόσιοι beside -κάτιοι — χίλιοι for χήλιοι — ϝείκατι, with ει from εἴκοσι, beside ϝίκατι — εἰ beside αἰ — hοι beside τοί.

Argolic

249. West Greek characteristics. See **223-25**. But δικάσσαι, not δικάξαι, **142**.

250. Mostly in common with various other dialects (but several special features included here, notably 59).

1. η, ω in part, but also ει, ῑ, and ου = secondary ᾱ, ō. **25***c*
2. ι from ε before vowels, sometimes. **9**.10
3. βῶν = βοῦν. **37**.1

4. η from ε + α. **42**.1
5. ο from εο before ντ. **42**.5*d*
6. γροφεύς, etc. **49**.2
7. φάρχμα, φάρξις. **49**.2*a*, **66**
8. καταλοβεύς = καταλαβεύς. **49**.3
9. τάμνω = τέμνω. **49**.4
10. ϝ in all positions in earliest inscriptions; initial till *ca.* 400 B.C. **52-55**
11. ἁλιιος, δαμιιοργοῖ, etc. **56**
12. Spiritus asper with some irregularities. **58***d*
13. Intervocalic σ>*h* or lost. **59**.2
14. ἐντάδε = ἐνθάδε. **65**
15. ῥόπτον, θύρωτον, φάτρα. **70**.3
16. Μίντων = Μίλτων. **72**
17. πάνσα, ἐνς, -ονς, etc. **77**.3, **78**
18. ἥμισσον. **81**
19. πεπεμμένος. **86**.8
20. ξύλλεσθαι = σκύλλεσθαι. **87**
21. βόλιμος, σπάδιον, φάλυρον. **88**
22. hημίδιμμνον. **88***a*, **89**.2
23. γυμμνικός, πέττρινον. **89**.2
24. Apocope in ἄν, πάρ, πό, κάτ, κά. **95**
25. ἐς = ἐκ. **100***a*
26. Acc. pl. ανς, -ονς, -ινς (but also -ας, -ος, rarely -ως). **78**, **104**.8
27. μής = μήν. **112**.3
28. ἔθεν, gen. sg. **118**.3
29. τύ, acc. sg., νίν acc. sg. **118**.5
30. αὐτοῦ ἔθεν, reflexive. **121**.1
31. αὐσαυτός, αὐταυτός. **121**.4*c*, *f*
32. τῆνος = ἐκεῖνος. **125**.1
33. ποτεχεῖ, hῖ. **132**.2
34. ἔχθω, ἔχθοι, ἔνδοι, ἄνευν. **133**.3, 4, 6
35. πεδά = μετά. **135**.5
36. ποί = πρός. **135**.6
37. ὑπέρ 'in behalf of' with acc. **136**.10
38. 2 sg. συντίθησι. **138**.1
39. γεγράβανται. **66**, **139**.2
40. 3 pl. imv. -ντω; mid. -νσθō. **140**.3*a*, 3*b*
41. κλάιξ, κλαικτός. **142***a*
42. ἔγεντο = ἐγένετο. No. 80, note
43. ἐξερρύᾱ, aor. **144***b*
44. λελάβηκα, ἐπιμεμηνᾱ́καντι. **146**.1
45. στᾶσες, 2 sg. aor. subj. **150***c*
46. Infin. -εν, -μεν. **153**.2, **154**.3
47. οἰκείη, opt. **157***c*
48. διεγέλᾱ, ποτελᾱ́τō. **159**
49. ἔρπω 'go,' ἐνπιπᾱ́σκομαι 'acquire,' χρηίζω 'wish.' **162**.6, 12, 14
50. ἔντō = ὄντων, ἔντες = ὄντες, ἔσσα = οὖσα. **163**.6, 8
51. μαντήα, πρεσγήα. **164**.1
52. ἀλίασσις, etc. **164**.3
53. θεθμός (**65**), γράσσμα, γράθμα. **164**.4
54. hημίτεια. **164**.10
55. ἐνδοσθίδια. **165**.2
56. ἴατρα. **165**.3
57. κωμέτας. **167**

58. Opt. with κα. **177**
59. ἀϝρέτευε, ἀρήτευε 'presided.' **55***b*
60. ἔλεξε = εἶπε 'made the motion.' Glossary
61. Other special words or meanings, see, in Glossary, ἀλιαία, ἀμβόλιμος, ἀνεπιβασία, ἀρτῦναι, δεμελεῖς, δενδρύω, δόκημα, ϝhεδιέστας, ἐπιπῆν, καλαῖς, ὀπτίλλος, τέλειος, τέλλω, τρέω.

251. There are some differences between the dialect of Argos and vicinity and that which appears in the inscriptions of Epidaurus and other places in the Acte. So the absence in the latter region of the typical Arg. term ἀρήτευε, of the Argive change of intervocalic σ (see **59**.2 with *a*), the rarity of νσ (**77**.3, **78**; only early ποιϝέσανς Methana) which is usual in Argive inscriptions till within the second century B.C.; the infrequency of η, ω for secondary ē, ō (**25***c*; only Epid. χηρός, χῆρα, ἀφήλετο, and gen. sg. -ω, acc. pl. -ως at Hermione). Some features are due to the fact that Attic influence was earlier and stronger in the East. Definite Attic forms are frequent in Epidaurian inscriptions of the early fourth century B.C. (see no. 90, note).

But more extensive early material from the Acte may alter the picture.

Corinthian

252. West Greek characteristics. See **223-25**.

253. In common with various other dialects.

1. ευ from εο. **42**.5
2. γροφεύς. **49**.2
3. Ἀπέλλων. **49**.3
4. ϝ early in all positions. **52-55**
5. ντ, νθ = λτ, λθ. **72**
6. ρh, Mh. **76***a*
7. Apocope in ἄν, πάρ, πότ, πό (but more often full forms). **95**
8. ΦιλοκλΈδα, nom. sg. **105**.1*a*
9. ΤλασίαϝΟ, gen. sg. **105**.2*b*
10. Προκλείδας, gen. sg. **105**.2*c*
11. Dat. pl. of consonant stems in -εσσι. **107**.3
12. Διεί, dat. sg. **112**.1
13. μείς = μήν. **112**.3
14. αὐτός, reflex. **121**.3
15. αὐτοσαυτός. **121**.4*b*
16. ποί = πρός. **135**.6
17. 3 pl. imv. -ντω; mid. -σθω. **140**.3*a*, *b*
18. hίσατο, aor. of ἵζω. **144***c*
19. Infin. -ειν, -μεν. **153**.1, **154**.3
20. Personal names in ήν frequent. **164**.7

254. Special Corinthian. Very early monophthongization of ει and ου and representation of both original ει and secondary ē by E or EI (vs. ʁ, Sicyon Ϫ = ε or η) and of original ου and secondary ō by OV. **25***d*, **28**, **34**.

255. After the early but brief inscriptions in the epichoric alphabet, there is but scanty material until the third and second centuries B.C., when the admixture of κοινή forms is considerable.

Megarian

256. West Greek characteristics. See **223-25**.

257. In common with various other dialects.

1. E, ει, O, ου = secondary ē, ō. **25**
2. E = original ει, rare. **28**
3. ευ = εο, late. **42**.5
4. τράφω = τρέφω. **49**.2
5. Ϝ init. in fifth century B.C., otherwise lost.
6. Φίντων = Φίλτων. **72**
7. Mh in Mhεγαρεύς. **76***a*
8. ρρ = ρσ in Ὄρριππος. **80**
9. ἥμισσον. **81**
10. ἀμφιλλέγω. **76**
11. Apocope in ἄν, πάρ, κάτ, πότ. **95**
12. Gen. sg. masc. Φάγας, etc. **105**.2*c*
13. μείς = μήν. **112**.3
14. τοῦτοι = οὗτοι. **124**
15. τῆνος = ἐκεῖνος. **125**. τηνῶθεν. **132**.8
16. τῇδε, ἄ(λ)λε. **132**.7
17. ὄκκα. **132**.11
18. ἐνδός. **133**.4
19. ἄνις. **133**.6
20. 3 pl. imv. -ντω; mid. -σθων. **140**.3*a*, 2*b*
21. Infin. -ειν, -μεν. **153**.1, **154**.3
22. ἐπεσκεύωσαν. **161**.3
23. Names in -κλίας, as Εὐκλίας. **166**.1
24. λάζομαι = λαμβάνω. Glossary
25. τελαμών = στήλη. No. 82, note

258. Special Megarian.

1. Θέδωρος, Θοκλείδας, etc. most frequent. **42**.5*f*
2. ἐνπίδες = ἐλπίδες. **72**
3. σά = τινα. **128**
4. αἰσιμνάτας, αἰσιμνάω = αἰσυμνήτης, etc. **20**. Apart from the difference of vowel, the words are peculiar to Megarian and Ionic.

259. Except for the early inscriptions of Selinus and a few

others, the material is from the end of the fourth century or later, and shows κοινή influence.

Rhodian

260. West Greek characteristics. See **223-25**

261. In common with various other dialects.

1. η, ω and ει, ου = secondary ē, ō. **25***b*
2. 'Αγλου- beside 'Αγλω- from 'Αγλαο-. **41**.2
3. η from ε + α. **42**.1
4. ευ = εο. **42**.5
5. ᾱ from ο + ᾱ in ὀγδᾶι, Βᾱδρόμιος. **44**.2
6. Early loss of ϝ. **50**
7. Ξην-, Ξειν-. **54**
8. ἰαρός, ἱερός with lenis. **58***b*
9. τόζε = τόδε. **62**.2
10. Φιντίας = Φιλτίας **72**
11. Ζεὺ δέ = Ζεὺς δέ, etc. **97**.4
12. περιβολιβῶσαι. **88**
13. Πασιάδαϝο, gen. sg. **105**.2*b*
14. 'Ιδαμενῆος, gen. sg. **111**.3
15. ἐννῆ. **114**.9
16. τοῦτοι = οὗτοι. **124**
17. κῆνος. **125**.1
18. ὅπυς, υἷς. **132**.4
19. ὄκκα. **132**.11
20. ἑξάν. **133**.6
21. Πεδα- in month name. **135**.5
22. 3 pl. perf. ἀπεστάλκαντι, etc. **138**.4
23. 3 pl. imv. -ντω; mid. -σθων, -σθω. **140**.3*a*, 1, 2*b*
24. Fut. pass. with active endings. **145**
25. Perf. 3 sg. τετιμάκει, etc., infin. γεγόνειν. **147**.1, 2
26. τιμέω = τιμάω. **161**.2
27. χρήιζω 'wish.' **162**.14
28. ἐντί as 3 sg. **163**.10
29. Τιμᾱκράτης, 'Ιππέδαμος, 'Αρχοκράτης, κτοινέτας. **167**

262. Special Rhodian. Infinitive in -μειν. **154**.5. κτοίνα, denoting a territorial division like the Attic deme, is found only in Rhodes and Carpathos. The μαστροί are known as financial investigators at Delphi and Pallene, but as the chief local officers are peculiar to Rhodes (cf. no. 103), λέσχα in the sense of 'grave' (no. 101) is Rhodian only.

263. κοινή influence shows itself to a slight extent in the fourth century B.C. Most of the material is from the third century or later, and is in the Doric κοινή (**278**), though with frequent retention of the characteristic infinitive in -μειν. In this mixed form the dialect is one of the longest to survive, many peculiarities still

appearing in inscriptions of the first and second centuries A.D.

Coan

264. West Greek characteristics. See **223-25**.

265. In common with various other dialects.

1. η, ω and ει, ου = secondary ē, ō. **25***b*
2. η from ε + α, and special ηὑτῶν = ἑαυτῶν. **42**.1
3. ευ=εο, also from ε + secondary ō in κυεῦσα, etc. **42**.5
4. ᾱ from οᾱ in ὀγδᾶι, Βᾱδρόμιος. **44**.2
5. Δολφοί, ἔτελον. **49**.3
6. τάμνω = τέμνω. **49**.4
7. Early loss of ϝ. **50**
8. στέπτω = στέφω. **66**
9. Palatalized λ, spelling λε, as ξύλεα = ξύλα. **71***b*
10. Acc. pl. of ο-stems -ος, also ἐς = εἰς. **78**
11. ἥμισσον. **81**
12. πρηγιστεύω. **86**.3*a*
13. πράτιστος. **114**.1
14. τοῦτοι = οὗτοι. **124**
15. τουτῶ, ἑκατέρω. **132**.8 with *a*
16. ὅκκα. **132**.11
17. ἑξᾶν. **133**.6
18. 3 pl. imv. -ντω; mid. -σθω, -σθων. **140**.3*a*, 1, 2*b*
19. Short-vowel aor. subj. **150**
20. ἐγρυᾶι, aor. subj. (Calymn.) **144***b*, **151**.1
21. Infin. -εν, also in contract verbs; -μεν. **153**.2, 3, **154**.3
22. ἐλάντω, etc.
23. καρπῶντι, ἱερώσθω, ἐξορκώντω, ἀξιῶι. **159***a*
24. ἀγρεταί. **162**.2
25. ἔρπω 'go.' **162**.6
26. Other special words or meanings, see, in Glossary, αἱμάτιον, ἀμφεικάς, ἄποτος, γερεαφόρος, δίκρεας, ἔνδορα, ἐπίποκος, ἔτελον, θηκαῖον, καρπόω, ναῦσσον, προσπερμεία, σπυρός, τρικώλιος, χέλυος.

266. There are no very early inscriptions, and only a few even from the fourth century B.C. The most important of these, the sacrificial calendar (cf. no. 108), already shows some κοινή forms, as ἱερεύς beside ἱαρεύς, εἰκάς beside ἰκάς, acc. pl. τρεῖς, ἑστία beside ἱστία, etc., but preserves some forms which are never found later as ἱερῆι, τεταρτῆς (later always -ει, -εις, etc.). Ionic influence is shown in τέλεως, the hybrid ἱαρεωσύνα, and many women's names like Ἀλίη, Ἀρισταγόρη, etc. Most of the material is of the

third and second centuries, and in the Doric κοινή as described in **278.**

Theran and Cyrenaean

267. West Greek characteristics. See **223-25.**

268. In common with various other dialects.

1. η, ω = secondary ē, ō, but also sometimes ει and (T.) ου. **25***b*
2. αυ from ευ sometimes (T.). **33***a*
3. η from ε + α. **42**.1
4. ευ from εο. **42**.5
5. εω (C.) from εο. **42**.5*b*
6. ὠδός (C.) = Att. ὀδός. **54**
7. ϝ lost in earliest times. **50**
8. ντ, νθ (C.) from λτ, λθ. **72**
9. Type παῖσα (C., traces in T.). **77**.3.
10. Final νς, loss of ν without change of preceding vowel. **78**
11. ρρ = ρσ (early T., later C. ρσ). **80**
12. Crasis of ο + α to ω. **94**.1
13. Assimilation of final ν to following initial λ (C.). **96**.3
14. Assimilation of final σ to following initial λ. **97**.3
15. Article as relative (C.). **126**
16. μέστα 'until.' **132**.12
17. Pron. advs. αὐτεῖ (C.), ὅπυι (C.), ἄδε (C.), ὅπη (C.), ὅκα (C.). **132**.2, 4, 5, 6, 7, 11
18. ἔνδοι, ἔξοι (C.), ἐξάν (T.). **133**.4, 5, 6
19. 3 pl. imv. -ντων. **140**.4*a*; mid. -σθων. **140**.2*b*
20. Aorist of ἵζω (vs. ἕζω) ἵσσαντα, ἰσσάμενος. **144***c*
21. Aorist in -ᾱ, 3 sg. subj. μιᾶι, ἴσᾱι (Cyren.). **144***b*, **151**.1
22. Fut. pass. with act. endings (T.). **145**
23. Perfect forms as if from -ευόω, ἐφορευωκότων (C), κατεσκεύωκε (T)., **161**.3
24. Perf. act. pple. fem. -υῖα (C.) vs. -εῖα (T.). **148**
25. Short vowel subj. of σ- and α-aor. (C.) **150**
26. Long vowel subj. of unthematic vowel stems, δύνᾱνται, etc. (C.) **151**.1
27. Pres. subj. of εἶμι, ἐπείηι (C.). **151**.3
28. Infin. of thematic forms, -εν. **153**.2, 3
29. Mid, pple. χρείμενος (C.). **158**
30. Transfer of -αω to -εω type (C.). **161**.2
31. Pres. pple. fem. in unthematic form (C.) **163**.8*a*
32. ἴσᾱμι. **162**.9
33. -ηιο- = Att. -ειο- (C.). **164**.1
34. -τηρ in agent nouns = Att. -της. **164**.5
35. δαμιεργός (C.) vs. more common δαμιοργός. **167**

269. Special Cyrenaean.

1. ε from εο before ντ. **42**.5*e*
2. βάβᾱλος = βέβᾱλος. **46**.1
3. Nom. pl. and acc. pl. ἱαρές, dat. pl. Μεγαρέσσι, etc. **111**.3
4. λεχός gen. sg. of λεχώι (C.). **45**, **111**.5*a*
5. ἐς νέω = εἰς νέωτα (C.)
6. Forms of μιαίνω, 3 sg. fut. μιανεῖ (trans.), μιασεῖ (pass.), aor. subj. μιᾶι (pass.)
7. παισεῖται = Att. πείσεται, fut. mid. of πάσχω (with α apparently from that of πάσχω, ἔπαθον).
8. ποτιπίαμμα. **164**.4
9. Some other special words or meanings (C.) ἀδηίζων 'protecting,' δεκατός 'subject to a tithe,' ἴκνυς 'ashes' (?), οἰκισία 'settlement,' κοιτᾱτήριον = κοιμητήριον, ὄροφος 'house,' κολοσός 'plastic figure,' ἔκαμε 'died'

Cretan

270. West Greek characteristics. See **223-25**. But οἱ, αἱ, not τοί, ταί, and Ἄρτεμις not Ἄρταμις.

271. In common with various other dialects.

1. η, ω = secondary ᾱ, ᾱ. **25** with *a*
2. ι from ε before vowel. **9**.7
3. βῶς, βῶν = βοῦς, βοῦν. **37**.1
4. ο from εο before ντ (not Central Cretan). **42**.5*d*
5. τράπω, τράφω. **49**.2
6. κάρτος, στάρτος, etc. **49**.2*a*
7. Ἀπέλλων. **49**.3
8. ἀντίγροφον, ἔγγροφον. **48**.4
9. ϝ initial till second century B.C.; sometimes β; intervocalic only in compounds or augmented forms. **50-54**
10. ξῆνος, ὦρος from ξένϝος, etc., but ϝίσϝος. **54** with *d*
11. Psilosis. **57** with *b*
12. μαίτυρες = μάρτυρες. **71***a*
13. ἀμφιλλέγω. **76***a*
14. πάνσα, ἐνς, -ονς, etc. (but also ἐς, -ος). **77**.3, **78**
15. ττ in ἴαττα ὀπόττος, μέττος, δάτταθθαι, etc. **81**, **82**
16. δδ (sometimes ττ) = ζ. **84**
17. ττ = κτ and πτ. **86**.1, 2
18. γγ, γ = σγ. **86**.3
19. ττ = στ (rare). **86**.4
20. ψ = σφ. **87**
21. ἀλλόττριος. **89**.4
22. Apocope in ἄν, πάρ (rarely κα(τ), usually κατά). **95**
23. ἐς = ἐξ before consonants. **100**
24. Early loss of dual. **104**.11
25. υἱάσι. **112**.2
26. πλίες. **113**.2

27. ϝὶν αὐτῶι = ἑαυτῷ, etc. **121**.1
28. αὐτοσαυτός. **121**.4*b*
29. αὐτόν neut. = αὐτό **125**.2
30. ὀτεῖος = ὁποῖος, in sense adjectival ὅστις. **130**
31. ὄπει, ὄπαι, ὄπῃ, ὄπυι. **132**.2, 4, 5, 7
32. μέστα, μεττ᾽ ἐς. **132**.12
33. πρόθθα = πρόσθε. **133**.1
34. ἐνδός, ἔξοι. **133**.4, 5
35. αὖτιν, αὐταμέριν. **133**.6
36. πεδά = μετά. **135**.5
37. ποί = πρός (rare). **135**.6*b*
38. ἀντί 'in presence of,' ἀμφί 'concerning.' **136**.7, 8
39. ἔγρατται = γέγραπται. **137**
40. 3 pl. perf. ἀπεστάλκαντι, etc. **138**.4
41. 3 pl. imv. -ντων; mid. -σθων. **140**.4*a*, 1*b*
42. Fut. pass. with active endings. **145**
43. Short-vowel aor. subj., 3 sg. δείκσει, etc. **150**
44. Subj. νύνᾱται, πέπᾱται, etc. **151**.1
45. Infin. -εν; also in contract verbs. **153**.2, 3
46. χρήμενος. **158**
47. Verb-forms in -εω (-ιω) = -άω. **161**.2
48. -οω type in τροῦσει, τροῦσάντων. **161**.3
49. ἔρπω = εἶμι. **162**.6
50. ἴσᾱμι. **162**.9
51. ἔντων = ὄντων, ἴαττα = οὖσα. **163**.6, 8
52. ἐπᾱβολά. **167***a*
53. πόλις = δῆμος. Glossary
54. καρτερός = κύριος 'valid.' Glossary

272. Special Cretan.

1. ἀβλοπία = ἀβλαβία. **49**.3, **66**
2. τνατός, τετνακός = θνητός, etc. **66**
3. δέφυρα = γέφυρα. **68**.2
4. θθ = σσ (late). **81***a*
5. θθ (also τθ) = σθ. **85**.3
6. νν = ρν. **86**.5
7. μμ = μν. **86**.6
8. Fήρω = Fέρδω. **86**.6
9. πρεῖγυς, πρείγων, etc. = πρέσβυς, etc. **68**.1, **86**.3
10. Assimilation in external combination more extensive than elsewhere. **87**.4, 5, **98**
11. Acc. pl. of consonant stems -ανς. **107**.4
12. Fῆμα, gen. sg. Fήμᾱς. **112**.5
13. Acc. pl. τρίνς. **114**.3
14. νεότᾱς, gen. sg. νεότᾱς, acc. sg. νεότα. **88***a*
15. ὄτερος = ὁπότερος. **127**
16. ὄτις, gen. sg. ὅτι, dat. sg. ὄτιμι acc. pl. ἄτι. **128**, **129**.3
17. ὄπαι as final conj. **132**.5, 10*a*
18. πορτί = πρός. **135**.6
19. 3 pl. opt. Fέρκσιεν. **152**.4
20. Infin. -μην. **154**.4
21. αἰλέω = αἱρέω. **12**

22. ἄρατρον = ἄροτρον. **161**.5
23. ἐλευσέω, πεύθω, ὠνέω. **162**.15
24. ἀνδρήιον. **164**.1
25. ψάφιγμα, ψάφιμμα. **164**.4
26. ἐνδοθίδιος, ἐξαρχίδιος. **165**.2
27. κόμιστρα, τρίτρα. **165**.3
28. βίετος, Ϝοικεύς, fem. Ϝοικέα, ὀφέλōμα. **167**
29. ἐπᾱβολά. **167***a*
30. Special words or meanings (not all Cretan only), see, in Glossary, ἀγέλα, ἄζωστος, ἀκεύω, ἀμφαίνομαι, ἄπατος, δρομεύς, ἔμμανις, ἔνδικος, ἔντιτος, ἐπιβάλλων, καρταῖπος, καρτερός, κόσμος, λαγαίω, μωλέω, οὐρεῖον, πάστας, πατρōιδῶχος, περαιόω, στέγα, συνεσσάδδω, τέλομαι, τίτας, φωνέω

273. Cretan, as commonly understood and as described above, is the dialect of the inscriptions of Gortyn (which is by far the most fully represented), Cnossus, Lyttus, Vaxus, and the other cities of the great central portion of Crete. This is also known more specifically as Central Cretan. Eastward, at Olus, Drerus, Latus, etc., the dialect is much less uniform; and in the inscriptions of cities of the eastern extremity of the island, as Hierapytna, Praesus, and Itanus, and again in those from the cities of the western extremity, as Aptera, Cydonia, etc., many of the most striking Cretan characteristics are wholly lacking. Hence the terms East Cretan, usually reckoned from Hierapytna eastward, and West Cretan, from Lappa westward, are sometimes employed. But there is no sufficient ground for the belief that the East, West, and Central Cretan are fundamental divisions of the dialect, or that they reflect to any degree the various constituent elements in the population. The East and West Cretan inscriptions, the latter very meager, are comparatively late, and show a large degree of obvious κοινή influence, partly Attic, partly the Doric κοινή of the other islands. The absence of many of the Central Cretan characteristics may well be, and probably is, due to external influence, which was felt earlier and more strongly than in Central Crete, where, especially at Gortyn, most of the peculiarities persisted until Roman times. However, an actual divergence of development, for which external causes are not apparent, is to be recognized in the treatment of εο, which, instead of becoming ιο, appears as ο or ω in East and West

Greek (**49***c*, *d*). There are also a few other local variations. But, if we had ample material from the early period, it is highly probable that we should find that in the main the characteristics of Central Cretan were also general Cretan.

SURVIVAL OF THE DIALECTS. GROWTH OF VARIOUS FORMS OF KOINH

274. Not only in early times, but also, in most parts of Greece, long after Attic had become the norm of literary prose, each state employed its own dialect, both in private and public monuments of internal concern, and in those of a more external or interstate character, such as decrees in honor of foreigners, decisions of interstate arbitration, treaties, and, in general, communications between different states. Thus, for example, an honorary decree of a Boeotian city is in the Boeotian dialect, no matter whether the recipient is a citizen of Athens, Delphi, Alexandria, or Tarentum. If the Eleans honor Damocrates of Tenedos, the decree is in the Elean of the time (no. 66). If Mytilene honors Erythrae, the decree is in Lesbian, and a copy in this form is set up at Erythrae. Such is the usual practice, examples of which could be cited by the hundred, and any departure from which is the exception.

A decision of the Argives in a dispute between Melos and Cimolos is in the Argive dialect (no. 87). A treaty between the Cretan cities of Cnossus and Tylissus (no. 86) is in Argive alphabet and dialect, not only the draft deposited at Argos, but also that at Tylissus. And so in general such decisions were regularly rendered in the dialect of the arbitrators, and inscribed in this form by the states involved in the dispute, usually at home, but sometimes also in one of the great religious centers as Delos or Olympia. The extant texts of treaties are, as a rule, in the dialect of that party in whose territory the text was found, and it is to be assumed that the version inscribed by the other party in its home was likewise in its dialect. Thus, for example, the monetary agreement between Mytilene and Phocaea in the Lesbian version found at Mytilene (no. 25), the treaty of alliance between Elis and Heraea (in Arcadia) in the Elean version found at Olympia (no. 62).

In communications between states using different dialects each party employs its own. For example, when Philip V of Macedon sends certain recommendations to the city of Larisa, he writes in the Attic κοινή, which had long been the language of the Macedonian court, but the decrees which the city passes in response are in the Thessalian dialect (no. 32). An inscription of Mytilene contains the text of a decree of the Aetolian league in favor of Mytilene, in its original Aetolian (Northwest Greek κοινή) form, a copy of which had been brought back by the Mytilenaean envoys, followed by a decree of Mytilene in Lesbian, quoting from the former decree and ordering the inscription of both. The regulations of the religious sanctuaries of Greece are drawn up in the dialect of the state which has direct charge of them, no less in the great Hellenic centers than in those of local fame. So, for example, an Amphictionic decree which is known to us only in the copy set up at Athens is in the Delphian dialect.

275. In the period before the rise of Attic as the language of literary prose, no one dialect was in a position even to influence other dialects except within narrow geographical limits. Yet it is probable that even then external influence was not wholly absent. There was no lack of intercourse to awaken consciousness of the peculiarities of one's own dialect as compared with those of others. Some of these peculiarities, especially such as were at variance with the practice of all or nearly all other dialects, might come to be regarded with disfavor as provincialisms, and be avoided in writing, and even in speech, or at least less consistently observed.

For example, the Laconians and the Argives, who were well aware that under certain conditions they omitted, or pronounced as a mere breathing, what was a σ in the speech of most other Greeks, may have felt that this, unlike some of their other peculiarities, was a sort of weakness, which did not deserve to be exploited in writing. This would explain the inconsistency in the treatment of intervocalic σ which is to be observed even in the early inscriptions of Laconia and Argolis, before any specific Attic influence is possible. See **59**.1, 2. The fact that Arcadian σις and κάς, agreeing with Cyprian σις and κάς, are found only in the earliest inscriptions (no. 17; ὄζις also no. 16), while all

the later ones have τὶς and καί, may also be ascribed to the combined influence of the other dialects, just as in a later period, when specific Attic influence is more probable, πλός was replaced by the usual πλέον, in spite of the fact that other equally marked peculiarities like ἰν = ἐν were unaffected. The Eleans gave up even in the sixth century their use of ζ for the δ of other dialects, and if, as is likely, this was a concession in spelling only, it is none the less in point.

In fact it is increasingly evident that, more than is commonly recognized, we must reckon with external influence even in very early dialect inscriptions. Some of the disparities between inscriptions of the same dialect, some of those which are commonly attributed to local variation or even to prehistoric dialect mixture are due to nothing more than the elimination by the writer of one or another local peculiarity in favor of what is usual in the majority of dialects and especially in that literary form which was familiar to all, the Homeric.

276. Traces of Ionic influence are seen in the Doric islands, though the earliest evidence of this belongs rather to the history of the alphabet, namely the spread of the Ionic H = η (**4**.6). It is not accidental that ευ for εο, though occasionally found in continental Greece, is mainly found, outside of Ionic, in Rhodes, Cos, Thera, etc. In Cos occur many Ionic forms, as τέλεως etc. (see **266***a*). Even in the fifth century the coins of the Rhodian Ialysus show 'Ιελυσίον beside 'Ιαλυσίον. Through the medium of the Doric κοινή of the other islands (**278**), some Ionic peculiarities have even spread to Crete, e.g., at Itanus ευ = εο, εο = ευ, and χρεώμεθα.

277. The Attic κοινή. The foundation of the ultimate supremacy of Attic is to be sought in the political conditions of the fifth century B.C. In this we refer to something more than the fact, important as it is, that in this period Athens became the intellectual center of Greece and Attic the recognized language of literary prose. It is within the sphere of influence represented by the confederacy of Delos and the Athenian empire that Attic made its first advance as an ordinary medium of communication. Of all dialects it is Ionic which shows the first signs of Attic influence and is the first to lose its identity as a distinct dialect. Some traces

of this influence are seen even in the Ionic inscriptions of the fifth century, especially in the islands, and in the fourth century the majority of inscriptions show at least a mixture of Attic forms, and some, even from the early part of the century, are substantially Attic. After this, Ionic practically ceased to exist as a distinct dialect, though some Ionic peculiarities are occasionally found in much later times, mostly in proper names and certain conventional words or phrases. It is this Attic, already well-nigh established in Ionic territory, and in some respects modified by Ionic, that the Macedonians took up and spread, and which is henceforth termed the κοινή, or, more specifically, the Attic κοινή.

The Macedonian period, indeed, forms the principal landmark in the evolution of a standard language in Greece. For in it the Attic κοινή was spread over a vast territory and permanently established in places which were to become leading centers of Greek life. Yet this is only a stage, marking neither the beginning, as we have seen, nor, still less, the end. Excepting Ionic, and Cyprian, of which we have no later record, the other dialects, though showing more or less κοινή influence, remained in common use in inscriptions from one to upwards of three centuries later. But eventually the κοινή attained complete supremacy both as the written and the spoken language, and from it is descended Modern Greek. The only important exception is the present Tsakonian dialect, spoken in a small portion of Laconia, which is basically the offspring of the ancient Laconian.

278. The Doric κοινή. In most of the Doric dialects Attic influence shows itself, to some extent, even in the fourth century B.C., and there was gradually evolved a type of modified Doric which prevails in the inscriptions of the last three centuries B.C., and is conveniently known as the Doric κοινή. This is substantially Doric, retaining a majority of the general West Greek characteristics, but with a tendency to eliminate local peculiarities, and with a strong admixture of forms from the Attic κοινή. In spite of some variety in the degree of mixture, and the retention of some local peculiarities, e.g., the infinitive in -μειν at Rhodes, there is yet a very considerable unity, amply sufficient to justify us in speaking of a distinct type of κοινή.

That the mixture is not a haphazard one is shown, for example, in the fact that the substitution of εἰ for αἰ, side by side with the retention of κα, resulting in the hybrid εἴ κα, is very general, while the opposite, αἰ ἄν, is unknown. ἱαρός is replaced by ἱερός. The numerals show the forms of the Attic κοινή, e.g., acc. pl. τρεῖς for τρῖς, τέσσερες (or τέσσαρες, τέτταρες) not τέτορες, εἴκοσι for ἴκατι, τεσσεράκοντα (τεσσαράκοντα, τετταράκοντα) for τετρώκοντα, -κόσιοι for -κάτιοι, χῖλιοι for χείλιοι or χήλιοι. In ι-stems we usually find πόλιος, πόλιες retained, but πόλει, πόλεσι, acc. pl. πόλεις. Nouns in -εύς follow the Attic type except in the accusative singular, e.g. βασιλέως, nom. acc. pl. βασιλεῖς, but acc. sg. βασιλῆ. So Att. βασιλέως is usual, but Att. πόλεως rare. The substitution of οἱ, αἱ for τοί, ταί is frequent, but there is great variation in this respect, τοί and οἱ occurring not infrequently even in the same inscription. Attic ου from εο is frequent, especially in verbs in -εω. In some places, as far apart as Rhodes and Corcyra, we find inscriptions which have the verb-forms uniformly in ου, but the genitive singular of σ-stems in -εος or -ευς, e.g., Rhod. ἐγκαλοῦντας, etc. but Ἰσοκράτευς, etc. (GDI 3758), Corc. ποιοῦντες, etc. but Ἀριστομένεος etc. (GDI 3206). Attic ω from εω is also more common in verbs than in nouns. In dialects which have ξῆνος or ξεῖνος etc. (**54**), such forms are often replaced by the Attic, especially in the case of πρόξενος. The first plural ending -μες is generally replaced by -μεν, though it persists in some places.

There are various other Attic forms which are not infrequent, but much less common than the dialect forms, e.g., ὤν beside ἐών, imperative ending -ντων beside -ντω, πρῶτος beside πρᾶτος, πρός beside ποτί, θεωρός beside θεαρός (conversely θεαρός occurs at Andros, no. 7, and Tenos!). Many of the dialectal peculiarities persist with scarcely any intrusion of the corresponding Attic forms, e.g., ᾱ = Att.-Ion. η, κα, verb forms like δίδωτι, φέροντι, Doric future, future and aorist in ξ (**142**), ἁμές, etc. Att. η, verb forms like δίδωσι, φέρουσι, infinitives in -ναι (also in large measure ἄν and ἄν, but see below, *a*) are almost unknown except in the very last stages when the Attic κοινή as a whole is practically established. ᾱ is sometimes found as late as the third century A.D., but only as a bit of local color, perhaps artificial, in what is otherwise the Attic κοινή.

a. An interesting example of mixture, though not in all respects typical, is furnished by the long cult inscription of Andania from the early first century B.C. The native Doric features (or in part general non-Attic) persist in ᾱ, ποτί, 3 pl. verb ending -ντι (3 sg. forms like δίδωτι happen to be lacking), 3 pl. imv. act. -ντω (but ἔστωσαν and mid. -σθωσαν), infin. -μεν, ξ in ὁρκιξάτω, etc., also κλάιξ, κλαικτός, ι-stem inflection gen. -ιος (παραδόσιος, παναγύριος, etc., but πόλεος 4 times), nom. pl. ἰδιώτιες (but dat. sg. καταλύσει, παναγύρει, acc. pl. τρεῖς, δέρρεις), κα (beside ἄν, both frequent). Aetolian influence in dat. pl. of cons. stems in -οις (πλεόνοις, etc., 7 examples), and acc. pl. πάντες. Att. κοινή in ου from εο in verb forms (πωλοῦντες, etc.), ἱερός, ρρ in δέρρεις, οἱ, αἱ (never τοί, ταί), numerals εἴκοσι, τεσσαράκοντα, -κόσιοι, χίλιοι, ἕβδομος, some forms of ι-stems (see above), 3 pl. ἔστωσαν, mid. -σθωσαν, ἄν (beside κα) and ἄν (never εἴ κα), ὅταν, ἕως, ὄντων, mid. inflection in 3 pl. subj. ἧνται..

279. The Northwest Greek κοινή. This is very similar to the Doric κοινή, showing about the same mixture of Attic with West Greek forms. But it differs from it in that it retains two of the most characteristic features of the Northwest Greek dialects as compared with Doric, namely ἐν = εἰς, and the dative plural of consonant stems in -οις. The use of this type is closely connected with the political power of the Aetolian league. We find it employed, in the third century B.C. and later, in Aetolia and in all decrees of the Aetolian league, in Western Locris (Naupactus was incorporated in the league in 338 B.C., the rest of Western Locris somewhat later), Phocis (Delphi was in the hands of the Aetolians by at least 290 B.C.), the land of the Aenianes, Malis and Phthiotis, all of which became Aetolian in the course of the third century B.C. Without doubt it was also used in Doris, from which we have no material, and in Eastern Locris. In Boeotia, which was in the Aetolian league but a short time (245-234 B.C.), it was never employed, though there are some few traces of its influence (**222**). The only extant decrees of Cephallenia and Ithaca, of about 200 B.C., are in this same Northwest Greek κοινή, reminding us that Cephallenia, of which Ithaca was a dependency, was allied with the Aetolians (Polyb. 4.6). Parts of the Peloponnesus were also for a time under Aetolian domination, and the characteristic dative plural in -οις is found in Arcadia, Messenia (also ἐν = εἰς), and Laconia. There is one example even so far away as Crete (λιμένοις GDI 4942*b*; 159-138 B.C.), but clearly an importation. Aetolians had taken part in the internal wars of Crete,

and Cretans had served in the armies of both the Aetolian and the Achaean leagues (Polyb. 4.53).

The inscriptions of this period from Acarnania, Epirus, and Achaea, including decrees of the Acarnanian, Epirotan, and Achaean leagues, are not in the Northwest Greek κοινή as defined above (they do not have ἐν = εἰς, or the dative plural of consonant stems in -οις), but in the Doric κοινή. At this time at least the speech of Acarnania and Epirus was not essentially different from that of Corcyra, nor that of Achaea from that of Corinth and Sicyon.

In the Arcadian inscriptions of this period the native Arcadian forms are wholly or in part replaced by West Greek forms, and this is probably due in large part to the influence of the Doric κοινή of the Achaean league. But the Aetolians also held parts of Arcadia for a time, and, as noted above, there are some examples of the dative plural in -οις and ἐν = εἰς from the Northwest Greek κοινή.

280. Some more detailed observations upon the time and extent of κοινή influence in the various dialects have been made in connection with the Summaries of Characteristics (**180-273**), and in the notes to some of the late inscriptions.

What has just been noted in the case of the Doric κοινή is true in all dialects, namely, that of the dialectal peculiarities some are given up much earlier than others. Furthermore it is nothing unusual to find hybrid forms, part dialectal, part κοινή, e.g., Doric future with Attic ου, as ποιησοῦντι etc. frequently,—Boeot. ἄως, a contamination of ἄς and ἕως,—Heracl. ϝείκατι, a contamination of ϝίκατι and εἴκοσι,—Boeot. ζώωνθι with dialectal present stem and personal ending, but Attic ζ (pure Boeot. δώωνθι), —Boeot. ἐκγόνως with dialectal case-ending, but Attic ἐκ- (pure Boeot. ἐσγόνως),—Thess. acc. pl. γινομένος with dialectal case-ending, but Attic stem (pure Thess. γινυμένος),—Epid. ἑώρη with Doric ending -η from -αε, but Attic stem ἑώρ- from *ἠόρ-.

Besides such hybrids, hyper-Doric or hyper-Aeolic forms are occasionally met with in late inscriptions, though less often than in our literary texts. Thus the Attic term ἔφηβος (with original η, cf. Dor. ἥβα), when adopted in other dialects, was sometimes given the pseudo-dialectal form ἔφαβος, e.g., in some late Doric

and Lesbian inscriptions, in imitation of the frequent equivalence of dialectal ᾱ to Attic η. Conversely the Attic form was sometimes retained in opposition to what would be its true dialectal equivalent, as in Boeotian usually ἔφηβος, rarely ἔφειβος. Similarly the Doric Ἡρακλῆς and its derivatives keep η in Boeotian.

In Roman imperial times the antiquarian interest in local dialects is reflected in the revival of their use in parts of Greece where for some two centuries previously the Attic κοινή had been in general use, at least in inscriptions. So, for example, in the case of Lesbian (cf. no. 28), Laconian (cf. nos. 75-78) and to some extent in Elean, where examples of rhotacism reappear in the first and second centuries A.D. It is impossible to determine in every case whether this was a wholly artificial revival of a dialect which had long ceased to be spoken, or was an artificial elevation to written use of a dialect which had survived throughout the interval as a patois. The latter is true of Laconian (see **277**, end, and note to nos. 75-78). But for most dialects we have no adequate evidence as to the length of their survival in spoken form.

PART II

SELECTED INSCRIPTIONS

EXPLANATIONS

The brief introductory statement to each inscription gives its provenance and approximate date, with references to several of the most important collections. The extensive bibliographies in these collections make it unnecessary to cite the numerous special discussions in periodicals etc., except in the case of a few recently discovered inscriptions. For the abbreviations employed, see pp. 337 ff. References to the collections are by the numbers of the inscriptions unless otherwise stated, while those to periodicals are by pages.

It has seemed unnecessary to state in the case of every inscription whether the alphabet is the epichoric or the ordinary Ionic, since this is generally obvious from the date given, as well as from the transcription. It may be taken for granted, unless otherwise stated, that inscriptions of the fifth century B.C. or earlier are in the epichoric alphabet, those of the fourth century B.C. or later in the Ionic. Hence comments on the form of the alphabet employed are added only in special cases.

The transcription of texts in the older alphabet is such as to give the student some assistance, without confusing what is in the original and what is a matter of editing. The signs E and O, when representing long vowels, no matter whether the later spelling is η, ω or ει, ου, are transcribed simply ē, ō. The spiritus asper, when expressed in the original, is transcribed *h*, leaving the use of ' as a matter of editing. See p. 52, footnote. The use of the following signs is to be noted.

[ ] for restorations of letters no longer legible.

< > for letters inscribed by mistake, and to be ignored by the reader.

( ) for (1) expansion of abbreviations, (2) letters omitted by mistake, (3) corrected letters. Obvious corrections are given thus, without adding the original reading. Less certain corrections are sometimes commented on in the notes, with citation of the original reading, as are also obscure readings due to the mutilation of the letters. But often this is not done, it being thought unnecessary in a work of this kind to repeat the full critical apparatus of other collections.

- - - - for a lacuna, where no restoration is attempted.

. . . . for a similar lacuna where it is desired to show, at least approximately, the number of missing letters, each dot standing for a letter. In general, these are employed only for short lacunae.

| for the beginning of each new line in the original.

|| for the beginning of every fifth line in the original.

× ||| for the division between sides or colums, where the text is printed continuously.

The occasional use of a dot under a letter indicates that it is mutilated. But this is commonly disregarded if the proper reading is reasonably certain.

Ionic

East Ionic

1. Sigeum. Early sixth century B.C. GDI 5531. Roberts 42 and pp. 334 ff. Ditt. Syll. 2. Schwyzer 731. Solmsen-Fraenkel 60. The second version (B) is in Attic.

A Φανοδίκō | ἐ̣μὶ τὀ̣ρμοκ|ράτεος τō̃ | Προκοννη||σίō· κρητῆρ|α δὲ
καὶ ὑποκ|ρητήριον κ|αὶ ἠθμὸν ἐς π|ρυτανήιον || ἔδωκεν Συ̣κεεῦσιν.
B Φανοδίκō εἰμὶ τō̃ Η|ερμοκράτōς τō̃ Προκο|νēσίō κἀγό̣· κρα-
τε̃ρα | κἀπίστατον καὶ hēθ||μὸν ἐς πρυτανεῖον ἔ|δōκα μνε̃μα Σι-
γε(ι)|εῦσι, ἐὰν δέ τι πάσχ|ō, μελεδαίνēν με, ὃ̣ | Σιγειε̃ς. καί μ'
ἐπο||(ίē)σεν Ηαίσōπος καὶ hἀδελφοί.

Monument of Phanodicus of Proconnesus, recording his gift of a mixing bowl, a stand for it, and a wine-strainer, to the Sigean prytaneum. The pillar was prepared and furnished with its Ionic inscription at Proconnesus, which was a colony of Miletus. The Attic version was added at Sigeum, which was already at this time occupied by Athenians.

The divergence between A and the corresponding portion of B is partly due to the normal differences of dialect, e.g., Ion. κρητῆρα with η after ρ, πρυτανήιον = Att. πρυτανεῖον, and τὀ̣ρμοκράτεος with psilosis and consequent crasis and uncontracted -εος in contrast to Att. τō̃ Ηερμοκράτōς. So ὑποκρητήριον, in contrast to Att. ἐπίστατον, is an Ionic form found elsewhere. Other divergencies are due merely to the difference in alphabet or the early Attic practice of writing single for double consonants (Προκονēσίō)—or are accidental, as dat. pl. in -σιν or -σι. For the notably early but not unprecedented spelling εἰμί in B, see **25***d*.

2. Halicarnassus. Before 454 B.C. GDI 5726. Ditt. Syll. 45. Roberts 145 and pp. 339 ff. Schwyzer 744. Solmsen-Fraenkel 62. Tod 25. For the character T, see **4**.4. Letters which, though now lacking, are found in Lord Charlemont's copy, are printed without the marks of restoration.

Τάδε ὁ σύλλο[γ]ος ἐβο̄λεύσατο | ὁ Ἀλικαρνατέ[ω]ν καὶ Σαλμακι|τέων καὶ Λύγδαμις ἐν τῆι ἱερῆ[ι] | ἀγορῆι, μηνὸς Ἑρμαιῶνος πέμ||πτηι ἱσταμένο̄, ἐπὶ Λέοντος πρυ|ταν[εύον]τος το̄̃ Ὀατάτιος κα|[ὶ] Σα[ρυτ]ώλλο̄ το̄̃ Θεκυίλω νε|[ωπ]οί[ο̄. τ]ὸς μνήμονας μὴ παρα|διδό[ναι] μήτε γῆν μήτε οἰκ[ί||α] τοῖς μνήμοσιν ἐπὶ Ἀπολλω|νίδεω το̄̃ Λυγδάμιος μνημονε|ύοντος καὶ Παναμύω το̄̃ Κασβώ|λλιος καὶ Σαλμακιτέων μνη|μονευόντων Μεγαβάτεω το̄̃ Ἀ||φυάσιος καὶ Φορμίωνος το̄̃ Π[α]|νυάτιος. ἢν δέ τις θέληι δικάζε|σθαι περὶ γῆς ἢ οἰκίων, ἐπικαλ[ε̄́]|τω ἐν ὀκτωκαίδεκα μησὶν ἀπ' ὅτ[εο] | ὁ ἄδος ἐγένετο· νόμωι δὲ κατάπ[ε]||ρ νῦν ὀρκῶ<ι>σ(α)ι τὸς δικαστάς· ὅτ[ι] | ἂν οἱ μνήμονες εἰδέωσιν, τοῦτο | καρτερὸν ε̄̃ναι. ἢν δέ τις ὕστερον | ἐπικαλῆι τούτο̄ το̄̃ χρόνο̄ τῶν | ὀκτωκαίδε̄κα μηνῶν, ὅρκον ε̄̃ναι τ||ῶι νεμομένωι τὴγ γῆν ἢ τὰ οἰκ|[ί]α, ὀρκο̄̃ν δὲ τὸς δικαστὰς ἠμί|[ε]κτον δεξαμένο̄ς· τὸν δὲ ὅρκον εἶ|[ν]αι παρεόντος το̄̃ ἐνεστηκότος· κ|αρτερὸς δ' εἶναι γῆς καὶ οἰκίων οἴτινες || τότ' εἶχον ὅτε Ἀπολλωνίδης καὶ Πανα|μύης ἐμνημόνευον, εἰ μὴ ὕστερο|ν ἀπεπέρασαν. τὸν νόμον τοῦτον | ἤν τις θέληι συγχέαι ἢ προθῆτα|[ι] ψῆφον ὥστε μὴ εἶναι τὸν νόμο||ν τοῦτον, τὰ ἐόντα αὐτο̄̃ πεπρήσθω | καὶ τὠπόλλωνος εἶναι ἱερὰ καὶ α|ὐτὸν φεύγε̄ν αἰεί· ἢν δὲ μὴ ἦι αὐτ|ῶι ἄξια δέκα στατήρων, αὐτὸν [π]||επρῆσθαι ἐπ' ἐξαγωγῆι καὶ μη[δ]||αμὰ κάθοδον εἶναι ἐς Ἀλικαρν|ησσόν. Ἀλικαρνασσέων δὲ τῶσ σ|υμπάντων τούτωι ἐλεύθερον ε̄̃|ναι, ὃς ἂν ταῦτα μὴ παραβαίνηι, κατό|περ τὰ ὅρκια ἔταμον καὶ ὡς γέγραπτ||αι ἐν τῶι Ἀπολλω[νί]ωι, ἐπικαλε̄̃ν.

Decree of the council of Halicarnassians and Salmacitians and Lygdamis regarding disputes over real estate. Lygdamis is the tyrant who drove Herodotus into exile and whom a revolution eventually expelled from the city. It is probable that this inscription dates from a period when the citizens had arisen and restored the exiles, but had come to terms temporarily with Lygdamis. The disputes would then be concerning the property of the former exiles (cf. no. 22), although this is nowhere stated. Salmacis was a town partially merged with Halicarnassus, and represented with it by a common council, though still retaining its own officials. Halicarnassus was originally Doric, but had already become Ionic in speech. Many of the proper names are of Carian origin.

8 ff. 'The recorders are not to transfer lands or houses to the incoming board consisting of Apollonides and his colleagues.' That is, apparently, property which had been in the hands of the recorders for settlement, or perhaps in sequestration, was now to be turned over to the presumptive owners instead of to the new board, in order to secure an immediate disposal of these matters, even though this might in many cases be only tentative and subject to further litigation. The phrase used in l. 30 'when A. and P. were recorders' has reference to future suits, and is not inconsistent with the view that these men constituted the incoming board at the time of the decree.—16 ff. 'Any one wishing to bring suit must prefer his claim within eighteen months of the time of the decree. The dicasts shall administer the oath (to the one bringing suit) in accordance with the present law. Whatever the recorders have knowledge of (e.g. through their records) shall be valid.'—22 ff. 'If one prefers a claim after the prescribed period, the one in possession of the property shall take the oath (that is, he shall have the preference in taking the oath; cf. the use of ὀρκιότερος in the Gortyn Law-Code). The dicasts shall administer the oath, receiving a twelfth of a stater as fee, and the oath shall be taken in the presence of the claimant. Those who held the property when Apollonides and Panamyes were recorders shall be the legal possessors, unless they have disposed of it later.'—**ἀπεπέρασαν**: ἀποπιπράσκω, a rare compound.—32 ff. 'If any one wishes to annul this law or proposes a vote to this effect, his property shall be sold and dedicated to Apollo, and he himself shall be an exile forever. If his property is not worth ten staters, he himself shall be sold for transportation and never be allowed to return.'—41 ff. 'Of all the Halicarnassians any one who does not transgress these things such as they have sworn to and as is recorded in the temple of Apollo, shall be at liberty to prefer claims.'—**τῶς συμπάντων**: τῶν συμπάντων. **96**.2.

3. Teos. About 475 B.C. GDI 5632. Roberts 142 and pp. 336 ff. Ditt. Syll. 37, 38. Schwyzer 710. Solmsen-Fraenkel 55. Tod 23.

A Ὅστις φάρμακα δηλητή|ρια ποιοῖ ἐπὶ Τηίοισι|ν τὸ ξυνὸν ἢ
5 ἐπ' ἰδιώτηι, κ|ῆνον ἀπόλλυσθαι καὶ α||ὐτὸν καὶ γένος τὸ κένō. |
ὅστις ἐς γῆν τὴν Τηίην κ|ωλύοι σῖτον ἐσάγεσθαι | ἢ τέχνηι ἢ μη-

10 χανῆι ἢ κατ|ὰ θάλασσαν ἢ κατ' ἤπειρο||ν ἢ ἐσαχθέντα ἀνωθεοίη,
κε̄ν|ον ἀπόλλυσθαι καὶ αὐτ|ὸν καὶ γένος τὸ κε̄νō.
B [1, 2 fragmentary] ὅστις Τηίων ε[ὐθ]ύνωι | ἢ αἰσυ[μ]νήτηι - - -
5 -ηι ἢ || ἐπανισταῖτο τ[ῶ]ι αἰ[συμ]|νήτηι, ἀπόλλυσθαι καὶ | αὐτὸν
καὶ γένος τὸ κείν|ō. ὅστις τō̄ λοιπō̄ αἰσυμ|νῶν ἐν Τέωι ἢ γῆι τῆι
10 Τη||ίηι [ἀδίκ](ω)ς ἄν(δρ)[α]ς ἀ[ποκ]τ|ε̄νει[ε] . . . αρον να [εἰδ]|-
ὼς προδο[ίη . . .] τὴ[ν] πό|λ[ιν καὶ γῆν] τὴν Τηί|ων ἢ τō̄[ς] ἄνδρας
15 [ἐν ν]||ήσωι ἢ θα[λάσσηι] τὸ | μετέ[πειτ' ἢ τὸ] ἐν | 'Αρο[ί]ηι περι-
20 πό[λιον ἢ τō̄] | λοιπō̄ προδο[ίη ἢ κιξα]|λλεύοι ἢ κιξάλλας ὑπο||δέ-
χοιτο ἢ ληίζοιτο ἢ λ|ηιστὰς ὑποδέχοιτο εἰ|δὼς ἐκ γῆς τῆς Τηίης
25 ἢ [θ]|αλάτης φέροντας ἤ [τι κ]|ακὸν βōλεύοι περὶ Τ[ηί]||ων τō̄
ξυνō̄ εἰδὼς ἢ π[ρὸς] | Ἕλληνας ἢ πρὸς βαρβάρο|υς, ἀπόλλυσθαι
30 καὶ αὐ|τὸν καὶ γένος τὸ κε̄νō. | οἵτινες τιμōχέοντες || τὴν ἐπαρὴν μὴ
ποιήσεα|ν ἐπὶ Δυνάμει καθημέν|ō τὼγῶνος 'Ανθεστηρίο|ισιν καὶ
35 'Ηρακλέοισιν | καὶ Δίοισιν, ἐν τὴπαρῆ||ι ἔχεσθαι. ὃς ἂν τὰ στήλ|ας,
ἐν ἧισιν ἠπαρὴ γέγρ|απται, ἢ κατάξει ἢ φοιν|ικήια ἐκκόψει ἢ ἀφα-
40 νέ|ας ποιήσει, κε̄νον ἀπόλ||λυσθαι καὶ αὐτὸν καὶ γ|ένος [τὸ κε̄νō].

Imprecations against evil-doers.

A 1 ff. Against those who manufacture poisons.—τὸ ξυνόν: adv. acc. 'as a community.'—6 ff. Against those who interfere with the importation of grain, or '(push up =) raise' the price of what has been imported.—**ἀνωθεοίη**: contrasted with ποιοῖ l. 2. See **42**.6, **157***c*.

B 3 ff. Against those who resist the authority of the magistrates. The εὔθυνος must have been a superior official to the ordinary εὔθυνοι or auditors. The αἰσυμνήτης is often an extraordinary official like the Roman dictator, but possibly a regular magistrate at Teos.—8 ff. Against unfaithful and treasonable magistrates. The restoration of ll. 8-18 is uncertain.—29 ff. Against magistrates who fail to pronounce the imprecations.—The τιμοῦχοι are probably the regular annual magistrates, like the archons elsewhere.—**ποιήσεαν**: ποιήσειαν. **31**.—**Δυνάμει**: **109**.2.—**καθημένō τὼγῶνος** κτλ.: 'during the assembly at the Anthesteria, etc.'—35 ff. Against those who damage the steles.—**τὰ στήλας**: τὰς στήλας **89**.7.—**κατάξει**, etc.: aor. subj. **150**, **176**.2.

4. Chios. Fifth century B.C. GDI 5653. Roberts 149 and pp. 343 ff. Schwyzer 688. Solmsen-Fraenkel 54.

A -ος· ἀπὸ τούτō μέχρι [τῆς] | τριόδō, ἢ 'ς 'Ερμώνοσσαν [φ]|έρει,
5 τρῆς· ἀπὸ τῆς τριόδō ἄ[χ]|ρι 'Ερμωνόσσης ἐς τὴν τρίοδ||ον ἕξ·
ἀπὸ τούτō μέχρι τō | Δηλίō τρῆς· σύνπαντες ὅρ|οι ἐβδομήκοντα
10 πέντε. | ὅση τῶν ὅρων τούτων ἔ|σω, πᾶσα Λοφῖτις. ἤν τίς τ||ινα
τῶν ὅρων τούτων | ἢ ἐξέληι ἢ μεθέληι ἢ ἀ|φανέα ποιήσει ἐπ' ἀδι-
15 κί|ηι τῆς πόλεως, ἑκατὸν σ|τατῆρας ὀφειλέτω κἄτι||μος ἔστω, πρη-
ξάντων δ' ὁ|ροφύλακες· ἢν δὲ μὴ πρή|ξοισιν, αὐτοὶ ὀφειλόντω|ν,
20 πρηξάντων δ' οἱ πεντε|καίδεκα τὸς ὁροφύλακας· || ἢν δὲ μὴ πρήξοι-
σιν, ἐν ἐπ|αρῆι ἔστων.

B 1 [οἱ π||ε]ντεκα[ίδεκ]|α ἐς βōλὴ[ν ἐν]|εικάντων [ἐν] | πέντ' ἡμέ-
5 ρη[ι]||σιν· τὸς δὲ κή|ρυκας διαπέ|μψαντες ἐς τ|ὰς χώρας κη[ρ]|υσ-
10 σόντων κα||ὶ διὰ τῆς πόλ|εως ἀδηνέως | γεγωνέοντε|ς, ἀποδεκνύν|-
15 τες τὴν ἡμέρ||ην, ἢν ἂν λάβω|ισιν, καὶ τὸ π|ρῆχμα προσκ|ηρυσσόν-
20 των, | ὅτι ἂμ μέλλη||ι πρήξεσθαι· | κἀγδικασάν|των τριηκοσ|ίων
25 μὴ 'λάσσο|νες ἀνηρίθε|υτοι ἐόντες.

C [ἢν δέ τι|ς τὸς πριαμένōς ἀποκλήι||ηι] ἢ δικά[ζηται, τὸς ἀπο-
κλ|η]ιομένōς ἢ π[ό]λις δεξαμ[έ|ν]η δικαζέσθω κἂν ὄφληι, [ὑ]|περα-
5 ποδότω· τῶι δὲ πρια[μ]||ένωι πρῆχμα ἔστω μηδέν. [ὃ]|ς ἂν τὰς
πρήσις ἀκρατέα[ς] | ποιῆι, ἐπαράσθω κατ' αὐτ[ō] | ὁ βασιλεός,
ἐπὴν τὰς νομ[α]|ίας ἐπαρὰς ποιῆται. ||
10 τὰς γέας καὶ τὰς οἰκί<ε>α[ς] | ἐπρίαντο· τῶν 'Αννικῶ πα[ί]-|
δων 'Ικέσιος 'Ηγεπόλιος π|εντακισχειλίων τριηκ[ο]|σίων τεσ-
15 σ[ερ]ακόντων, 'Αθ[η]||ναγ[ό]ρ[η]ς 'Η[ροδό]τō χειλί[ω]|ν ἑπτα-
κοσίων· Θαργελέο[ς] | Φιλοκλῆς Ζηνοδότō τὰν [Ε]|ὐάδησιν δισ-
20 χειλίων ἐ[π]|τακοσίων, Θεόπροπος κο[ὶ]||νοπίδης τὰγ Καμινήηι
χ[ε]|ιλίων καὶ ὀκτακοσίων [ἐπ]|τά· Κήφιος τὰ ἐμ Μελαίνη[ι] |
25 'Ακτῆι τρισχēλίων ἑπτακ|οσίων ἐνενηκόντων Βία[ς] || 'Ασιῶ.

D 5 ..ιον ..... | [χ]ειλίων ἓνα|κοσίων· Λεύκ|ιππος Πυθῶ τ||ὴν
οἰκίην τ[ὴ]|ν 'Ανδρέος π[ε]|ντακοσίων π|εντηκόντων | δυῶν· Ἄσ-
10 μιος || Θεόπομπος 'Α|γυαῖō τὰν Οἴ|ωι χειλίων τ|ριηκοσίων δ|έκων
15 δυῶν· 'Ι||κεσίō τō Φίλ|ωνος Στράτ[ι|ο]ς Λυσῶ τοὶκ|[ό]πεδον
διηκ|[ο]σίων ἑνός.

Decree fixing the boundaries of a district called Lophitis, followed by provisions for its sale and a list of the purchasers.

For the Lesbian elements in the Chian dialect, see **184**. For πρήξοισιν, short-vowel subj. like ποιήσει, see also **150**. For πόλεως, see **109**.2. βασιλεός (C 8) is the earliest example of εο = ευ (**33**).

B 'In the case of a lawsuit (πρῆχμα), the Fifteen are to bring it before the council within five days and make public announcement of it in the villages and in the city.'

C 1-8. 'If any one excludes the purchasers from possession or brings suit against them, the city, taking up the cause of those that are excluded, shall sustain the suit, and, if it loses, reimburse them. The purchaser shall be free from litigation. Whoever makes the sales invalid, him shall the βασιλεύς curse, when he makes the customary imprecations.'—10 ff. 'There purchased lands and houses: from the sons of Annices, Hicesius, son of Hegepolis, for 5340 (staters), and Athenagoras, son of Herodotus, for 1700; from Thargeleus, Philocles, son of Zenodotus, the property in Euadae for 2700'; etc.—20. **κοἰνοπίδης**: καὶ Οἰνοπίδης. **94**.7.

5. Erythrae. About 357 B.C. GDI 5687. Ditt. Syll. 168. Schwyzer 703.

Ἔδοξεν τῆι βουλ[ῆι, στρατηγῶν] | γνώμη· Μαύσσωλλο[ν
Ἐ]κατ[όμνω] | Μυλασέα, ἐπεὶ ἀνὴρ ἀγαθὸς [ἐγέ]|νετο περὶ τὴν
5 πόλιν τὴν Ἐρυ||θραίων, εἶναι εὐεργέτην τῆς | πόλεως καὶ πρό-
ξενον καὶ πολί|την· καὶ ἔσπλουν καὶ ἔκπλουν | καὶ πολέμῳ καὶ
10 εἰρήνης ἀσυλε[ὶ] | κα[ὶ] ἀσπονδεί, καὶ ἀτέλειαν κα[ὶ || πρ]οεδρίην·
ταῦτα δὲ εἶναι αὐ|[τῶ]ι καὶ ἐκγόνοις. στῆσαι δὲ α[ὐ|τῷ κ]αὶ εἰκόνα
χαλκῆν ἐν τῆι ἀ|[γορῆ]ι καὶ Ἀρτεμισίης εἰκόνα | [λιθί]νην ἐν τῶι
15 Ἀθηναίωι, καὶ || [στεφ]ανῶσαι Μαύσσωλλον μὲν | [ἐκ δαρ]εικῶν
πεντήκοντα, Ἀρτε|[μισίην] δὲ ἐκ τριήκοντα δαρε[ι|κῶν. γράψ]αι
20 ταῦτα ἐ(ς) στήλη[ν | καὶ στῆσα]ι ἐς τὸ Ἀθήναιον, || [ἐπιμελη-
θ](ῆ)ναι [δὲ τοὺς ἐξεταστάς].

Decree in honor of Maussolus, the satrap of Caria, to whose memory the famous Mausoleum was erected by his widow Artemisia.—15 ff. See **136**.9.

Central Ionic

6. Naxos. Found at Delos. Seventh or early sixth century B.C. IG XII.v.2 p. xxiv. GDI 5423. Roberts 25. Schwyzer 758. Solmsen-Fraenkel 63.

Νικάνδρη μ' ἀνέθεκεν hεκηβόλοι ἰοχεαίρηι,
ϙόρη Δεινο|δίκηο τοῦ Ναξσίο, ἔξσοχος ἀλήων,
Δεινομένεος δὲ κασιγνέτη, | Φhράξσο δ' ἄλοχος ν[ῦν].

Inscribed on an archaic statue of Artemis at Delos. ϟ is used as *h* and *hε*, and for η from ᾱ, but not for original η. See **4**.6, **8***a*. In Δεινοδίκηο and ἀλήōν the endings, as the meter shows, have the value of one syllable, like εω in Homer. See **41**.4. The character which appears before σ in Να□σίō, etc., is probably a special form of Ξ, the words to be read Ναξσίō, ἔξσοχος, Φhράξσō, parallel to Rhod. κύλιξς, etc. (**89**.1).

7. Andros, inscribed at Delphi. About 425 B.C. Daux, Hesperia 18.58 ff. The fragmentary first lines of A and B are omitted here.

A 6 τόσδε σῖτ[ο|ν μ]ὲ τιθέναι μēδὲ φρ[υκ]|τός· ἀρχεθεάρōς τρῆς,
10 μ|άντιν, ἄρχοντα, κέρυκα, || αὐλēτήν, κυβερνήτēν, κ[ε]|λευστήν,
π[ρ]ōιρέτēν. Δέ[ρ]|μα δὲ φερέτō κῆρυξ, αὐλē|τής, κελευστὴς ἕκασ-
15 τος | τῶν δημοσίōν, ἱερέων σῖ||τον παρεχόντων τῆι πρό|τει, μᾶζαν,
κρέα, οἶνον ὁ|πόσ[ο]ν βόλονται καὶ τά[λ]λα ἁρμόδια. τὰς δὲ δύο
20 ἡμ|έρας, καίοντος τō σίτō, τ||ιθέτω ἕκασ(τ)ος καὶ παῖς κ|αὶ ἀνὲρ
ὀβ[ο]λὸν Α(ἰ)γιναῖον | τῆς ἡμέρ[ē]ς ἑκάστης· οἱ δ|ὲ ἀρχεθέαροι
25 καθιερευ|όντōν ὑπὲρ ἕμισυ ἑνί. ὑπ||αρχέτō δὲ τὰ ἐξαίρετα π[ε|λ]α-
νὸς τέσσαρας, μεταξέν|[ι]α δύο, ἱερεῖ ἐξ ἀπὸ τῆς ἑ[κ|ατ]όμβης
30 ἑκάστ[η]ς. ὁ δὲ ἰδι|[ώτη]ς φερέτω τῶν δερμάτ||[ων ὧ]ν ἂν θύσει
τὸ τρίτομ μέ|[ρος, π]λὲν χρēστēρίων καὶ κ|[αθαρσ]ίων, καὶ ὅσοι
σὺν τῶ|[ι βασι]λεῖ θεαρέōσιν - - -

B 5 Βōλὲ δὲ τὸν || πλεόντōν ἐς Δελ|φὸ[ς) hελέσθō πέν|τ' ἄνδρας καὶ
10 ὁρκō|σάτō. σῖτον δὲ μὲ φερόντō ταύτēς ὂν||εκα τῆς ἀρχῆς. οἱ δ|ὲ
κύριοι ἔστω ζē|μιῶσαι τὸν ἀκοσμ|έοντα μέχρι πέν|τε δραχ[μέ]ōν
ἑκάσ|τēς ἑμέρēς· ὃν δ' ἂν|[ζ]ημιόσōσι ἀπογρ|αψάντōν ἐν βōλῆι.

Regulations on the duties of envoys sent to Delphi.

There is great fluctuation in the use of Ε and Η and of Ο and Ω. Η only once = *h* (hελέσθō, B 6) vs. 26 cases of omission. Η and Ε about equally common for the η from ᾱ, but only Ε for the original η (μέ, μēδέ, ἀνέρ, ἕμισυ, etc.). Ο always for the secondary ō. Both Ο and Ω for original ω.

The 3 pl. imv. φερόντō (B 9) vs. the normal Ion. καθιερευόντōν, ἀπογραψάντōν, ἔστων, can hardly be attributed to the Delphian engraver, since even at Delphi at this time the form was -ντων (see **140**.3*a*, 4*a*). Still more remarkable is θεᾱρός (in ἀρχεθέαροι three times, and verbal θεαρέōσιν) = Att.-Ion. θεωρός. Cf. also θεαροδοκίαν in a late inscription of Tenos (IG XII.v.837).

For the titles A 8 ff. see the editor's commentary.

A 7/8. φρυκτός 'beans' (originally 'roasted'), the religious value of which is widely attested for κύαμος. Cf. also ἐπὶ φρυκτώ no. 53.15/16 with reference to the 'two beans' in drawing lots.

A 25 ff. Difficult passage. 'The parts remaining (after the preceding one over half?) shall constitute four pelanoi, two metaxenia (sense here?).' The πελανός is here not a sacrificial libation, but a monetary offering, as clearly in nos. 51, 53, 88, and at Amorgos (IG XII.vii.237.21 f., 241.11). Acc. construction with ὑπαρχέτο is strange.

8. Iulis in Ceos. Last quarter of fifth century B.C. IG XII.v.593. GDI 5398. Ditt. Syll. 1218. Schwyzer 766. Solmsen-Fraenkel 64.

Οἵδε νό[μ]οι περὶ τῶγ καταφθιμ[έ]νω[ν. κατὰ | τ]άδε θά[πτ]ε̄ν τὸν θανόντα· ἐν ἑ̄ματίο[ις τρ|ι]σὶ λευκοῖς, στρώματι καὶ ἐνδύματι [καὶ | ἐ]πιβλέ̄ματι, ἐξε̄ναι δὲ καὶ ἐν ἐλάσ[σ]οσ[ι, μ||]ε̄ πλέονος ἀξίοις τοῖς τρισὶ ἑκατὸν δρ[α|χ]μέων. ἐχφέρε̄ν δὲ ἐγ κλίνηι σφηνόπο[δ]ι [κ]|αὶ με̄ καλύπτε̄ν, τὰ δ' ὁλ[ο]σχερ[έ]α τοῖ[ς ἑ̄ματ]|ίοις. φέρε̄ν δὲ οἶνον ἐπὶ τὸ σῆμα [μ]ε̄ [πλέον] | τριῶν χῶν καὶ ἔλαιον με̄ πλέο[ν] ἑνό[ς, τὰ δὲ || ἀ]γγεῖα ἀποφέρεσθαι. τὸν θανό[ν]τα [φέρε̄ν | κ]ατακεκαλυμμένον σιωπῆι μέχρι [ἐπὶ τὸ | σ]ῆμα. προσφαγίωι [χ]ρε̄σθαι κατὰ τὰ π[άτρι|α. τ]ὴγ κλίνην ἀπὸ το[ῦ] σή-[μ]ατο[ς] καὶ τ[ὰ] σ[τρώ]|ματα ἐσφέρε̄ν ἐνδόσε. τῆι δὲ ὑστεραί[ηι ἀ||π]οραίνε̄ν τὴν οἰκίην ἐλεύθερον θαλά[σση|ι] πρῶτον, ἔπειτα δ[ὲ] ὑσώπωι ο[ἰκ]έτη[ν ἐμβ]|άντα· ἐπὴν δὲ διαρανθῆι, καθαρὴν ε̄ἶναι τὴν οἰκίην καὶ θύη θύε̄ν ἐφί[στι|α.] τὰς γυναῖκας τὰς [ἰ]ούσ[α]ς [ἐ]πὶ τὸ κῆδ[ος] | ἀπιέναι προτέρας τῶν <αν>ἀνδρῶν ἀπὸ [τοῦ] || σήματος. ἐπὶ τῶι θανόντι τριηκόστ[ια με̄ | π]οιε̄ν. με̄ ὑποτιθέναι κύλικα ὑπὸ τὴγ [κλί|ν]ην με̄δὲ τὸ ὕδωρ ἐκχε̄ν με̄δὲ τὰ καλλύ[σμα]|τα φέρε̄ν ἐπὶ τὸ σῆμα. ὅπου ἂν θάνηι, ἐπὴ]ν ἐ]|ξενιχθε̄ι, με̄ ἰέναι γυναῖκας π[ρὸ]ς τ[ὴν οἰ]||κίην ἄλλας ἢ τὰς μιαινομένας· μια[ίνεσθ]|αι δὲ μητέρα καὶ γυναῖκα καὶ ἀδε[λφεὰς κ|α]ὶ θυγατέρας· πρὸς δὲ ταύταις με̄ π[λέον π|έ]ντε γυναικῶν, παῖδας δὲ τ[ῶν θ]υγ[ατρῶν κ|ά]νεψιῶν, ἄλλον δὲ μ[ε̄]δένα. τοὺς μια[ινομέ||νους] λουσαμένου[ς] - - - - - - - - - - - - - - - - | [ὕδατ]ος [χ]ύσι κα[θαρ]οὺς ε̄ἶναι εω - - - - - - - .

Burial law directed against extravagance in the funeral rites, like those enacted at Athens under Solon, and at Sparta under Lycurgus.

With two exceptions (θάνηι, διαρανθῆι) H is used only for the η from ᾱ (or from εα, as ἐπήν, θύη). See **4**.6, **8***a*.

3. **στρώματι** κτλ.: 'a cloth underneath the corpse, one wrapped about it, and one over it.'—7. **μὲ καλύπτῑν** κτλ.: they are not to use a special covering for the bier, but cover all, the bier and the corpse, with the cloths before mentioned.—9. **χῶν**: see **112**.6.—12. **προσφαγίωι** κτλ.: 'they are to perform the sacrifice according to the ancestral custom.' By the law of Solon the sacrifice of an ox was forbidden.—13 f. The bier and the coverings like the vessels (l. 10), are to be brought home, instead of being left at the tomb.—15 f. 'The house is to be purified first with sea-water by a free man, then with hyssop by a slave.' But the restoration ὀ[ικ]έτη[ν ἐμβ]άντα is uncertain.—20. At Athens ceremonies in honor of the dead were performed on the third, ninth, and thirtieth days. The last are expressly forbidden here.—21. Directed against certain superstitious practices, the significance of which is not clear.

West Ionic (Euboean)

9. Seventh century B.C. GDI 5292. Rev. Arch. 1902.1.41 ff.

Πύ(ρ)ρος μ' ἐποίῑσεν Ἀγασιλέϝō.

On a lecythus, now in the Boston Museum of Fine Arts, the provenance of which is not stated. Probably manufactured in Boeotia by a Chalcidian potter, or at least inscribed in the Chalcidian dialect. Note the retention of intervocalic ϝ in the proper name Ἀγασιλέϝō (or here secondary ϝ as in Τλασίαϝο **105**.2*b*?), though not in ἐποίῑσεν.

10. Cumae in Italy. Sixth century B.C. IG XIV.865, GDI 5267. Roberts 173. Schwyzer 786.

Ταταίῑς ἐμὶ λ|ἑϙυθος· hὸς δ' ἄν με κλέφσ|ει, θυφλὸς ἔσται.

11. Cumae in Italy. Sixth century B.C. IG XIV.871. GDI 5269. Roberts 177*a*. Schwyzer 791.

hυπὺ τῑ κλίνῑ τούτῑ Λῑνος hύπυ.

'In this niche of the tomb rests Lenos.'—**τούτῑ**: **124**.—**hύπυ**: ὕπεστι.

12. Amphipolis. 357 B.C. GDI 5282. Ditt. Syll. 194. Schwyzer 799. Solmsen-Fraenkel 66. Tod 150.

Ἔδοξεν τῶι δήμωι · Φί|λωνα καὶ Στρατοκλέ|α φεόγειν Ἀμφίπο-
5 λι|ν καὶ τὴγ γῆν τὴν Ἀμφ||ιπολιτέων ἀειφυγί|ην καὶ αὐτὸς καὶ τὸς
παῖδας, καὶ ἥμ πō ἁλί|σκωνται, πάσχειν αὐτὸς ὡς πολεμίōς καὶ ||
10 νηποινεὶ τεθνάναι, | τὰ δὲ χρήματ' αὐτῶν δ|ημόσια εἶναι, τὸ δ' ἐπ|ι-
15 δέκατον ἱρὸν τō̃ Ἀ|πόλλωνος καὶ τō̃ Στρ||υμόνος. τὸς δὲ προστ|ά-
τας ἀναγράψαι αὐτ|ὸς ἐστήλην λιθίνην. | ἢν δέ τις τὸ ψήφισμα | ἀνα-
20 ψηφίζει ἢ καταδ||έχηται τούτōς τέχν|ηι ἢ μηχανῆι ὁτεωιō̃ν, τὰ χρή-
ματ' αὐτō̃ δημ|όσια ἔστω καὶ αὐτὸς φεογέτω Ἀμφίπολιν | ἀειφυ-
γίην.

When Philip captured Amphipolis in 357 B.C., he caused the banishment of his opponents. Cf. Diod. 16.8. Among this number were the two men against whom this decree was enacted. Amphipolis was a colony of Athens, but the population was mixed. Cf. Thuc. 4.102 ff. At this time evidently the Chalcidian element predominated.

3. **φεόγειν**: cf. φεογέτω, l. 24. **33**.—19. **ἀναψηφίζει**: 'proposes to repeal.' ει for ηι, **39*a***.

13. Eretria. (A) End of fifth century B.C., (B) middle of fourth century B.C. GDI 5308. Ditt. Syll. 105, 106. Schwyzer 804. Tod 82.

A Θεοί. | Ἔδοξεν τεῖ βōλῆι Ἡγέλοχον | τὸν Ταραντῖνον πρόξενον
5 εἶ|ναι καὶ εὐεργέτην καὶ αὐτὸν || κ[α]ὶ παῖδας καὶ σίτηριν εἶνα|ι καὶ
αὐτῶι καὶ παιρὶν, ὅταν ἐ|[π]ιδημέωριν, καὶ ἀτελέην καὶ | προεδρίην
10 ἐς τὸς ἀγῶνας ὡς σ|υνελευθερώραντι τὴμ πόλιν || ἀπ' Ἀθηνάων.
B Ἔδοξεν τεῖ βουλεῖ καὶ τοῖ δήμοι | Ἡράκλειτον τὸν Ταραντῖνον |
πρόξενον εἶναι Ἐρετριέων αὐ|τὸν καὶ ἐκγόνους, εἶναι δὲ αὐτοῖ ||
προεδρίην καὶ σίτηριν καὶ αὐ|τοῖ καὶ παιρὶν, ὅσον ἂν χρόνον |
ἐπιδημέωριν, καὶ τὰ ἄλλα, καθ|άπερ τοῖς ἄλλοις προξένοις.

This and no. 14 are in the Eretrian variety of Euboean, for which see **187**.

A. Ships of Tarentum formed part of the Peloponnesian fleet which defeated the Athenians off Eretria in 411 B.C. and so led to the Athenian loss of Eretria. Cf. Thuc. 8.91, 95. It is in gratitude for this that Hegelochus of Tarentum and his sons are honored in this decree.

B. This decree is later than A, but was inscribed on the same

stone, because both recipients of honor are from Tarentum, and possibly relatives.

14. Oropus. 411-402, or 386-377 B.C. IG VII.235. GDI 5339 Ditt. Syll. 1004. Schwyzer 811. Solmsen-Fraenkel 67.

Θεοί. | Τὸν ἱερέα τοῦ Ἀμφιαράου φοιτᾶν εἰς τὸ ἱερό|ν, ἐπειδὰν χειμὼν παρέλθει, μέχρι ἀρότου ὥρ|ης μὴ πλέον διαλείποντα ἢ τρεῖς
5 ἡμέρας καὶ || μένειν ἐν τοῖ ἱεροῖ μὴ ἔλαττον ἢ δέκα ἡμέρα|ς τοῦ μηνὸς ἑκ[ά]στō. καὶ ἐπαναγκάζειν τὸν ν|εωκόρον τοῦ τε ἱεροῦ ἐπιμελεῖσθαι κατὰ τὸ|ν νόμον καὶ τῶν ἀφικνεμένων εἰς τὸ ἱερόν.|
10 ἂν δέ τις ἀδικεῖ ἐν τοῖ ἱεροῖ ἢ ξένος ἢ δημότ||ης, ζημιούτω ὁ ἱερεὺς μέχρι πέντε δραχμέων | κυρίως καὶ ἐνέχυρα λαμβανέτω τοῦ ἐζημιωμ|ένου· ἂν δ' ἐκτίνει τὸ ἀργύριον, παρεόντος τō | ἱερέος ἐμβαλέτω εἰς τὸν θησαυρόν. δικάζει|ν δὲ τὸν ἱερέα, ἄν τις ἰδίει ἀδικηθεῖ
15 ἢ τῶν ξέ||νων ἢ τῶν δημοτέων ἐν τοῖ ἱεροῖ, μέχρι τριῶν | δραχμέων, τὰ δὲ μέζονα, ἥχοι ἑκάστοις αἱ δίκ|αι ἐν τοῖς νόμοις εἰρῆται, ἐντōθα γινέσθων. | προσκαλεῖσθαι δὲ καὶ αὐθημερὸν περὶ τῶν ἐ|ν τοῖ ἱεροῖ
20 ἀδικίων· ἂν δὲ ὁ ἀντίδικος μὴ συνχ||ωρεῖ, εἰς τὴν ὑστέρην ἡ δίκη τελείσθω. ἐπαρ|χὴν δὲ διδοῦν τὸμ μέλλοντα θεραπεύεσθαι ὑ|πὸ τοῦ θεοῦ μὴ ἔλαττον ἐννέ' ὀβολοὺς δοκίμου ἀργ|υρίου καὶ ἐμβάλλειν εἰς τὸν θησαυρὸν παρε|όντος τοῦ νεωκόρου - - - - - - - - - - - - - - ||
25 - - - - - κατεύχεσθαι δὲ τῶν ἱερῶν καὶ ἐπ|ὶ τὸν βωμὸν ἐπιτιθεῖν, ὅταν παρεῖ, τὸν ἱερέα, | ὅταν δὲ μὴ παρεῖ, τὸν θύοντα, καὶ τεῖ θυσίει α|ὐτὸν ἑαυτοῖ κατεύχεσθαι ἕκαστον, τῶν δὲ δη|μορίων τὸν ἱερέα.
30 τῶν δὲ θυομένων ἐν τοῖ ἱε||ροῖ πάντων τὸ δέρμα - - - - - - - -. θύειν δὲ ἐξ|εῖν ἅπαν ὅτι ἂν βόληται ἕκαστος· τῶν δὲ κρεῷ|ν μὴ εἶναι ἐκφορὴν ἔξω τοῦ τεμένεος. τοῖ δὲ | ἱερεῖ διδοῦν τōς θύοντας ἀπὸ τοῦ ἱερήου ἑκ|άστō τὸν ὦμον, πλὴν ὅταν ἡ ἑορτὴ εἶ· τότε δὲ
35 ἀπ||ὸ τῶν δημορίων λαμβανέτω ὦμον ἀφ' ἑκάστου | τοῦ ἱερήου. ἐγκαθεύδειν δὲ τὸν δειόμενο|ν - | υαυ - πειθόμ|ενον τοῖς νόμοις.
40 τὸ ὄνομα τοῦ ἐγκαθεύδον||τος, ὅταν ἐμβάλλει τὸ ἀργύριον, γράφεσθαι τ|ὸν νεωκόρον καὶ αὐτοῦ καὶ τῆς πόλεος καὶ ἐκ|τιθεῖν ἐν τοῖ ἱεροῖ γράφοντα ἐν πετεύροι σ|κοπεῖν τοῖ βολομένοι. ἐν δὲ τοῖ κοι-
45 μητηρίο|ι καθεύδειν χωρὶς μὲν τōς ἄνδρας, χωρὶς || δὲ τὰς γυναῖκας, τοὺς μὲν ἄνδρας ἐν τοῖ πρὸ ἡ|ōς τοῦ βωμοῦ, τὰς δὲ γυναῖκας ἐν τοῖ πρὸ hεσπέ|[ρης . . . . . τὸ κοιμ]ητήριον τοὺς ἐν|[καθεύδοντας . . . . . .

Regulations of the temple of Amphiaraus at Oropus. Oropus seems to have been an Eretrian possession before it passed into the hands of the Thebans in the sixth century, and preserved the Eretrian dialect throughout the Boeotian and the subsequent Athenian domination. But from the end of the fourth century the inscriptions are in Attic, a few in Boeotian.

1 ff. The priest evidently passed the winters in the town, leaving the temple entirely in the charge of the custodian. But with the end of winter, when visitors became more frequent, he was expected to go to the temple regularly, never missing more than three days at a time and remaining there at least ten days each month. He was to see to it that the custodian took proper care of the temple and its visitors.—8. **ἀφικνε̄μένων**. **158**.—9 ff. 'If any one commits sacrilege in the temple, the priest shall have the right to impose a fine up to the sum of five drachmas and take pledges of the one penalized. If such a one offers the money, he must deposit it in the treasury in the presence of the priest. If any one suffers a private wrong in the temple, the priest shall decide matters of no more than three drachmas, but the more important cases shall be tried before the proper courts. The summons for wrongs done in the temple shall be made on the same day, but if the opponent does not agree, the case may go over till the next day.'—16. **ἑκάστοις**: 'for the several persons.'—17. **εἰρῆται**: **43**.—**ἐντε̄θα**: **34***a*, **124**.—19. **ἀδικίων**: ἀδίκιον=ἀδίκημα.—21 ff. 'The one who is to be treated by the god shall pay a fee of not less than nine obols of current money (no bad coin was to be palmed off) and put it in the treasury in the presence of the custodian.'—ἐννέ' ὀβολούς is crowded into a space where a shorter word had been erased, presumably δραχμήν. Since the law was first inscribed, the amount of the fee had been raised, and at the same time another provision, which followed after νεωκόρου in l. 24, had been abrogated and erased.—25 ff. 'The priest shall make the prayers and place the victims on the altar, if he is present, but, if he is not present, the one who gives the offering. At the festival each shall make his own prayer, but the priest shall make the prayers for the sacrifices in behalf of the state, and he shall receive the skin of all the victims.'—30 ff. **θύειν δὲ ἐξεῖν** κτλ.: there was no

restriction as to the kind of victims to be offered, such as is often made in temple regulations, but in any case the flesh was not to be carried off.—31. **βόληται**: so, not βο̄́ληται (βούληται), for an Eretrian inscription of later date, which never has ο = ου, reads βόληται, βολόμενον.—32 ff. τοῖ δὲ ἱερεῖ κτλ.: 'the priest is to have the shoulder of each victim, except when there is a festival, and then only from the victims offered for the state.'—33. **ἱερήου**: ἱερήιου. **37**, **164**.1.—36. **δειόμενον**: δεόμενον. **9**.1.—39 ff. 'The custodian is to inscribe the name of each one who consults the oracle, when he has paid his money, and place it on a tablet in the shrine so that any one who wishes may see it.'—**ἐγκαθεύδοντος**: as elsewhere, those wishing to consult the oracle went to sleep in a room of the temple assigned for this purpose (see following), and received the oracle in a dream.—**πέτευρον**: **135**.5*a*.—43 ff. **ἐν δὲ τοῖ κοιμητηρίοι** κτλ.: 'the men and women are to lie in separate places, the men to the east of the altar, the women to the west.'—46. **ἠο̄̃ς**: **41**.4*b*.—**hεσπέρης**: hε designated by H, as in no. 6, etc. **4**.6.

Arcadian

15. Sixth or early fifth century B.C. IG V.ii.554. GDI 373. Ditt. Syll. 1034. Roberts 237a. Schwyzer 676.

Καμὸ̄ ὐνέθυσε ταῖ Κόρϝαι.

Dedication inscribed on a bronze cymbal, which, according to the more probable of two varying reports, was found near the modern Dimitsana in Arcadia. Formerly read Κάμουν ἔθυσε κτλ. and ascribed to Thessalian, later as Καμὸ̄ ὖν ἔθυσε. But the use of ὐνέθυσε = ἀνέθηκε is confirmed by a later dedication reading Φαυλέας ἀνέθυσε τοῖ Πανί, in which the earlier ὐν- (**6**, **22**) is replaced by ἀνα-.

16. Cleitor or Lusoi? Sixth or early fifth century B.C. D. Robinson, CP 38.191 ff. Beattie, CQ 41.66 ff.

εἰ γυ]ν̣ὰ ϝέσε̄τοι ζτε̄ραῖον λο̄̃πος, | [ἱερὸ]ν ἔ̄ναι ταῖ Δάματρι Θεσμοφόροι. | [εἰ δὲ] με̄̀ ὐνιερο̄́σει, δῡμενὲ̄ς ἔασα ἐπὲ ϝέργο̄ | [. . . .]ς ζ' ἐξόλοιτυ, κὰ ὄζις τότε δαμιοϝοργε̄̃ || [ἀφάε]σται δαρχμὰς τριάκοντα. εἰ δὲ με̄̀ ἀφάε̄τοι, | [ὀφλὲν] τὰν ἀσέβειαν. ἔχε̄ ὅδε κῦρος δέκο ϝέτεα. ἔ̄να[ι] | [. . . . . .] τόδε.

Bronze tablet, probably the continuation (with the conclusion) of others, constituting a series of temple regulations. There are several serious difficulties, and the following translation is in part only tentative. 'If a woman wears a brightly colored robe, it shall be dedicated to Demeter Thesmophoros. If she does not dedicate it, being ill disposed in respect to the rite (?), let her perish, and whoever is demiurgus at the time shall pay thirty drachmas. If he does not pay, he shall be charged with the impiety. Let this (*sc.* νόμος) have validity for ten years. - - -'

1. The first (mutilated) letter is just above the second of l. 2, so that five letters may be missing or four with a slight inset,—hardly room for εἰκὰν γυ as read by Beattie.—**ϝέσῑτοι**: 3 sg. aor. subj. without ἄν (**150**, **174**).—**ζτῑραῖον**: with freak spelling (cf. τζετρακάτιαι, no. 70) probably cognate with ζειρόν· ποικίλον and other glosses in Hesych. Cf. the forbidden λωπίον ποικίλον, Schwyzer 429.—3. **ὑνιερῶσει**: probably 3 sg. aor. opt. (**152**.4).—**δῡμενές** = δυσμενής with normal development of σμ (**76**) instead of the usual restored δυσ-.—**ἔασα**: **163**.8.—ΕΠΕϝΕΡΓΟ: perhaps to be read ἐπὲ ϝέργῡ = ἐπὲς τοῖ ἔργοι, no. 19.54, with assimilation of the final ς and simplification of the double consonant, like Cypr. τᾶ ϝανάσας = τᾶς ϝανάσσας (**97**.2; cf. also Arc. τὰ ϝάδω = τὰν ϝάδω) and ϝέργῡ with original genitive instead of the usual Arc. dative construction and archaic absence of the article (**122***a*).—4. ζ': could be for τε with ζ as in ὅζις = ὅτις (**68**.3), but this, though the preceding word to be supplied is quite uncertain, seems to make no sense.—**ἐξόλοιτυ**: opt. in prescription, like Cypr. δώκοι (**175**).—**δαμιοϝοργῇ**: pres. subj. without ἄν (**149**, **174**). Or read τότ' ἐδαμιοϝόργῑ, imperf. indic.? This is the first example of ϝ attested in the various forms of this title, for which see **167**.—5. **ἀφάε]σται**: probable restoration in view of the end of the line. στ = σθ though not previously attested in this dialect (**85**.1).—**ἀφάῑτοι**: pres. subj. mid. without ἄν (**174**) of an otherwise unknown ἀφάομαι, here meaning clearly 'pay', probably compound of ἄομαι 'satiate' (cf. ἆται· πληροῦται Hesych.), with development of 'fill' to 'fulfil' and 'pay,' as in πληρόω.—6. **ἔχῑ**: 3 sg. subj. in independent use as rarely in Elean (**174**).—At the end of the line probably ἔνα[ι], but the restoration of the first word in next line is wholly dubious.

17. Mantinea. Fifth century B.C. IG V.ii.262. Schwyzer 661. Solmsen-Fraenkel 5. Comparetti, Annuario 1.1 ff. Buck, CP 20.136 ff. For ϡ, which is transcribed σ̱, see **4**.4, **68**.3.

10 [ϝō]φλέασι οἴδε ἰν Ἀλέαν· | [ll. 2-9 proper names] || Ἄδραν-
τος, | Ἀντιλαΐδας, | Βῶθις, | Ἡέσκλαρος, | Θέμανδρος. | ὀσ̱έοι ἄν
15 χρēστέριον κακρίνē || ἢ γνōσίαι κακριθέē τῶν χρēμάτōν, | πὲ τοῖς
ϝοικιάται(ς) τᾶς θεῶ ἔναι, κὰ ϝοικίας δάσασσθὰι τὰς ἄν ὧδ' ἐάσας. |
εἰ τοῖς ϝōφλēκόσι ἐπὶ τοῖδ' ἐδικάσαμε[ν], | ἅ τε θεὸς κὰς οἱ δι-
20 κασσταὶ, ἀπυσ̱εδομίν[ος] || τῶν χρēμάτōν τὸ λάχος, ἀπεχομίνος |
κὰ τὸρρέντερον γένος ἔναι | ἅματα πάντα ἀπὺ τοῖ ἱεροῖ, ἴλαον
ἔναι. | εἰ δ' ἄλλα σ̱ις ἔατοι κὰ τῶνν[υ], ἰνμενφὲς ἔναι. | εὐχōλὰ
25 [δ'] ἄδε ἔ[σ]ετοι τοῖ ἀ[- - -]· || εἴ σ̱ις ἰν το(ῖ) ἱεροῖ τῶν τότ[ε
ἀπυθανόντōν] | φονές ἐστι, εἴσ̱' αὐτός εἴσ̱ε [τῶν ἐσγόνōν] | σ̱ις
κὰ τὸρρέντερον, εἴσ̱ε τ[ῶν ἀνδρῶν] εἴσ̱ε τᾶς φαρθένō, ἰνμενφ[ὲς
30 ἔναι κὰ] | τὸ χρēστέριον· εἰ δὲ μὲ, ἴλαο[ν ἔναι]. || εἰ (Θ)έμανδρος
φονές ἐσστ[ι εἴσ̱ε] | τῶν ἀνδρῶν εἴσ̱ε τᾶς φαρθέν[ō] | τῶν τότε
ἀπυθανόντōν ἰν [τοῖ ἱεροῖ] | κὰς μὲ προσσθαγενὲς τῶ ϝέρ[γō] |
35 τῶ τότε ἔό[ν]τος, ἴνμονφον θε[οῖ ἔναι]. || εἰ δὲ προσσ(θ)αγενὲς
τῶ ϝέργ[ō], | κὰς μὲ φονὲς, ἴλαον ἔναι.

Judgment against certain persons guilty of sacrilege toward Athena Alea, whose temple had been made the scene of a bloody fray. Most of the difficulties in the reading and interpretation have been cleared up, but some points are still uncertain.

1. 'The following have been condemned to pay a penalty to the temple of Alea.' Cf., with the aorist, ἡκοτὸν δαρχμὰς ὀφλὲν ἰν δᾶμον, no. 18.4, and for the whole episode οἴδε ὦφλον Δηλίων ἀσεβείας - - - - - , τὸ τίμημα τὸ ἐπιγεγραμμένον καὶ ἀειφυγία, ὅτι ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος τοῦ Δηλίου ἦγον τοὺς Ἀμφικτύονας καὶ ἔτυπτον, IG II².1635.134 ff.—14 ff. 'In the case of any one whom the oracle has condemned or who by judicial process has been condemned to forfeit his property, this together with the serfs shall belong to the goddess, and the houses which he may possess here (?) shall be distributed (i.e., confiscated and disposed of).'—14. **κακρίνē**: κατακρίνη. **89**.7, **95**.—15. **γνōσία**: Att. γνῶσις in its legal sense.—17. **τὰς ἂν ὧδ' ἐάσας**: ἄν with pple., Smyth 1846*b*, Kühner-Gerth 1. 242. Some read ἄνōδ' 'above,' with various interpretations of its significance here.—18 ff. 'Inasmuch as we,

the goddess and the judges, have passed judgment upon the guilty parties as follows, namely that, having given up their inheritance, they shall forever be excluded from the temple, in the male line, it shall be well (propitious). But if any one permits anything else, contrary to these things, it shall be impious.'—22. **κὰ τὀρρέντερον**: κατὰ τὸ ἀρρέντερον. **94**.1, **165**.1.—22. **ἄματα πάντα**: a formulaic expression, Hom. ἤματα πάντα, retained here in the imprecation, although ἀμέρα is the ordinary prose word for 'day' in Arcadian as elsewhere. Similarly νόμος ἱερὸς ἰν ἄματα πάντα in a Tegean inscription.—24 ff. 'The following shall be the imprecation upon the - -. If any one (present) in the temple is a murderer of those who perished at that time, either himself or any one of his descendants in the male line (that is, if any one of these is present in the temple), (a murderer) of either the men or the maiden, it shall be impious in the eyes of the oracle; if not, it shall be propitious. If Themander is a murderer of either the men or the maiden who perished at that time in the temple, and not (merely, as he claims) present previously to (?) the deed of violence which took place then, he shall be held impious; but if (merely) present previously to (?) the deed, and not a murderer, it shall be propitious.' The reading and interpretation of the last few lines is much disputed.

18. Tegea. About 400 B.C. IG V.ii.3. Schwyzer 654. Solmsen-Fraenkel 1. Vollgraff, BCH 70.617 ff. Alphabet transitional; E = ε̄, O = ō, ⊟ = h; Ion. Ξ = ξ, X = χ.

Τὸν hιερὲν πέντε καὶ εἴκοσι οἷς νέμεν καὶ ζεῦγο|ς καὶ αἶγα· εἰ δ' ἂν καταλλάσσε̄, ἰνφορβισμὸν ἔ̄ναι· τ|ὸν hιερομνάμονα ἰνφορβίεν· εἰ δ' ἂν λευτον μὲ ἰνφ|ορβίε̄, hεκοτὸν δαρχμὰς ὀφλὲν ἰν δᾶμον καὶ κάταρ||Ϝον ἔ̄ναι.—τὸν hιεροθύταν νέμεν ἰν 'Αλέαι ὅτι ἂν ἀ|σκε̄θὲς ἔ̄· τὰ δ' ἀνασκε̄θέα ἰνφορβίεν· με̄δ' ἐσπερᾶσα|ι πὰρ ἂν λέγε̄ hιεροθυτές· εἰ δ' ἂν ἐσπεράσε̄, δυὄδεκ|ο δαρχμὰς ὀφλὲν ἰν δᾶμον.—τᾶς τριπαναγόρσιος τ|ὰς ὑστέρας τρὶς ἀμέρας νέμεν ὅτι hὰν βόλε̄τοι ὀ̄ς μὲ||ἰν τοῖ περιχὄροι.· εἰ δ' ἂν ἰν τοῖ περιχὄροι, ἰνφο|ρβίεν.—ἰν 'Αλέαι μὲ νέμεν με̄́τε ξένον με̄́τε Ϝαστὸν | εἰ μὲ ἐπὶ θοίναν hίκοντα· τοῖ δὲ ξένοι καταγομέν|οι ἐξε̄̃ναι ἀμέραν καὶ νύκτα νέμεν ἐπιζύγιον· εἰ δ' | ἂν πὰρ τάνυ νέμε̄, τὸ μὲν μέζον πρόβατον δαρχμὰν ὀ||φλέν,

τὸ δὲ μεῖον ἰνφορβίεν.—τὰ hιερὰ πρόβατα μὲ̄ | νέμεν ἰν Ἀλέαι πλὸς ἀμέραυ καὶ νυκτός, εἰκ ἂν διε|λαυνόμενα τύχε̄· εἰ δ' ἂν νέμε̄, δαρχμὰν ὀφλὲν τὸ πρό|βατον ϝέκαστον τὸ μέζον, το̄̃ν δὲ μειόνο̄ν προβάτο̄|ν ὀδελὸν ϝέκαστον, τᾶν συο̄̃ν δαρχμὰν ϝεκάσταυ, ε[ἰ] || μὲ̄ παρhεταξαμένος τὸς πεντέ̄κοντα ἒ τὸς τριακα|σίος —εἰκ ἐπὶ δο̄̃μα πῦρ ἐποίσε̄, δυόδεκο δαρχμὰς | ὀφλέν, τὸ μὲν ἔ̄μισυ ταῖ θεοῖ, τὸ δ' ἔ̄μισυ τοῖς hιερο|μνάμονσι.—εἰκ ἂν παραμαξεύε̄ θύσθεν τᾶς κελε[ύθ]|ο̄ τᾶς κακειμέναυ κὰτ Ἀλέαν, τρὶς ὀδελὸς ὀφλὲ[ν ἀν]||τὶ ϝεκάσταυ, τὸ μὲν hέ̄μισυ ταῖ θεοῖ, τὸ δ' ἔ̄μισ[υ τοῖ]|ς hιερομνάμονσι.—Ταῖ παναγόρσι τὸς hιερ[ομνάμ]|ονας ἀρτύεν τὰ ἰν ταῖς ἰνπολαῖς πάντα τ[α . . . . —τ]ὸς δαμιοργὸς τὸν κόπρον τὸν ἀπυδόσμ[ιον ἐξάγεν] ταῖ hεβδόμαι το̄̃ Λεσχανασίο̄ με̄νός· [εἰ δὲ μέ̄, δαρχ||μὰ]ν ὀφλέν. τὸν Παναγόρσιον με̄̃να [31-35 only a few words left.]

Regulations of the temple of Athena Alea. The first five paragraphs, ll. 1-20, deal with the rights of pasturage in Alea, the district in which the temple was situated and which was included in the temple property. The temple officials mentioned are the hieromnemon, the chief administrator of the affairs of the temple (also, in the plural, the board of administrators), the priest, and the hierothytes, a minor official charged with the technical details of the sacrifice, though in some places this title came to be one of high rank. The Fifty and the Three Hundred were, doubtless, civic bodies.

The critical words are ἰνφορβίεν, ἰνφορβισμόν, plainly connected with φέρβω 'feed,' φορβή 'fodder,' φορβεία 'halter.' The meaning is not 'seize, seizure,' as the first editor, but 'impose a pasture tax,' etc. Hesychius has ἐμφόρβιον· τελώνημα, which is parallel to ἐνοίκιον 'house-rent,' ἐλλιμένιον 'harbor-dues,' etc. From this would be derived ἰνφορβίεν 'impose a pasture tax,' and from this again, as if from -ίζω, ἰνφορβισμός 'the imposition of a pasture tax.' Cf. Solmsen, KZ 34.437 ff.

2. **εἰ δ' ἂν καταλλάσσε̄**: 'if he makes any change (substitution?).'—3. **λευτον**: meaning and etymology obscure.—5 ff. **τὸν hιεροθύταν** κτλ.: 'the hierothytes may pasture in Alea animals without blemish (and so suitable for the sacrifice), but for those not unblemished (and so suitable only for personal use) one shall impose a pasture tax. He shall not go beyond what he de-

clares in his function of hierothytes.' That is, his official statement as to the condition of the animals is final.—7. **πὰρ ἄν**: πὰρ ἃ ἄν. **58***d*.—**ιιεροθυτές**: ἱεροθυτέων. **78**, **157**.9. **ιιάν**: ἄν. **58***d*.—**ὁς με̄**: used like ὅσον μή.—20. 'Unless the Fifty or the Three Hundred approve.' Acc. abs. construction. **173**.—21. **δο̄μα**: 'temple.'—**ἐποίσε̄**: aor. subj. to fut. οἴσω, cf. Hom. οἰσέμεναι, Hdt. ἀνοῖσαι. For the absence of ἄν see **174**.—23 ff. Meaning uncertain, but probably 'If one drives in a wagon outside of the high road leading through Alea, one shall pay a fine of three obols for each (wagon),' etc.—**θύσθεν**: adv. from *θύρ-σθεν=θύραζε, ἔξωθεν. **133**.1.—**κακειμέναυ**: κατακειμένης. **89**.7, **95**.—26 ff. The officials are to make all arrangements for the market, which was held at ancient festivals as at our modern fairs. Cf. Ditt. Syll. 736.99 ff.—28. **ἀπυδόσμ**[**ιον**]: adjective derived from a now quotable ἀπυδοσμός 'payment' (no. 21.39) = ἀπόδοσις, but here probably meaning 'for sale.'

19. Tegea. Fourth century B.C. IG V.ii.6. GDI 1222. Schwyzer 656. Solmsen-Fraenkel 4. Kalén, Strena phil. Upsal. 1922, 187 ff. Many smooth breathings are debatable.

πε - - - - - - - - - - - - φι.λο. | εἰκ ἄν τι γίνητοι τοῖς ἐργώναις
τοῖς ἰν τοῖ αὐτοῖ | ἔργοι, ὅσα περὶ τὸ ἔργον· ἀπυέσθω δὲ ὁ ἀδικήμενος | τὸν ἀδικέντα ἰν ἀμέραις τρισὶ ἀπὺ ταῖ ἂν τὸ ἀδί||κημα γένηνοι, ὕστερον δὲ μή· καὶ ὅτι ἂγ κρίνωνσι | οἱ ἐσδοτῆρες, κύριον ἔστω. —εἰ δὲ πόλεμος δια|κωλύσει τι τῶν ἔργων τῶν ἐσδοθέντων ἢ τῶν | ἠργασμένων τι φθέραι, οἱ τριακάσιοι διαγνόντω | τί δεῖ γίνεσθαι· οἱ δὲ στραταγοὶ πόσοδομ ποέντω, || εἰκ ἂν δέατοί σφεις πόλεμος ἦναι ὁ κωλύων ἢ ἐ|φθορκὼς τὰ ἔργα, λαφυροπωλίου ἐόντος κατὺ τᾶς | πόλιος. εἰ δὲ τι(ς) ἐργωνήσας μὴ ἰγκεχηρήκοι τοῖς | ἔργοις, ὁ δὲ πόλεμος διακωλύοι, ἀπυδόας [τ]ὸ ἀργύριον, | τὸ ἂν λελαβηκὼς τυγχάνη, ἀφεώσθω τῶ ἔργω, || εἰκ ἂν κελεύωνσι οἱ ἐσδοτῆρες.—εἰ δ' ἄ[ν] τις ἐπι|συνίστατοι ταῖς ἐσδόσεσι τῶν ἔργων ἢ λυμαίνη|τοι κὰτ εἰ δέ τινα τρόπον φθήρων, ζαμιόντω | οἱ ἐσδοτῆρες, ὅσαι ἂν δέατοί σφεις ζαμίαι, καὶ | ἀγκαρυσ[σόν]τω ἰν ἐπίκρισιν καὶ ἰναγόντω || ἰν δικαστήριον τὸ γινόμενον τοῖ πλήθι τᾶς | ζαμίαυ.—μὴ ἐξέστω δὲ μηδὲ κοινᾶνας γενέσθαι | πλέον ἢ δύο ἐπὶ μηδενὶ τῶν ἔργων· εἰ δὲ μή, ὀφλέτω | ἕκαστος πεντήκοντα δαρχμάς, ἐπελασάσθων | δὲ οἱ ἁλιασταί· ἰμφαῖνεν δὲ τὸμ βολόμενον ἐπὶ τοῖ || ἡμίσσοι τᾶς ζαμίαυ. κὰ τὰ αὐτὰ δὲ καὶ εἰκ ἄν [τ]ις | πλέον

ἢ δύο ἔργα ἔχη τῶν ἱερῶν ἢ τῶν δαμ[ο]σίων | κὰτ εἰ δέ τινα τρόπον, ὅτινι ἂμ μὴ οἱ ἀλιαστα[ὶ] | παρετάξωνσι ὁμοθυμαδὸν πάντες, ζαμιώ[σ]θω | καθ' ἕκαστον τῶν πλεόνων ἔργων κατὺ μῆνα || πεν- 30
τήκοντα δαρχμαῖς, μέστ' ἂν ἐπισ[χῇ πάντα] | τὰ ἔργα τὰ πλέονα. —εἰ δ' ἄν τι[ς ἰνδ]ίκητοι τῶν | περὶ τὰ ἔργα συ[γγεγραμμένων] κὰτ εἰ δέ τι, μη|[δὲν δεκέσθω τᾶς τιμα]ῦ· εἰ δὲ μή, μή οἱ ἔστω ἴν-
δικον μηδέποθι ἀλλ' ἢ ἰν Τεγέαι· εἰ δ' ἂν ἰνδικάζητοι, || ἀπυτει- 35
σάτω τὸ χρέος διπλάσιον τὸ ἂν δικάζητοι· | ἔστω δὲ καὶ τωνὶ τῶ ἐπιζαμίω ὁ αὐτὸς ἴγγυος ὅπερ | καὶ τῶ ἔργω ἧς ἰν ἔστεισιν. —εἰ δ' ἄν τις ἐργωνήσας | ἔργον τι ποσκατυβλάψη τι ἄλλυ τῶν ὑπαρχόντων | ἔργων εἴτε ἱερὸν εἴτε δαμόσιον εἴτε ἴδιον || πὰρ τὰν 40
σύγγραφον τᾶς ἐσδοκαῦ, ἀπυκαθιστάτω | τὸ κατυβλαφθὲν τοῖς ἰδίοις ἀναλώμασιν μὴ ἧσσον | ἢ ὑπᾶρχε ἰν τοῖ χρόνοι τᾶς ἐργωνίαυ· εἰ δ' ἂμ μὴ | κατυστάση, τὰ ἐπιζάμια ἀπυτειέτω, κὰ τάπερ | ἐπὶ τοῖς ἄλλοις ἔργοις τοῖς ὑπεραμέροις τέτακτοι. || — εἰ δ' ἄν τις τῶν 45
ἐργωνᾶν ἢ τῶν ἐργαζομένων | ἐπηρειάζεν δέατοι ἰν τὰ ἔργα ἢ ἀπειθῆναι τοῖς | ἐπιμελομένοις ἢ κατυφρονῆναι τῶν ἐπιζαμίων | τῶν τεταγμένων, χύριοι ἐόντω οἱ ἐσδοτῆρες | τὸμ μὲν ἐργάταν ἐσδέλλοντες ἐς τοῖ ἔργοι, || τὸν δὲ ἐργώνὰν ζαμιόντες ἰν ἐπίκρισιγ κὰ τά- 50
περ | τὸς ἐπισυνισταμένος ταῖς ἐσδοκαῖς γέγραπ[τ]οι. | — ὅτι δ' ἂν ἐσδοθῇ ἔργον εἴτε ἱερὸν εἴτε δαμόσι[ον], | ὑπάρχεν τὰγ κοινὰν σύγγραφον ταν[ν]ὶ κυρί[αν] | πὸς ταῖ ἐπὲς τοῖ ἔργοι γεγραμμέν[αι συ]γγράφ[οι].

Regulations governing building-contracts.

1 ff. 'if any trouble arises between the contractors on the same work, as regards the work.'—4. **ἀπὺ ταῖ**: 'from the time when,' relative use of the article, as in l. 14, etc. See **126**.—6 ff. 'If war should interrupt any of the works contracted for or should destroy any of those completed.' For διακωλύσει see **152**.4.—9 ff. 'The στραταγοί shall furnish revenue, if it seems to them that it is war that is hindering or has destroyed the works, the city having been subjected to a sale of booty.'—12 ff. 'But if any one who has made a contract has not begun on the works and war interrupts, he shall return whatever money he may have received and be excused from the work, if those giving out the contracts so order.'—15 ff. 'If any one makes opposition to the allotments of the works or does an injury

in any way,' etc.—**κὰτ εἰ δέ τινα**: εἰ δέ τις, detached from verbal phrases, has come to be used independently in the sense of a simple indefinite, as is sometimes εἴ τις in Attic (e.g., Thuc. 7.21.5) Cf. κὰτ εἰ δέ τι l. 32.—18. **ὅσαι** κτλ.: 'with whatever penalty seems best to them.'—20. 'to the court which is constituted to suit the amount of the penalty.'—**πλήθι**: = πλήθει, like ἔτι = ἔτει, etc., on the reverse side of this same tablet. **9**.5.—21 ff. 'No more than two partners for any one piece of work, and no contractor to have more than two pieces of work without the unanimous consent of the heliasts.'—24. **ἰμφαῖνεν** κτλ.: 'any one who wishes may be informer, receiving half the fine as a reward.'—30. 'until all the excess pieces of work cease.'—31 ff. Restorations uncertain, but perhaps 'If any one is a litigant concerning any of the terms of the contract, he shall receive no pay; otherwise he shall not have the right of trial elsewhere than at Tegea; and if suit is brought against him, he shall pay double the amount for which the suit is brought. And the same person who was (the surety) for the work, shall be surety for this fine, for its payment.' ἰν ἔστεισιν refers back to ἐπιζαμίω, not to ἔργω. ἴνδικος, like Cret. ἔνδικος, is used impersonally with the dative of the person involved in the suit. For ἰνδικάζητοι, cf. Aenian. τοῖς ἐνδικαζομένοις 'the litigants' GDI 1432*a*, and Delph. ἐνδικαζόμενοι 'subjected to suit' GDI 1795.—37 ff. 'If a contractor injures any of the existing works contrary to the terms of the contract, he must at his own expense put it in as good condition as it was at the time of the contract. Otherwise he must pay the same penalties that are fixed for other pieces of work overdue.'—43: **κὰ τάπερ**: Att. καθάπερ.—45 ff. 'If a contractor or workman seems to be abusing the works, or disobedient to those in charge, or disregardful of the established fines, the workman may be expelled from the work, and the contractor brought to trial and fined in the same way as is prescribed for those who make opposition to the allotments.'—46. **ἐπηρειάζεν**: this spelling with ει, found also in papyri, is the correct etymological one (cf. ἐπήρεια), while ἐπειρεάζω of our texts is like δωρεά for earlier δωρειά (**31**).—50. **ζαμιόντες ἰν ἐπίκρισιγ**: condensed expression for ζαμιόντες καὶ ἀγκαρύσσοντες κτλ. Cf. ll. 17-19.—51. **τὸς ἐπισυνισταμένος**: acc. abs. **173**.—**ἐσδοκαῖς**: ἐσδόσεσι in

l. 16. The 'giving out' of the 'contracts' and 'acceptance' of proposals is the same thing.—53 ff. 'This general contract shall be in force in addition to the special contract for the particular piece of work.'

20. Orchomenus. 369 B.C. Schwyzer 664. Solmsen-Fraenkel 2.

- - - - ος | - - - Κ]αλλείδας. Τ|[. . . . .]ων Παρράσιος, ὥρισαν
5 δ|ὲ τὰνγ γᾶν· ἀπὺ τῶι ὀρίοι τῶι πὸς τ||ῶι Μελαμποδέοι τῶι τῶν
'Ορχομ|ενίων καὶ τῶν Τορθυνήων καὶ Μετι|δριήων κοινοῖ ἐπὶ τὸ
Βουφαγέον μεσ|ακόθεν τοῖς κράναιυν· ἀπὺ τωινί | ἰν τὰν πορθιέαν
10 πρώταν· ἀπὺ τωιν||ὶ πὰρ μέσαν τὰν πορθιέαν ἰ νηάτ|αν· ἀπὺ
τῶινυ ἰν τὰν ἅλωνα νηάταν· ἀπὺ τ|ῶινυ ἰν τὸν λόφον τὸν ἰν τῶι
κρόμποι· ἀπὺ τῶι|νυ ἰν τὸν λόφον τὸν συμβολᾶν τὸν τραχύν· δύ|ο
15 ἀπὺ τῶινυ εὐθυορϝίαν πὸς δέρϝαν πὸς λόφο||ν· δύο ἀπὺ τῶινυ ἰν
τὰν δέρϝαν ἰν τᾶι βουσοῖ ὁπ|ὺ τὰ ϝάδω· ἀπὺ τῶινυ ὁπὲρ τὰμ
Φυλάκω ἰν τῶι κ|ρόμποι· ἀπὺ τῶινυ ἰμέσος Πελειᾶν· ἀπὺ τῶινυ |
ἐπὶ δέρϝαν ἰν τᾶι βουσοῖ τᾶι ἐπὶ Παδόεσσαν· ἁ Παδ|όεσσα κοινὰ
20 ἀμφοτέροις· ἀπὺ Παδοέσσαι ἰν τὸν λ||όφον τὸν δίωρον· καὶ ἀπὺ
τῶινυ ἰν τὰν Τριάγκεια|ν· ἀπὺ τῶινυ ἰν τὸ στυμέον ὁπὺ τὸν ἄκρον·
δύο ἀ|πὺ τῶινυ ἰν τὰμ πέτραν ἰν 'Αρίαν· 'Αρία κοινὰ ἀ|μφοτέροις·
ἀπ' 'Αρίαι τᾶι βουσοῖ ἰν τὰν δρῦν ἰν τὰ|ν δέρϝαν τὰν ἰν τᾶι ἅλωνι·
25 ἀπὺ τῶινυ ὁπὲρ τὼ || Διδύμω· ἀπὺ τῶινυ ἰ μέσουν τοῖς Διδύ-
μοιυν· ἀ|πὺ τῶινυ ἰν τὸ συμβόλικτρον· ἀπὺ συμβολίκτροι || ἰν
ἄκραν Σμαρίαν ἰν τὸ οἱ 'Αρκάδες συνέθε|αν· ἀπὺ τῶινυ ἰγ κοίλαν
εὐθὺ ἰν τὸ Νικαγόρε(ο)ς ἄκρον τὸ οἱ 'Αρκάδες συνέθεαν. 'Ορχομεν-
30 || ίων θεαροὶ οἵδε· Μνασίας, Ἡραῖος, Κλεόδι|κος, 'Ατέκμαρτος,
Σαιθος· πολέμαρχοι οἵδ|ε· Νικέας, Κάμπος, Εὔδοξος, Φιλόδα-
μος, | Τιμοστρατίδας.

Boundaries between Orchomenus and Methydrium. Μεθύδριον is the usual form, but here Μετιδριήων. 4. **τὰνγ γᾶν**: merely a careless blend of the two spellings τὰν and τὰγ γᾶν.—4 ff. 'From the boundary (ὅριον, instead of usual ὅρος) near the shrine of Melampous that is common to the Orchomenians, etc., to the shrine of Bouphagus, (passing) between the two springs.' For the duals κράναιυν and ἰ μέσουν τοῖς Διδύμοιυν l. 25, see **105**.10, **106**.7.—9 ff. 'To the beginning of the πορθιέα ('passage, path'? Cf. πορεία, πορθμός),—along the middle of it to the end of it,—to the end of the plantation,—to the hill in the κρόμπος (meaning?),

—to the rocky hill at the confluence,—two (boundaries) from this point in a straight line to the ridge, to the hill,—two to the ridge in the cattle run below the land of Vadus,—hence above the land of Phylakus in the κρόμπος,—hence (the boundary line is) in the midst of the elms (or the Elms).' For ἰ νηάταν, ἰ μέσουν. ἰμέσος and τὰ ϝάδω, see **89**.7.—νήατος: probably the earliest form = Hom. νείατος, νέατος, Att. νέατος. Cf. νήιστα Hesych.—16. **βουσός**: **45**.—16. **τὰ ϝάδω**: τὰν ϝάδω. **89**.7, **96**.5.—21. στυμέον cf. στόμιον. **22***b*. Here 'cavern'?.—26. **συμβόλικτρον**: 'junction' of roads?—28. **Νικαγόρε(ο)ς**: **105**.2*d*.

21. Orchomenus. Middle of fourth century B.C. IG V.ii.343. Schwyzer 665. Solmsen-Fraenkel 3.

Θεός. τύχα ἀγαθ[ά]. συϝοικία Εὐαι|μνίοις Ἐρχομι|νίοις ἐπὶ
5 τοῖς ϝί||σϝοις καὶ τοῖς ὑμ|οίοις. τὰ δὲ ἱερὰ | τὰ ἰν Εὐαίμονι ἀ|[τ
10 κ]ὰ μην' αὖθι κὰ [τ|άπε]ρ ἔχει συντ||[ελῆσθαι - - - - a few lines
15 missing] || τὸς δὲ προτέρος [ἰ]|νϝοίκος τᾶς τομ|[ά]δος λαχῆν κὰ
20 τά|[π]ερ ἔδοξε ἀμφο[τ|έ]ροις· τῶν δὲ ἐπὶ || [Χ]αιριάδαι εἴτε [τ|ι]
χωρίον ἀμφίλλ|[ο]γον ἰν ταῖ τομά|[δ]ι, τὸς Ἡραέας δια|[δ]ικάσαι
25 καὶ τὰς δίκα[ς || τ]ὰς προδεδικασμί|νας πάνσας· πομπ[ὰ|ς] δ'
30 ἐπιγενέσθαι δ[ι]|ὰ τρία ϝέτεα Ἀρ[κά|δω]ν ἐπὶ ϝρήσι. κ[αὶ || τ]ὰ
χρῆα τὰ δαμόσι|[α] κοιναῖ φέρην ἀ|[μ]φοτέρος. γράφε|α γράψαν-
35 (τ)ας καθ[έ|σ]θ[αι] ὁπόθ' ἄν δεά[σ|η]τοι ἀμφοτέροις. [τ]|οῖς
ἐπὶ Χαιριάδαι, τ|ὰ χρῆα τὰ ὀφέλλον|σι ταῖ θεοῖ, περὶ τὸν ἀ|[π]υ-
40 δοσμὸν αὐτὸς δ[ι]||αβωλευσαμίνος χρό|νον τάξασθαι. καὶ περ[ὶ |
τὰ] μισθώματα τᾶς γᾶς | [τὰν] Μνασιτέλης ἐμί(σ)θ[ω]|σε, κὰ
45 ταὐτά. ὅτις ξέν[αν] || γεγάμηκε, τὸς παῖδας [κ|α]ὶ τὰς γυναῖκας
50 Ἐ[ρ]|χομινίας ἦναι. τὰ ὅρ|[κ]ια πάντα τὸ αὐτὸ [ἀ]|τ αὔτις. μὴ
ἐσκεθῆ|[ν] μηδ' ἀναγκάσαι μ|[η]δένα. τὰ δὲ δίκ[α|ς] τανν' οἱ
55 ξένοι ἔ[κ|ρ]ινναν τάς τε ἰν Ε|[ὐ]αίμονι καὶ τὰς ἰ[ν || Ἐρχομιν]οῖ
60 [- - - - a few lines missing] || [ϝε]κατέραι Ἰόλ[λα]ος. ὤμοσαν
οἱ Εὐα[ί]|μνιο(ι) τάδε· ἀψευ[δ]|ήων ἃ τὰν συϝοι[κί]|αν τοῖς
65 Ἐρχομιν||[ί]οις πὸς τὰς συνθέ[σ|ι]ς, νεὶ τὸν Δία τὸν Ἄρ[η]|α,
νεὶ τὰν Ἀθάναν τ|ὰν Ἀρείαν. ναὶ τὸν [Ἴ]|νυάλιον τὸν Ἄρηα· ||
70 [ο]ὐδ' ἂν ἀνισταίμα|ν ἀπὺ τοῖς Ἐρχομιν|(ί)οις οὔποτε, οὐ τὸν
75 | [Δ]ία τὸν Ἄρηα, οὐ τὰ|ν Ἀθάναν τὰν Ἀρε[ί]||αν, οὐ τὸν
Ἰνυάλιο|ν τὸν Ἄρηα· κεὐορ|κέντι μὲν τἀγαθά, | [ἐ]πιορκέντι δὲ
80 ἐξο|[λέ]σθαι αὐτὸγ καὶ γ||ένος. ὤμοσαν Ἐρχ|[ο]μίνιοι τάδε·

ἀψευ|δήων ἂν τὰν συϝο|[ι]κίαν τοῖς Εὐαιμν[ί]|οις πὸς τὰς συνθέ||-
85 [σ]ις, ναὶ τὸν Δία τὸν Ἄ[ρ]ηα, νεὶ τὰν Ἀθάναν | τὰν Ἀρήαν, νεὶ
90 τὸν Ἰν|[υ]άλιον τὸν Ἄρηα· οὐ|δ' ἂν ἐξελαύνοια τ||ὸς Εὐαιμνίος
οὔπο|τε, οὐ τὸν Δία τὸν Ἄ|[ρ]||ηα, οὐ τὰν Ἀθάναν | [τ]ὰν Ἄρηαν,
95 οὐ τὸν Ἰν|υάλιον τὸν Ἄρηα· || κεὐορ[κέντι] μὲν [τ]||ἀγαθά,
ἐπιορκέντ[ι] | δὲ ἐξολέσθαι κα(ὐ)|τὸν καὶ γένος. | Ἀριστάνωρ ||
100 Ὀνόμαντος | Λαέας | Σαοκλῆς | [- - - - a few lines missing]
108 | .ο ἢ ἀπεόν[τι . . .] | ὄνδικα ἦναι.

A joint-citizenship agreement (cf. no. 56) between Orchomenus and Euaemon, with some matters left to the arbitration of Heraea. Inscribed on three sides of a column, of which two pieces were found separately, a small middle piece being missing. For the purpose of continuous line numbering, the missing portion is arbitrarily set at five lines.

1. **συϝοικία**: συνοικία. **89**.7.—6 ff. 'The regular monthly sacred rites at Euaemon shall be held there as is customary.'—15 ff. 'The former inhabitants shall share in the allotment in accordance with the vote of both parties. But as to those of the time of Chaeriades, if any territory in the allotment is in dispute, the Heraeans shall decide, and also all the cases in previous litigation. Missions (of arbitration) shall be established over a period of three years, upon declaration of the Arcadian league.'—36 ff. 'For those of the time of Chaeriades, regarding the payment of the debts which they owe to the goddess, they shall themselves in consultation fix its time of payment.'—49. **αὖτις**: emphasizes the preceding ἀί, as in Hom. ἐτ' αὖτις, πάλιν αὖτις, etc.—**ἐσκεθῆν**: for ἐσ-σκεθῆν= *ἐκ-σχεθεῖν (cf. **65**). The meaning of the sentence is 'one shall not keep out nor force in anyone,' that is in the matter of citizenship, which is the subject of the preceding ll. 44-47.—51. **τὰ δὲ**=τὰς δὲ.**89**.7, **97**.4.—62-89. For the forms ἀψευδήων and ἐξελαύνοια, see **149**, **159**, **152**.1. The shift of mood is of interest in connection with the observation (Smyth 1826*a*, 1833) that the use of the optative with ἄν for strong assertions is especially common after a negative. Here 'I will be faithful and I would never revolt (expel).'

22. Decree of Tegea, found at Delphi. About 324 B.C. IG V.ii.p. xxxvi. Plassart, BCH 38.101 ff. Ditt. Syll. 306. Schwyzer 657. Tod 202. SEG 1.211.

- - - - ση - - - [βασι|λεὺς Ἀλέξ]ανδρος τὸ διάγρ[α]μμα, γρα-
φῆναι κατὺ τὰ ἐ|[πανωρ]θώσατυ ἁ πόλις τὰ ἰν τοῖ διαγράμματι
5 ἀντιλ|εγόμενα. (I) τὸς φυγάδας τὸς κατενθόντας τὰ πατρῶια || κο-
μίζεσθαι ἐς τοῖς ἔφευγον, καὶ τὰ ματρῶια, ὅσαι ἀ|νέσδοτοι τὰ
πάματα κατῆχον καὶ οὐκ ἐτύγχανον ἀδ|ελφεὸς πεπαμέναι· εἰ δέ
τινι ἐσδοθένσαι συνέπεσ|ε τὸν ἀδελφεὸν καὶ αὐτὸν καὶ τὰν γενεὰν
ἀπολέσθα|ι, καὶ τανὶ ματρῶια ἦναι, ἀνώτερον δὲ μηκέτι ἦναι.
10 (II) ἐ||πὲς δὲ ταῖς οἰκίαις μίαν ἕκαστον ἔχεν κατὺ τὸ διά|γραμμα·
εἰ δέ τις ἔχει οἰκία κᾶπον πὸς αὐταῖ, ἄλλον μ|ὴ λαμβανέτω· εἰ δὲ
πὸς ταῖ οἰκίαι μὴ πόεστι κᾶπος, ἐ|ξαντίαι δ' ἔστι ἰσόθι πλέθρω,
λαμβανέτω τὸν κᾶπον· | εἰ δὲ πλέον ἀπέχων ὁ κᾶπός ἐστι πλέθρω,
15 τωνὶ τὸ ἥμι||σσον λαμβανέτω, ὥσπερ καὶ τῶν ἄλλων χωρίων
γέγρα|πται. τᾶν δὲ οἰκιᾶν τιμὰν κομιζέσθω τῶ οἴκω ἑκάστ|ω δύο
μνᾶς, τὰν δὲ τιμασίαν ἦναι τᾶν οἰκιᾶν κὰ τάπε|ρ ἁ πόλις νομίζει·
τῶν δὲ κάπων διπλάσιον τὸ τίμαμ|α κομίζεσθαι ἢ ἐς τοῖ νόμοι. τὰ
20 δὲ χρήματα ἀφεῶσθα||ι τὰν πόλιν καὶ μὴ ἀπυλιῶναι μήτε τοῖς
φυγάσι μήτ|ε τοῖς πρότερον οἴκοι πολιτεύονσι. (III) ἐπὲς δὲ ταῖς
π|αναγορίαις ταῖς ἐσλελοίπασι οἱ φυγάδες, τὰν πόλ|ιν βωλεύσα-
σθαι, ὅτι δ' ἂν βωλεύσηνοι ἁ πόλις, κύριο|ν ἔστω. (IV) τὸ δὲ δικα-
25 στήριον τὸ ξενικὸν δικάζεν ἑξήκ||οντα ἀμερᾶν· ὅσοι δ' ἂν ἰν ταῖς
ἑξήκοντα ἀμέραις μὴ | διαδικάσωνται, μὴ ἦναι αὐτοῖς δικάσασθαι
ἐπὲς τ|οῖς πάμασι ἰν τοῖ ξενικοῖ δικαστηρίοι, ἀλλ' ἰν τοῖ | πολιτικοῖ
ἀτ· εἰ δ' ἄν τι ὕστερον ἐφευρίσκωνσι, ἰν ἀ|μέραις ἑξήκοντα ἀπὺ ταῖ
30 ἂν ἀμέραι τὸ δικαστήριο||ν καθιστᾶ. εἰ δ' ἂν μηδ' ἰν ταῖνυυ διαδι-
κάσηνοι, μηκέ|τι ἐξέστω αὐτῶι δικάσασθαι· εἰ δ' ἄν τινες
ὕστερον | κατένθωνσι, τῶ δικαστηρίω τῶ ξενικῶ [μ]ηκέτι ἐόντ|ος,
ἀπυγραφέσθω πὸς τὸς στραταγὸς τὰ πάματα ἰν ἀμ|έραις ἑξήκοντα,
35 καὶ εἰκ ἄν τι αὐτοῖς ἐ[π]απύλογον ἦ||ι, δικαστήριον ἦναι Μαντι-
νέαν· εἰ δ' [ἂν μὴ] διαδικάσ|ηνοι ἰν ταιν(νὶ) ταῖς ἀμέραις, μηκέτ[ι]
ἦναι αὐτοῖ δι|κάσασθαι. (V) ἐπὲς δὲ τοῖς ἱεροῖς χρήμασιν .λωι. .ν
τοῖς ὀφειλήμασι τὰ μὲμ πὸς τὰν θεὸν ἁ πόλις διωρθώ|σατυ, ὁ ἔχων
40 τὸ πᾶμα ἀπυδότω τῶι κατηνθηκότι τὸ ἥμ||ισσον κὰ τάπερ οἱ ἄλλοι·
ὅσοι δὲ αὐτοὶ ὤφηλον ταῖ θ|εοῖ συνινγύας ἢ ἄλλως, εἰ μὲν ἂν φαίνη-
νοι ὁ ἔχων τὸ | πᾶμα διωρθωμένος ταῖ θεοῖ τὸ χρέος, ἀπυδότω τὸ
ἥμ|ισσον τῶι κατιόντι, κὰ τάπερ οἱ ἄλλοι, μηδὲν παρέλ|[κ]ων· εἰ δ'
45 ἂν μὴ φαίνηνοι ἀπυδεδωκὼς ταῖ θεοῖ, ἀπυδό||τω τοῖ κατιόντι τὸ
ἥμισσον τῶ πάματος, ἐς δὲ τοῖ ἡμ|ίσσοι αὐτὸς τὸ χρέος διαλυέτω·
εἰ δ' ἂν μὴ βόλνοι δ|ιαλῦσαι, ἀπυδότω τοῖ κατιόντι τὸ πᾶμα ὅλον,

ὁ δὲ κο|μισάμενος διαλυσάτω τὸ χρέος ταῖ θεοῖ πᾶν. (VI) ὅσαι δ|ὲ
50 γυναῖκες τῶν φυγάδων ἢ θυγατέρες οἴκοι μίνονσ||αι ἐγά[μ]αντυ,
ἢ φυγόνσαι ὕστερον ἐγάμαντυ [ἰ]ν Τεγέ|αν κα[ὶ] ἐπίλυσιν ὠνήσαν-
τυ οἴκοι μίνονσαι, ταννὶ μ|ήτ' ἀ[πυδοκ]ιμάζεσθαι τὰ πατρῶια μήτε
τὰ ματρῶια μ|ηδὲ τὸς ἐσγόνος, ὅσοι μὴ ὕστερον ἔφυγον δι' ἀνάγ-
55 κα|ς καί ἰν τοῖ νῦν ἐόντι καιροῖ καθέρπονσι ἢ αὐταὶ ἢ || παῖδες
ταννί, δοκιμάζεσθαι καὶ αὐτὰς καὶ τὸς ἐς τ|αιννὶ ἐσγόνος τὰ πα-
τρῶια καὶ τὰ ματρῶια κὰ τὸ διά|γραμμα. (VII) ὀμνύω Δία, Ἀθά-
ναν, Ἀπόλλωνα, Ποσειδᾶνα εὐν|οήσω τοῖς κατηνθηκόσι τοῖς
ἔδοξε ταῖ πόλι κατυδ|έχεσθαι, καὶ οὐ μνασικακήσω τῶννυ οὐδεν[ὶ]
60 τ[ὰ] ἂν ἀμ||π[ε]ίση ἀπὺ ταῖ ἀμέραι ταῖ τὸν ὅρκον ὤμοσα, οὐδὲ
δια|κωλύσω τὰν τῶν κατηνθηκότων σωτηρίαν, οὔτε ἰν τα|ῖ
[ll. 62-66 fragmentary.].

Decree regarding the exiles returning under Alexander's edict of 324 B.C. Cf. no. 26.

1 ff. The city had previously passed certain regulations, some of which were objected to by Alexander in a special edict and were now corrected.—4 ff. 'The returning exiles shall recover the paternal property which they had at the time of their exile, and likewise the women the maternal property, those who were unmarried and in possession of the property and had no brothers. If it happened to a married daughter that her brother and his offspring died, then she too should share in the maternal property (ταν*ί* = gen. sg. τασ-νί, **97**.1), but it shall never be more' (than the maternal property? or 'go beyond this' in line of inheritance?) —13. **ἐξαντίαι**: 'over against, near by.' Cf. ἐκ τῆς ἀντίης (Hdt.). The true Arcadian form would be ἐσαντίαι. There are some traces of κοινή influence (cf. also πλέον, ει in ὀφείλημα, ει in Ποσειδᾶνα) as in no. 19.—**ἰσόθι πλέθρω**: literally 'in equal place,' but here clearly 'within the distance of a plethron.'—16 ff. **τιμά** is the purchase price, while τιμασία (= Att. τίμησις) is the taxable valuation, and τίμαμα the assessment. For the cultivated lots (κᾶποι) the city is to receive double the normal tax.—19 ff. **τὰ δὲ χρήματα** κτλ.: difficult passage, but perhaps meaning 'as to monetary claims (as distinct from real estate) the city shall be free of responsibility and shall not settle them in favor of either party,' ἀφεῶσθαι being taken, not (with most editors) as

mid. = act. 'remit,' but (in spite of the crude condensed construction) as pass. as in ἀφεώσθω τῶ ἔργω 'be excused from the work' (no. 19.14) and ἀφεώσθω τᾶς μαρτυρίας 'be excused from testifying' (IG V.ii.357.12). For ἀπυλιῶναι, see **162**.10.—23 ff. 'with reference to the festivals from which the exiles have been missing, the city shall take counsel,' etc. (probably as to the conditions under which the exiles may resume participation).

24 ff. The ξενικὸν δικαστήριον is a court constituted of judges from other cities, here perhaps Mantinea (cf. l. 35). 'The alien court is to serve for a period of sixty days. Those who do not have their cases settled within this time may not bring suit for property in this court, but only in the regular civic court. If they later discover any additional evidence (or claim), they may present it within sixty days of the time of the constitution of the court. But if any one does not have his case settled within this time, he may not bring action. If any return later, when the alien court is no longer serving, they shall file an inventory of the property with the στραταγοί within sixty days, and if there is anything in defense (against their claims) Mantinea shall serve as the court.—37 ff. Adjustment of debts to the goddess (that is, to the temple, which often served as a banking institution) which were secured by liens on the property.—49 ff. 'The wives of the exiles and the daughters who remained at home and married, or who from exile returned to Tegea and married and bought their release shall not be disqualified for their paternal or maternal inheritance, nor their descendants, except that those who were banished at a later time and are returning at the present time, either the women themselves or their children, they and their descendants shall be subject to investigation as to the paternal or maternal inheritance according to the edict.'—ταννί in l. 51 is acc. pl. (τασ-νί, **97**.1), but gen. pl. in l. 55.—57 ff. The citizens who remained at home take oath to show good will to the returning exiles and not to bear malice against any of them for what he may have plotted (?). **ἀμπείση**: aor. subj. of ἀναπείθω 'persuade,' used also in a bad sense 'mislead, corrupt, bribe', here perhaps 'plot,' referring to the exiles previous political intrigues.

Cyprian

The Cyprian Syllabary

Nearly all the Cyprian inscriptions are written in a special syllabary. This consists of signs for each of the five vowels—these being used where no consonant immediately precedes, that is initially and for the second element of diphthongs—and signs for each combination of consonant and following vowel, as *ma*, *me*, etc. But there is no distinction between long and short vowels, nor, in the case of stops, between voiceless. voiced, and aspirate. Hence the sign *te* (the transcription with *t* is a matter of convention) may stand for τε, τη, δε, δη, θε, or θη. Nasals before consonants are not written, e.g., *a ti* = ἀ(ν)τί. [1]

For a final consonant the sign containing the vowel *e* is used, e.g., *ka se* = κάς. For groups of consonants the first is indicated by the sign containing the vowel of the syllable to which this consonant belongs. That is, its vowel is determined by the following in the case of initial groups and consonant + liquid; by the preceding in the case of liquid + consonant, and also σ + consonant (cf. **89**.1). Thus *po to li ne* = πτόλιν, *pa ti ri* = πατρί, *e u ve re ta sa tu* = εὐϝρῑτάσατυ, *a ra ku ro* = ἀργύρō, *e se ta se* = ἔστασε. Examples of other groups are rare. [2]

Words are separated by a special sign, but this is commonly, though not uniformly, omitted after the article, and sometimes in other groups of words. In such groups a final consonant is often treated as medial, hence *ta po to li ne* = τὰ(ν) πτόλιν, etc.

23. Idalium. Probably second half of fifth century B.C. Schwyzer 679. Solmsen-Fraenkel 6. The first five lines only are given in the more exact syllabic transcription. In this | denotes the word separator, not the line division, which is indicated by numerals.

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[1] In the Greek transcription the stops are distinguished and the nasal before consonants is supplied in parentheses. But ᾱ and ᾱ, not η, ω, are used, in accordance with the practice adopted for other inscriptions where the signs η and ω are not in use. For some uncertainties in regard to the proper transcription, see **199**.

[2] We find *me ma na me no i* = μεμναμένοι, *ka si ke ne to i se* = κασιγνέτοις but *i ki ma me no se* = ἰκμαμένος, *te re ki ni ja* = τέρχνιϳα, |*ti pe te ra-* = διφθερα-, *va na ko to se* = ϝάνακτος.

1 o te | ta po to li ne e ta li o ne | ka te vo ro ko ne ma to
i | ka se ke ti e ve se | i to i | pi lo ku po ro ne ve te i to o na
sa ko 2 ra u | pa si le u se | sa ta si ku po ro se | ka se a po to
li se | e ta li e ve se | a no ko ne o na si lo ne | to no na si ku
po 3 ro ne to ni ja te ra ne | ka se | to se | ka si ke ne to se |
i ja sa ta i | to se | a to ro po se | to se | i ta | i | ma ka i | i ki
4 ma me no se | a ne u | mi si to ne | ka sa pa i | e u ve re ta
sa tu | pa si le u se | ka se | a po to li se | o na si 5 lo i | ka
se | to i se | ka si ke ne to i se | a ti to mi si to ne | ka a ti |
ta u ke ro ne | to ve na i | e xe to i | *etc.*

Ὅτε τὰ(ν) πτόλιν Ἐδάλιον κατέϝοργον Μᾶδοι κὰς Κετιε̄ϝες
2 ἰ(ν) τοῖ Φιλοκύπρōν ϝέτει τοῖ Ὀνασαγό|ραυ, βασιλεὺς Στασίκυπρος
κὰς ἀ πτόλις Ἐδαλιε̄ϝες ἄνōγον Ὀνάσιλον τὸν Ὀνασικύπ|ρōν
τὸν ἰjατε̄ραν κὰς τὸς κασιγνέτος ἴjασθαι τὸς ἀ(ν)θρόπος τὸς ἰ(ν)
4 τᾶι μάχαι ἰκ|μαμένος ἄνευ μισθῶν. κάς παι εὐϝρε̄τάσατυ βασιλεὺς
κὰς ἀ πτόλις Ὀνασί||λōι κὰς τοῖς κασιγνέτοις ἀ(ν)τὶ τοῖ μισθῶν κὰ
6 ἀ(ν)τὶ τᾶ ὑχέρōν δοϝέναι ἐξ τοῖι | ϝοίκōι τοῖι βασιλε̄ϝος κὰς ἐξ τᾶι
πτόλιϝι ἀργύρō τά(λαντον) α′ τά(λαντον) · ἒ δυϝάνοι νυ ἀ(ν)τὶ τοῖ |
ἀργύρōν τοῖδε, τοῖ ταλά(ν)τōν, βασιλεὺς κὰς ἀ πτόλις Ὀνασίλōι κὰς
8 τοῖς κασι|γνέτοις ἀπὺ τᾶι ζᾶι τᾶι βασιλε̄ϝος τᾶ ἰ(ν) τὸιρῶνι τοῖι
Ἀλα(μ)πριjάται τὸ(ν) χῶρον | τὸν ἰ(ν) τοῖι ἔλει τὸ(ν) χραυόμενον
10 Ὄ(γ)κα(ν)τος ἄλϝō κὰς τὰ τέρχνιja τὰ ἐπιό(ν)τα || πά(ν)τα ἔχεν
πανῶνιον ὑϝαὶς ζαν ἀτελέν. ἒ κέ σις Ὀνάσιλον ἒ τὸς | κασιγνέτος
ἒ τὸς παῖδας τοῖ(ν) παίδōν τῶν Ὀνασικύπρōν ἐξ τοῖι χόρōι τοῖδε | ἐξ-
ορύξε̄, ἰδέ παι ὁ ἐξορύξε̄ πείσει Ὀνασίλōι κὰς τοῖς κασιγνέτοι|ς ἒ
12 τοῖς παισὶ τὸν ἄργυρον τό(ν)δε, ἀργύρō τά(λαντον) α′ τά(λαντον). |
14 κὰς Ὀνασίλōι οἴϝōι ἄνευ τοῖ(ν) κασιγνέτōν τῶν αἴλōν ἐϝρε̄τάσατυ
βασιλεὺ||ς κὰς ἀ πτόλις δοϝέναι ἀ(ν)τὶ τᾶ ὑχέρōν τοῖ μισθῶν ἀργύρō
16 πε(λέκεϝα) δ′ πε(λέκεϝα) | β′ δι(μναῖα) Ἐ(δάλια) · ἒ δόκοι νυ
βασιλεὺς κὰς ἀ πτόλις Ὀνασί|||λōι ἀ(ν)τὶ τοῖ ἀργύρō τοῖδε ἀπὺ τᾶι
18 ζᾶι τᾶι βασιλε̄ϝος τᾶ ἰ(ν) Μαλανίja|ι τᾶι πεδίjαι τὸ(ν) χῶρον τὸ(ν)
χραυζόμενον Ἀμενίja ἄλϝō κὰς τὰ τέρ|χνιja τὰ ἐπιό(ν)τα πά(ν)τα,
20 τὸ(ν) ποεχόμενον πὸς τὸ(ν) ῥόϝο(ν) τὸ(ν) Δρύμιον κὰς πὸ||ς τὰν
ἰερε̄ϝίjαν τᾶς Ἀθάνας, κὰς τὸ(ν) κᾶπον τὸν ἰ(ν) Σίμιδος ἀρούρα|ι,
τό(ν) Διϝείθεμις ὁ Ἀρμανεὺς ἔ̄χε ἄλϝο(ν), τὸν ποεχόμενον πὸς
22 Πασαγόρα|ν τὸν Ὀνασαγόραυ κὰς τὰ τέρχνιja τὰ ἐπιό(ν)τα πά(ν)-
τα ἔχεν πανōνίος ὑ|ϝαὶς ζαν ἀτελίja ἰό(ν)τα. ἒ κέ σις Ὀνάσιλον ἒ τὸς
24 παῖδας τὸς Ὀ|νασίλōν ἐξ τᾶι ζᾶι τᾶιδε ἰ ἐξ τοῖι κάπōι τοῖδε ἐξορύξε̄

ἰ||δὲ ὁ ἐξορύξε̄ πείσει Ὀνασίλο̄ι ἒ τοῖς παισὶ τὸν ἄργυρον τό(ν)δε,
26 ἀργύρο̄|ν πε(λέκεϝα) δ′ πε(λέκεϝα) β′ δι(μναῖα) Ἐ(δάλια). ἰδὲ
τὰ(ν) δάλτον τά(ν)δε, τὰ ϝέπιjα τάδε ἰναλαλισμένα, | βασιλεὺς κὰς
28 ἀ πτόλις κατέθιjαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναν τά(ν)νε περ' Ἐ|δά-
λιον σὺν ὄρκοις μὲ λῦσαι τὰς ϝρε̄́τας τάσδε ὑϝαὶς ζαν. | ὄπι σίς κε τὰς
30 ϝρε̄́τας τάσδε λύσε̄, ἀνοσίjα ϝοι γένοιτυ. τάς γε || ζᾶς τάσδε κὰς
τὸς κάπος τόσδε ο(ἰ) Ὀνασικύπρο̄ν παῖδες κὰς το̄̃(ν) παίδο̄ν οἱ
πα|ῖδες ἔξο̄σι αἰϝεί, ο(ἰ) ἰ(ν) το̄̀ιρο̄̃νι το̄̃ι Ἐδαλιε̄̃ϝι ἴο̄σι.

Agreement of the king and city of Idalium with the physician Onasilus and his brothers for the care of the wounded without pay (that is, for the individual cases) during the siege of the city by the Persians and the inhabitants of the Phoenician city of Citium.

The king and the city promised to Onasilus and his brothers instead of (special) pay the sum of a silver talent, or in place of this a certain tract of land. And they promised to Onasilus alone the sum of four 'axes' (each = 10 minae) and two double minae, or another tract of land. Provision is made that, should they be ousted from the land, the money should be paid.—1. **κατε̄́ϝοργον**: **5**.— 4, 14. **εὐϝρε̄τάσατυ**, **ἐϝρε̄τάσατυ**: **55**, **70**.3.—5. **ἀ(ν)τὶ το̄̃ μισθνο̄̃** κτλ.: see **136**.8.—**τᾶ ὐχε̄́ρο̄ν**: **59**.4, **135**.8.—8. **(ἰ)ν το̄̀ιρο̄̃νι**: 'in the district.' Cf. οἰρών 'boundary line' Hesych. —9. 18, 21. **ἄλϝο̄**, **ἄλϝον**: cf. ἄλουα · κῆποι (Cypr.) Hesych., Hom. ἀλωή, Att., Arc. ἅλων, Sicil. ἅλος, ἁ (GDI 5200 *passim*). In this group the meaning is partly the broad 'tract of cultivated land, plantation,' and partly more specific 'garden,' 'vineyard' or 'orchard.' Here, as shown by ll. 20, 21, the ἄλϝον is more specific ('vineyard'?) than the κᾶπος, which here has the broader sense, as often elsewhere (e.g., no. 42.10, 22).—10. **πανο̄́νιον**: 'with all salable products,' agreeing with τὸ(ν) χο̄̃ρον, the intervening τὰ τέρχνιjα being disregarded as subordinate.—**ὑϝαὶς ζαν**: ὑϝαίς 'forever' **133**.6. ζαν: 'for life' (?). Cf. ζάει · πνεῖ, Κύπριοι. Hesych. —12, 24. **ἐξορύξε̄**: 'expropriates,' from *ἐξορϝίζω = Att. ἐξορίζω (cf. ὄρϝος, **54**). For the ending here and in λύσε̄ l. 29 (-ε̄ or -ε?), see **150***c*.—15. **πε(λέκεϝα)** so as neut. pl. in view of the gloss τὸ γὰρ δεκάμνουν πέλεκυ παρὰ Παφίοις Hesych. s.v. ἡμιπέλεκκον. πέλεκυς used elsewhere with other values.—29. 'whenever anyone (or whoever?) violates these agreements may impiety rest

upon him,' that is, he shall be guilty of an impious act. ὅπι is difficult, but possibly ὅπη (**132**.7). See **16***a*.

Lesbian

24. Cebrene. Fifth century B.C. Roberts p. 324. Schwyzer 638. Solmsen-Fraenkel 7.

Σ[τάλλ]α 'πὶ Σθενείαι ἔμμι τοῖ Νικιαίοι τοῖ Γαυκίοι.

Monument to Stheneias, son of Nicias and grandson of Gaucus. See **168***d*, and **38**.

25. Mytilene. First half of fourth century B.C. IG XII.ii.1 and XII Suppl. p. 2. Schwyzer 619. Solmsen-Fraenkel 8. Tod 112.

- - - - - - - ε - - - - - - - - - - - - - - [ὅττι | δέ κε αἰ] πόλις
[ἀ]μφότ[εραι - - - - - - - - - - - | - - - -] γράφωισι εἰς τὰν [στάλ-
5 λαν ἢ ἐκκ|ολάπ]τωισι, κύ[ρ]ιον ἔστω. τ[ὸν δὲ κέρναν||τα τὸ] χρύ-
σιον ὑπόδικον ἔ[μμεναι ἀμφο|τέρ]αισι ταῖς πολίεσσι. δικ[άσταις
δὲ | ἔμ]μεναι τῶι μὲν ἐμ Μυτιλήναι [κέρναν|τι] ταὶς ἄρχαις παίσαις
10 ταὶς ἐμ Μ[υτιλ|ή]ναι πλέας τῶν αἰμισέων, ἐμ Φώκαι δὲ [τ]||αὶς
ἄρχαις παίσαις ταὶς ἐμ Φώκαι πλ[έ]|ας τῶν αἰμισέω[ν]· τὰν δὲ
δίκαν ἔμμεναι, | ἐπεί κε ὠνίαυτος ἐξέλθηι, ἐν ἓξ μήννεσι. αἰ δέ
κε καταγ[ρ]έθηι τὸ χρύσιον κέρ|ναν ὑδαρέστε[ρ]ο[ν] θέλων, θανά-
15 τωι ζαμι||ώσθω· αἰ δέ κε ἀπυφ[ύ]γηι μ[ὴ] θέλων ἀμβρ[ό]|την,
τιμάτω τ[ὸ] δικαστήριον ὅττι χρῆ α|ὔτ(ο)ν πάθην ἢ κατθέ[μ]εναι,
ἁ δὲ πόλις ἀναί|τιος καὶ ἀζάμιος [ἔσ]τω. ἔλαχον Μυτιλή|ναοι πρό-
20 σθε κόπτην. ἄρχει πρότανις ὁ || πεδὰ Κόλωνον, ἐ[μ Φ]ώκαι δὲ ὁ
πεδὰ 'Αρίσ[τ]|αρχον.

Monetary agreement between Mytilene and Phocaea. Coins of electrum, a compound of gold and silver, were issued by Mytilene and Phocaea, down to about 350 B.C., and it is to these that the inscription refers, though the term used of them is χρύσιον.

'Any one debasing the coinage is responsible to both cities. If at Mytilene, the magistrates of Mytilene are to constitute the majority of the judges. Similarly at Phocaea. The trial falls within six months of the expiration of the year. If one is convicted of intentional adulteration, he is to be punished with death. But if he is acquitted of intentional wrong-doing, the court shall decide the penalty or fine. The city is not liable. The

Mytilenians are to issue the coins first (the cities alternating each year.) The agreement goes into effect under the prytanis succeeding Colonus at Mytilene and Aristarchus at Phocaea.'

4-5. **τ[ὸν δὲ κέρναντα]**: κέρναμι, if correctly supplied here and in ll. 7-8, has the same meaning which is more forcibly expressed by κέρναν ὑδαρέστερον in ll. 13-14. The arrangements for trial immediately following show that the meaning required here is 'debase,' not 'make the alloy,' i.e., simply 'coin,' as often taken. Moreover, the electrum coinage of this time and place was based upon a natural, not an artificial, alloy.—9/10. **Φώκαι 31**.

26. Mytilene. Soon after 324 B.C. IG XII.ii.6 and XII Suppl. p. 3. Ditt. Orient. 2. Schwyzer 620. Solmsen-Fraenkel 9. Tod 201.

..... [καὶ οἱ β]ασί[ληες προστί]θησ[θον τῶι κατελη-
λύθον|τι ὡς τέχναν τεχνα]μέν[ω] τῶ ἐ[ν τᾶι] πόλι πρόσθε [ἔοντος.
αἰ δέ κέ τις | τῶν κατεληλυθόν]των μὴ ἐμμένη ἐν ταῖς διαλυσί[εσ]σι
ταύτ[αισι, | μη ..... ἐφ]εζέσθω πὰρ τᾶς πόλιος κτήματος
5 μήδενος μη[δὲ στ||ειχέτω ἐπὶ μῆ]δεν τῶμ παρεχώρησαν αὔτωι οἱ
ἐν τᾶι πόλι πρό[σθε | ἔοντες, ἀλλὰ σ]τείχοντον ἐπὶ ταῦτα τὰ κτή-
ματα οἱ παρχωρήσαν[τ|ες αὔτωι ἐκ τῶν] ἐν τᾶι πόλι πρόσθε ἐόντων,
καὶ οἱ στρόταγοι εἷς | [αὖθις ἀποφέρον]τον ἐπὶ τὸν ἐν τᾶι πόλι
πρόσθε ἔοντα τὰ κτήματα | [ὡς μὴ συναλλαγ]μένω τῶ κατεληλύ-
10 θοντος· καὶ οἱ βασίληες προστί||[θησθον τῶι ἐν τ]ᾶι πόλι πρόσθε
ἔοντι ὡς τέχναν τεχναμένω τῶ κα|[τεληλύθοντος·] μηδ' αἴ κέ τις
δίκαν γράφηται περὶ τ[ο]ύτων, μὴ εἰσά|[γοντον οἱ περί]δρομοι καὶ
οἱ δικάσκοποι μηδὲ ἄ[λλ]α ἄρχα μηδεῖα. | [ἐπιμέλεσθαι δὲ] τοὶς
στροτάγοις καὶ τοὶς β[ασίλ]ηας καὶ τοὶς πε|[ριδρόμοις καὶ τ]οὶς
15 δικασκόποις καὶ ταὶς [ἄλλα]ις ἄρχαις αἴ κε || [μὴ γίνηται ἅπαν]τα
ὡς ἐν τῶι ψ[αφίσματι γέγραπτ]αι, κατάγρεντον | [δὲ τὸν ἀθέτεντά
τι τῶν ἐν τῶι ψαφίσματι γεγρα]μμένων, ὥς κε μῆδ|[εν διάφορον
εἴη τοῖς κατεληλυθόντεσσι π]ρὸς τοὶς ἐν τᾶι πόλι | [πρόσθε ἔον-
τας, ἀλλὰ διάγοιεν οἱ διαλε]λύμενοι πάντες πρὸς ἀλ||[λάλοις ἀνυ-
20 πόπτως καὶ ἀνεπιβουλεύ]τως καὶ ἐμμένοιεν ἐν τᾶι ἀ||[πυκρίσι τᾶι
τῶ βασίληος καὶ ἐν τᾶ]ι διαλύσι τᾶι ἐν τούτωι τῶι ψα|[φίσματι.
διαλλάκταις δ' ἔλεσθ]αι τὸν δᾶμον ἄνδρας εἴκοσι, δέκα | [μὲν ἐκ
τῶν κατελθόντων, δέκα] δὲ ἐκ τῶν ἐν τᾶι πόλι πρόσθε ἐόντων. |
[οὗτοι δὲ πρῶτον μὲν φυλάσσ]οντον καὶ ἐπιμέλεσθον ὡς μῆδεν
ἔσ|[σεται διάφορον τοῖς κατ]ελθόντεσσι καὶ τοῖς ἐν τᾶι πόλι πρό-

25 σ||[θε ἐόντεσσι. πράξοισι δὲ] καὶ περὶ τῶν ἀμφισβατημένων κτημά-
των | [ὡς οἵ τε κατέλθοντες κ]αὶ πρὸς τοὶς ἐν τᾶι πόλι ἔοντας καὶ
πρὸς | [ἀλλάλοις μάλιστα μ]ὲν διαλυθήσονται, αἰ δὲ μή, ἔσσονται
ὡς δικ|[αιότατοι, καὶ ἐν τα]ῖς διαλυσίεσσι, ταὶς ὁ βασίλευς ἐπέ-
κριννε, | [καὶ ἐν τᾶι συναλλάγ]αι ἐμμενέοισι πάντες καὶ οἰκήσοισι
30 τὰμ πό||[λιν καὶ τὰγ χώραν ὁ]μονόεντες πρὸς ἀλλάλοις· καὶ περὶ
χρημάτων | [πεδὰ τὸ παραδέδεχ]θαι ταὶς διαλύσις ὡς πλεῖστα καὶ
περὶ ὅρκω | [τὸν κε ἀπομόσσωισι οἱ] | πόλιται, περὶ τούτων πάν-
των ὅσσα κε ὁμο|[λογέωισι πρὸς ἀλλάλο]ις, οἱ ἀγρέθεντες ἄνδρες
φέροντον ἐπὶ τ|[ὸν δᾶμον, ὁ δὲ δᾶμος ἀκο]ύσαις ἆι κε ἄγηται συμ-
35 φέρην βολλευέτω. || [αἰ δέ κε ὁ δᾶμος ἄγηται τὰ] ὁμολογήμενα πρὸς
ἀλλάλοις συμφέρον|[τα, ψαφίσασθαι καὶ τοῖς κα]τελθόντεσσι ἐπὶ
Σμιθίνα προτάνιος | [ὅσσα κε τοῖς λοίποισι ψαφ]ίσθη. αἰ δέ κέ τι
ἐνδεύη τῶ ψαφίσματος, | [περὶ τούτω ἀ κρίσις ἔστω ἐπ]ὶ τᾶι βόλ-
λαι. κυρώθεντος δὲ τῶ ψαφίσ|[ματος ὑπὸ τῶ δάμω, σύμπαντα] τὸν
40 δᾶμον ἐν τᾶι εἰκοίσται τῶ μῆννος || [πεδὰ τὰν θυσίαν εὔξασθαι] τοῖς
θέοισι ἐπὶ σωτηρίαι καὶ εὐδαι|[μονίαι τῶμ πολίταν πάντων] γένε-
σθαι τὰν διάλυσιν τοῖς κατελ|[θόντεσσι καὶ τοῖς πρόσθε] ἐν τᾶι πόλι
ἐόντεσσι· τοὶ[ς δ]ὲ ἴρηας τ|[οὶς δαμοσίοις ἄπαντας καὶ] ταὶς ἰρείαις
ὀείγην τ[οὶ]ς ναύοις καὶ | [τὸν δᾶμον πρὸς εὔχαν συνέλ]θην. τὰ δὲ
45 ἴρα τὰ ὁ δᾶμος [ε]ὔξατο, ὅτε ἐξ||[έπεμψε τοὶς ἀγγέλοις πρὸς] τὸν
βασίληα, ἀπυδόμεναι τοῖς βασί|[ληος γενεθλίοισι κὰτ ἐνίαυ]τον·
παρέμμεναι δὲ τᾶι θυσίαι καὶ [τ|οὶς εἴκοσι ἄνδρας καὶ τοὶς ἀ]γγέ-
λοις τοὶς πρὸς τὸν βασίληα πέ[μφ|θεντας τοὶς ἀπὺ τῶν πρόσθε] ἐν
τᾶι πόλι ἐόντων καὶ τοὶς ἀ[πὺ τῶν | κατελθόντων. τὸ δὲ ψάφισμα
τ]οῦτο ἀναγράψαντας τοὶς τ[αμίαις . . . . . .

Measures taken for the settlement of disputes arising between the exiles who returned under Alexander's edict of 324 B.C. and the remaining citizens of Mytilene.

Most of the restorations adopted are those preferred by Dittenberger l.c. But in many cases others are equally possible.

1 ff. 'The βασίληες shall favor the returned exile on the ground that the one who remained in residence has been guilty of fraud. But if any one of the returned exiles does not abide by these terms of settlement, he shall not receive any property from the city, nor shall he enter into possession of any of the property which those who remained in the city have surrendered to him, but

rather those who surrendered it shall enter into possession of it, and the στρατηγοί shall return the property to the one who remained in residence, on the ground that the returned exile has not conformed to the agreement. And the βασίληες shall favor the one who remained in residence on the ground that the returned exile has been guilty of fraud. Nor, if any one brings suit, shall the clerks of the court and inspectors of justice, or any other magistrate, introduce it.'—13 ff. 'The officials are to intervene if all things prescribed in the decree are not carried out, and condemn any one who disregards them, so that there may be no disagreement between the two parties and they may live amicably and abide by the decision of the king and the settlement reached in this decree.'—21 ff. 'Twenty men are to be chosen as mediators, ten from each party. They are to see to it that no disagreement arises, and in the case of disputed property they are to bring it about that the parties shall be reconciled, or, if not, that they shall be as just as possible, and abide by the terms of settlement which the king decided upon and the agreement, and dwell in harmony.'—30-31 ff. 'Regarding questions of money, after the terms of settlement have been accepted as far as possible, and regarding the oath and other matters, the men selected shall report to the people, who shall take such measures as seem advantageous. If the people approve the matters agreed upon, they may decree the same privileges for the exiles returning in the prytany of Smithinas as for the others.'—38/39 ff. 'When the decree has been confirmed, the people are to pray that the settlement may be for the general welfare. The priests and priestesses are to throw open the temples. The sacrifices which were promised when the messengers were sent to the king are to be made annually on the anniversary of the king's birthday in the presence of the twenty men and the messengers.'—39. For εἰκοίσται, now confirmed by six more occurrences of -κοιστος at Mytilene (IG XI.1064*b* and XII.ii.82), see **116**a.

27. Nesos. Between 319 and 317 B.C. IG XII.ii.645. Ditt. Orient. 4. Schwyzer 634. Solmsen-Fraenkel 10. Only the text of side A is given here, the more fragmentary B being omitted.

. . . . . κα]ὶ Ἀλέξανδρο[ς | . . . . . χ]ώρας
τᾶι πόλι καὶ | [. . . . . ὅτα δὲ] Ἀλέξανδρος διάλ[λα|ξε τὸμ
5 πὰρ ἀνθρώ]πων βίον, Φίλιππος δὲ [ὁ || Φιλίππω καὶ] Ἀλέξανδρος
ὁ Ἀλεξάνδρω τ[ὰ|μ βασιλεί]αν παρέλαβον, Θέρσιππος ἔων | [τοῖς
βασ]ιλήεσσι φίλος καὶ τοῖς στροτ[ά|γοισι] καὶ τοῖς ἄλλοισι Μακε-
10 δόνεσσι μ[ε|γάλ]ων ἀγάθων αἴτιος γέγονε τᾶι πόλι. Ἀ[ν||τιπ]άτρω
γὰρ ἐπιτάξαντος χρήματα εἰς | τὸμ πόλεμον εἰσφέρην πάντων τῶν
ἄλλων |εἰσφερόντων Θέρσιππος παργενόμενος | πρὸς τοὶς βασίληας
καὶ Ἀντίπατρον ἐκ[ού]|φισσε τὰμ πόλιν, ἔπραξε δὲ καὶ πρὸς Κλε[ῖ-
15 ||τ]ον περὶ τᾶς εἰς Κύπρον στρατείας καὶ ἐ|[γ] μεγάλας δαπάνας εἰς
μῖκρον συνάγαγε. | [ἐγένετ]ο δὲ καὶ περὶ τὰν σιτοδείαν ἄνη[ρ | ἄγα-
θος] καὶ πὰρ τῶν σαδράπαν εἰσαγώγα[ν | σίτω κα]τεσκεύασσε,
20 ἔδωκε δὲ καὶ τᾶι πόλι || [χρήματ]α εἰς σωτηρίαν καὶ τόκοις ἐλάσ-
[σο|νας αἴτ]ησε τῶγ κατεστακόντων, ἐβαθόη | [δὲ χρη|μάτεσσι καὶ
τοῖς πολίταισι εἰς [σι|τωνία]ν. καὶ Πολυπέρχοντος εἰς τὰν Ἀσί[αν|
25 στάλε]ντος διώικησε φίλον αὔτον τᾶι πό||[λι ὑπά]ρχην, παρε-
σκεύασσε δὲ καὶ Ἀρράβαι|[ον καὶ] τοὶς ἄλλοις τοὶς ἐπί τινων τε-
τα|[γμένο]ις ὑπὸ τῶν βασιλήων φίλοις τᾶι π[ό|λι κα]ὶ τἆλλα
πράσσει μετ' εὐνοίας πρὸς | [τὸν δ]ᾶμον πάντα· δέδοσθαι αὔτω
30 ἀτέλει[αν || πάντω]ν τὸμ πάντα χρόνον καὶ αὔτω καὶ [ἐκ|γόν]οισι,
στᾶσαι δὲ αὔτω καὶ εἴκονα χαλ[κί|αν], δέδοσθαι δὲ καὶ σίτησιν ἐμ
προτανη[ί|ω, κ]αὶ ὅτα κε ἁ πόλις ἰροπόηται, μέρις δ[ι|δώ]σθω Θερσ-
35 ίππω καὶ τῶν ἐκγόνων ἅι τῶ γ[ε||ραι]τάτω, κάλησθαι δὲ καὶ εἰς
προεδρίαν· | [στε]φανώτω δὲ αὔτον ὁ χοροστάτας ἅι ὁ ἐν[έ|ων ἐ]ν
τῶ ἄγωνι καὶ ὀγκαρυσσέτω ἀνδραγ[α|θί]ας ἕνεκα καὶ εὐνοίας τᾶς
40 πρὸς τὸν δᾶ|[μον], ἵνα γινώσκωισι πάντες ὅτι ὁ δᾶμος ὁ || [Να]σιώ-
ταν τοὶς ἀγάθοις ἄνδρας [κ]αὶ εὐε[ρ|γέ]ταις τί[μαι] καὶ σώθεντος
αὔτω ἐστεφα|[να]φόρησεν ἀμέραις τρῖς καὶ εὐαγγέλια | καὶ σωτήρια
ἔ[θ]υσε καὶ παν[άγυρ]ιν συνά|γαγε δαμοτέ[λ]ην καὶ νῦν τίμαι
45 δικάως. ἀ||νάγραψαι δὲ τοὶς ταμίαις τοὶς μετ' Ἡρα|κλείτω τὸ ψά-
φισμα εἰς στάλλαν λιθίναν | τῶ ἐκ Θέρμας λίθω καὶ στᾶσαι ὅππα
κε Θε[ρ]|σίππω συνα[ρ]έσκη μέχρι Πορνοπίας· ἐξέ[σ]|τω δὲ Θερσ-
50 ί[π]πω καὶ ἄλλα ὅππα κε θέλη τῶ[ν || ἴ]ρων στᾶσα[ι] τὸ ψά-
φισμα, καί κέ τι θέλη π[ρ]|οσγράφην, ἔμμεναι αὔτω, τῶγ κεν
εὐεργέ|τη τὰμ πόλιν.

Decree in honor of Thersippus for using his influence with the Macedonians in behalf of the city. For the historical references

see Dittenberger, l.c. There are some κοινή forms, as μετά for πεδά, ἀνάγραψαι beside ὀγκαρυσσέτω.

47. **ἐκ Θέρμας λίθω**: 'of marble from Therma,' a place in Lesbos near Mytilene.—**μέχρι Πορνοπίας**: site of the temple of Apollo Parnopius, the epithet being derived from πάρνοψ, Lesb. Boeot. πόρνοψ (5).—48 ff.: 'Thersippus may also have the decree set up elsewhere in any sanctuary that he chooses and add to it a statement of any of his other benefactions.'

28. Cyme. Between 2 B.C. and A.D. 19. Schwyzer 647.

- - - [δαμ]οσίαι[ς | - - - ταὶς ὑπαρκοί]σαις αὔτω κτή|[σιας ἐν τῶ Ζμαραγήω] - - - - η τούτοισι τῶ δά[μω] | - - - - ονια πασσυδιά-
5 σαντος καὶ || [μεγαλο]πρεπεσ(τά)ταις τείμαις δογματίζοντος καὶ ναύ|ω ἐν τῶ γυμ(ν)ασίω κατείρων προαγρημμένω, ἐν ὦ ταὶς τεί-| μαις αὔτω κατιδρύσει, κτίσταν τε καὶ εὐεργέταν προσονυ|μάσδεσθαι, εἴκονάς τε χρυσίαις ὀντέθην, καθὰ τοῖς τὰ μέ|γιστα τὸν δᾶμον εὐερ-
10 γετησάντεσσι νόμιμόν ἐστι, με||τά τε τὰν ἐξ ἀνθρώπων αὔτω μετά-στασιν καὶ τὰν ἐν|τάφαν καὶ θέσιν τῶ σώματος ἐν τῶ γυμνασίω γενήθην,| ἀποδεξάμενος ὑπερθύμως τὰν κρίσιν τᾶς πόλιος Λα|βέων, στοίχεις τοῖς προυπαργμένοισι αὔτω καὶ προσμέ|τρεις τὰν ἑαύτω
15 τύχαν τοῖς ἐφίκτοισιν ἀνθρώπω, τὰν || μὲν ὑπερβάρεα καὶ θέοισι καὶ τοῖς ἰσσοθέοισι ἀρμόζοι|σαν τᾶς τε τῶ ναύω κατειρώσιος τᾶς τε τῶ κτίστα | προσονυμασίας τείμαν παρητήσατο, ἀρκέην νομί-| ζων τὰν κρίσιν τῶ πλάθεος καὶ τὰν εὔνοαν ἐπιτεθε|ωρήκην, ταὶς δὲ
20 τοῖς ἀγάθοισι τῶν ἄνδρων πρεποί||σαις ἀσμενίζοισα χάρα συνεπέ-νευσε τείμαις· ἐφ' οἷ|σιν πρεπωδέστατόν ἐστι τῶν ἐννόμων ἐόντων | χρόνων τὰν παντέλεα τῶν εἰς ἀμοίβαν ἀνηκόντων | ἐπαίνων τε καὶ τειμίων περὶ τᾶς καλοκἀγαθίας αὔτω | μαρτυρίαν ἀπυδέδοσθαι·
25 δι' ἃ καὶ τύχα ἀγάθα δέδοχθαι || τᾶ βόλλα καὶ τῶ δάμω· ἐπαίνην Λα-βέωνα παίσας ἔοντα τεί|μας ἄξιον καὶ διὰ τὰν λοίπαν μὲν περὶ τὸν βίον σεμνότατα | καὶ διὰ τὰν φιλοδοξίαν δὲ καὶ τὰν μεγαλοδάπανον εἰς | τὰν πόλιν διάθεσιν, καὶ ἔχην ἐν τᾶ καλλίστα διαλάμψει τε καὶ | ἀπυδόχα, καὶ κάλην εἰς προεδρίαν, καὶ στεφάνων ἐν πάν-||
30 τεσσι τοῖς ἀγώνεσσιν, οἷς κεν ἁ πόλις συντελέη, ἐν τᾶ τᾶν | κατεύ-χαν ἁμέρα ἐπὶ τᾶν σπόνδαν κὰτ τάδε· ὁ δᾶμος στε|φάνοι Λεύκιον Οὐάκκιον Λευκίω υἷον Αἰμιλία Λαβέωνα, φι|λοκύμαιον εὐεργέταν, στεφάνω χρυσίω ἀρέτας ἕνεκα | καὶ φιλαγαθίας τᾶς εἰς ἑαυτον· ὀν-
35 τέθην δὲ αὔτω καὶ εἴ||κονας, γράπταν τε ἐν ὅπλω ἐγχρύσω καὶ

χαλκίαν, κὰτ τὰ αὖ|τα δὲ καὶ μαρμαρίαν καὶ χρυσίαν ἐν τῶ γυμνα-
σίω, ἐφ' ἂν ἐπε|γράφην· ὁ δᾶμος ἐτείμασεν Λεύκιον Οὐάκκιον
Λευκίω | υἷον Αἰμιλία Λαβέωνα, φιλοκύμαιον εὐεργέταν, γυμνα-
40 σι|αρχήσαντα κάλως καὶ μεγαλοδόξως, ὄνθεντα δὲ || καὶ τὸ βαλά-
νηον τοῖς νέοισι καὶ πρὸς τὰν εἰς αὖτο κοραγί|αν ταὶς ὑπαρκοίσαις
αὔτω κτήσιας ἐν Ζμαραγήω, καὶ ἐ|πισκεάσαντα τὸ γυμνάσιον,
καὶ ἕκαστα ἐπιτελέσαντα | λάμπρως καὶ μεγαλοψύχως, ἀρέτας
ἕνεκα καὶ εὐνόας | τᾶς εἰς ἕαυτον. καὶ ἐπεί κε δὲ τελευτάση, κατε-
45 νέχθεν||τα αὖτον ὑπὸ τῶν ἐφάβων καὶ τῶν νέων εἰς τὰν ἀγόραν |
στεφανώθην διὰ τῶ τᾶς πόλιος κάρυκος κὰτ τάδε· ὁ δᾶ|μος στεφά-
νοι Λεύκιον Οὐάκκιον Λευκίω υἷον Αἰμιλία Λα|βέωνα, φιλοκύμαιον
εὐεργέταν, στεφάνω χρυσίω ἀρέ|τας ἕνεκα καὶ εὐνόας τᾶς εἰς ἕαυ-
50 τον· εἰσενέχθην δὲ || αὖτον εἰς τὸ γυμνάσιον ὑπό τε τῶν ἐφάβων
καὶ τῶν | νέων, καὶ ἐντάφην ἐν ὧ κ' ἂν εὔθετον ἔμμεναι φαίνηται
τό|πω. τὸ δὲ ψάφισμα τόδε ἀνάγραψαι εἰς στάλαν λίθω λεύ|κω καὶ
ὀνθέμεναι εἰς τὸ γυμνάσιον πὰρ ταὶς δεδο|γματισμέναις αὔτω τεί-
55 μαις. μῆνος Φρατρίω δεκάτα || ἀπίοντος ἐπὶ ἱερέως τᾶς Ῥώμας καὶ
Αὐτοκράτορος | Καίσαρος, θέω υἵω, θέω Σεβάστω, ἀρχιέρεος μεγί-
στω καὶ πά|τρος τᾶς πάτριδος Πολέμωνος τῶ Ζήνωνος Λαοδί|κεος,
πρυτάνιος δὲ Λευκίω Οὐακκίω Λευκίω υἵω Αἰμιλί|α Λαβέωνος, φι-
60 λοκυμαίω εὐεργέτα, στεφαναφόρω δὲ || Στράτωνος τῶ Ἡρακλείδα.

Decree in honor of L. Vaccius Labeo. This is a characteristic example of the artificial revival of the dialect in Roman imperial times (cf. **280**). With the genuine dialect forms are interspersed κοινή forms as παρητήσατο, πρύτανις, ἀνα-, μετά, ἱερέως, καθά, ἐφ' οἷσιν, etc.; hyper-Aeolic forms as ἐφάβων, πλάθεος (words with original η, not ᾱ); and examples of late spelling as τείμαις, κατείρων with ει = ι (**21**), ἐπισκεάσαντα (**36**), κοραγίαν, ὑπάρκοισαν with κ = χ (**66***a*). ἀρκέην (infin.), συντελέη beside the normal μι-forms κάλην, στεφάνων, etc. (**155**.3) are probably artificial. ναύω (l. 5), if correct, is a blend of ναῦον with Att. νεώ. ἐπεγράφην (l. 36-37) is an aor. infin. pass., like ὀντέθην, with ε carried over from the indicative (perhaps only by the engraver). With regard to psilosis, we find κατείρων, κατιδρύσει, but ἐφίκτοισιν. The forms of the relative, being borrowed from the κοινή (**126**), are transcribed with ' throughout (cf. also ἐφ' οἷσιν etc.); and one might also prefer ἱερέως and ἑαυτόν (instead of ἕαυτον with ' and Lesbian

accent). But it is impossible to determine whether in such cases the κοινή form was adopted as a whole or only in part (cf. **280**), and moreover by this time little, if anything, was left of the sound of the spiritus asper even in the κοινή. So the transcription chosen is of small consequence.

15 ff. 'He declined the excessive honor, suitable only to gods and demi-gods, of dedicating a temple and naming him founder, thinking it to be enough to have observed the judgment and good will of the people, but the honors suitable to good men he accepted with gratification.'—32. Αἰμιλία: name of the tribe, after the customary Latin abl. sg. (sc. *tribu*).—56 f. 'when Polemon was priest of Rome and Augustus.'

Thessalian

Pelasgiotis

(With Phalanna. See p. 151, footnote)

29. Larisa. Fifth century B.C. IG IX.ii.662-663. Roberts 240. Schwyzer 584.

a. Πολυξεναία ἐμμί. *b.* Ϝεκέδαμος.

Πολυξεναία: sc. στάλλα. **168***c*.—**Ϝεκέδαμος**: **46**, **52***b*.

30. Site of unknown identity, southeast of Larisa. Fifth century B.C. IG IX.ii.1027. Schwyzer 597.

Ἄπλōνι Λεσχα[ί]ō[ι] Ἀριστίōν ὀνέθēκε κοἰ συνδαυχναφόροι. Πρόνος ἐργάξατο.

'Aristion and his fellow δαφνηφόροι set up to Apollo of the Λέσχη.' **δαύχνα**: **68**.4*a*.—Λεσχα[ί]ō[ι]: or Λεσχα[ί]ō (see **38**)? Λεσχηνόριος, an epithet of Apollo, occurs in Plutarch, and Λεσχανόριος is the name of a month in Thessalian and Cretan.

31. Phalanna. Fifth century B.C. IG IX.ii.1226. Schwyzer 608.

5 Νόμος. | αἴ κε τῶν | Ϝασστῶν | κις Ϝαλί||σσκēτα[ι] | κοινὰ χ[ρ]|ή-
10 ματα ἔ[χ]|ōν καὶ μ[ὲ] | δυνάēτ[α]||ι ἀππε[ῖσ|αι] το - - - -

32. Larisa. About 214 B.C. IG IX.ii.517. Ditt. Syll. 543. Schwyzer 590. Solmsen-Fraenkel 12.

[Ταγ]ευόντουν Ἀναγκίπποι Πετθαλείοι, Ἀριστονόοι Εὐνομείοι,
2 Ἐπιγένεος Ἰασονείοι, Εὐδίκο[ι| Ἀδα]μαντείοι, Ἀλεξία Κλεαρχείοι, γυμνασιαρχέντος Ἀλεύα Δαμοσθενείοι· Φιλίπποι τοῖ βασιλεῖος

ἐπιστολὰν ἀ|[π]υστέλλαντος πὸτ τὸς ταγὸς καὶ τὰν πόλιν τὰν ὑπογεγραμμέναν·

4 „Βασιλεὺς Φίλιππος Λαρισαί|ων τοῖς ταγοῖς καὶ τῆι πόλει χαίρειν. Πετραῖος καὶ Ἀνάγκιππος καὶ Ἀριστόνους ὡς ἀπὸ τῆς πρεσβείας ἐγένοντο. || ἐνεφάνιζόν μοι ὅτι καὶ ἡ ὑμετέρα πόλις διὰ τοὺς πολέμους προσδεῖται πλεόνων οἰκητῶν· ἕως ἂν οὖν καὶ ἑτέ-|

6 ρους ἐπινοήσωμεν ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος, ἐπὶ τοῦ παρόντος κρίνω ψηφίσασθαι ὑμᾶς ὅπως τοῖς κατοι|κοῦσιν παρ' ὑμῖν Θεσσαλῶν ἢ τῶν ἄλλων Ἑλλήνων δοθῆι πολιτεία. τούτου γὰρ

8 συντελεσθέντος καὶ συνμεινάν|των πάντων διὰ τὰ φιλάνθρωπα πέπεισμαι ἕτερά τε πο[λ]λὰ τῶν χρησίμων ἔσεσθαι καὶ ἐμοὶ καὶ τῆι πόλει καὶ τὴν | χώραν μᾶλλον ἐξεργασθήσεσθαι. ἔτους β' Ὑπερβερεταίου κα'."

10 ψαφιξαμένας τᾶς πόλιος ψάφισμα || τὸ ὑπογεγραμμένον· „Πανάμμοι τᾶ ἕκτα ἐπ ἰκάδι συνκλεῖτος γενομένας, ἀγορανομέντουν τοῦν ταγοῦν πάν|τουν· Φιλίπποι τοῖ βασιλεῖος γράμματα πέμψαντος πὸτ τὸς ταγὸς καὶ τὰν πόλιν διὲ κί Πετραῖος καὶ Ἀνάγκιπ-

12 πος καὶ | Ἀριστόνοος, οὑς ἂτ τᾶς πρεισβείας ἐγένονθο, ἐνεφανίσσοεν αὐτοῦ, πὸκ κί καὶ ἀ ἀμμέουν πόλις διὲ τὸς πολέμος πο|τεδέετο πλειόνουν τοῦν κατοικεισόντουν· μέσποδί κε οὖν καὶ ἑτέρος ἐπι-

14 νοείσουμεν ἀξίος τοῖ πὰ[ρ] ἀμμὲ | πολιτεύματος, ἐτ τοῖ παρεόντος κρεννέμεν ψαφίξασθειν ἀμμὲ ο(ὔ)ς κε τοῖς κατοικέντεσσι πὰρ ἀμμὲ Πετθ[α]||λοῦν καὶ τοῦν ἄλλουν Ἑλλάνουν δοθεῖ ἀ πολιτεία· τοῖνεος

16 γὰρ συντελεσθέντος καὶ συνμεννάντουν πάν|τουν διὲ τὰ φιλάνθρουπα πεπεῖστειν ἄλλα τε πολλὰ τοῦν χρεισίμουν ἔσσεσθειν καὶ εὐτοῦ καὶ τᾶ πόλι καὶ | τὰν χούραν μᾶλλον ἐξεργασθείσεσθειν· ἐψάφιστει τᾶ

18 πολιτεία πρασσέμεν πὲρ τοῦννεουν κὰτ τὰ ὁ βα|σιλεὺς ἔγραψε, καὶ τοῖς κατοικέντεσσι πὰρ ἀμμὲ Πετθαλοῦν καὶ τοῦν ἄλλουν Ἑλλάνουν δεδόσθειν τὰν πολι|τείαν καὶ αὐτοῖς καὶ ἐσγόνοις καὶ τὰ λοιπὰ τίμια ὑπαρχέμεν αὐτοῖς πάντα ὅσσαπερ Λασαίοις, φυλᾶς ἑλομέ-||

20 νοις ἑκάστου ποίας κε βέλλειτει· τὸ μὰ ψάφισμα τόνε κῦρρον ἔμμεν κὰπ παντὸς χρόνοι καὶ τὸς ταμίας ἐσδό|μεν ὀνγράψειν αὐτὸ ἐν στάλλας λιθίας δύας καὶ τὰ ὀνύματα τοῦν πολιτογραφειθέντουν

22 καὶ κατθέμεν | τὰμ μὲν ἴαν ἐν τὸ ἱερὸν τοῖ Ἄπλουνος τοῖ Κερδοίοι, τὰμ μὰ ἄλλαν ἐν τὰν ἀκρόπολιν, καὶ τὰν ὀνάλαν, κίς κε γι|νύειτει ἐν τάνε, δόμεν·" καὶ ὕστερον Φιλίπποι τοῖ βασιλεῖος ἐπιστολὰν

24 ἄλλαν ἀπυστέλλαντος πὸτ | τὸς ταγὸς καὶ τὰν πόλιν, ταγευόντουν Ἀριστονόοι Εὐνομείοι, Εὐδίκοι Ἀδαμαντείοι, Ἀλεξίπποι Ἱπολο-

χείοι, || Ἐπιγένεος Ἰασονείοι, Νυμεινίοι Μνασιαίοι, γυμνασιαρχέν-
τος Τιμουνίδα Τιμουνιδαίοι, τὰν ὑπογεγραμμέναν· |
26 ,,Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῆι πόλει χαί-
ρειν. πυνθάνομαι τοὺς πολιτογραφηθέντας κατὰ | τὴν παρ' ἐμοῦ
ἐπιστολὴν καὶ τὸ ψήφισμα τὸ ὑμέτερον καὶ ἀναγραφέντας εἰς τὰς
28 στήλας ἐκκεκολάφθαι· εἴ|περ οὖν ἐγεγόνει τοῦτο, ἠστοχήκεισαν οἱ
συνβουλεύσαντες ὑμῖν καὶ τοῦ συμφέροντος τῆι πατρίδι | καὶ τῆς
ἐμῆς κρίσεως. ὅτι γὰρ πάντων κάλλιστόν ἐστιν ὡς πλείστων μετε-
30 χόντων τοῦ πολιτεύματος || τήν τε πόλιν ἰσχύειν καὶ τὴν χώραν μὴ
ὥσπερ νῦν αἰσχρῶς χερσεύεσθαι, νομίζω μὲν οὐδ' ὑμῶν οὐθένα ἂν
ἀν|τειπεῖν, ἔξεστι δὲ καὶ τοὺς λοιποὺς τοὺς ταῖς ὁμοίαις πολιτο-
32 γραφίαις χρωμένους θεωρεῖν, ὧν καὶ οἱ Ῥωμαῖ|οί εἰσιν, οἳ καὶ τοὺς
οἰκέτας, ὅταν ἐλευθερώσωσιν, προσδεχόμενοι εἰς τὸ πολίτευμα καὶ
τῶν ἀρχαίων με|[ταδι]δόντες καὶ διὰ τοῦ τοιούτου τρόπου οὐ μόνον
34 τὴν ἰδίαν πατρίδα ἐπηυξήκασιν, ἀλλὰ καὶ ἀποικίας (σ)χεδὸν | [εἰς
ἑβ]δομήκοντα τόπους ἐκπεπόμφασιν. πλ[ὴ]ν ἔτι δὲ καὶ νῦν παρα-
καλῶ ὑμᾶς ἀφιλοτίμως προσελθεῖν || [πρὸς τὸ] πρᾶγμα καὶ τοὺς
μὲν κεκριμένους ὑπὸ τῶν πολιτῶν ἀποκαταστῆσαι εἰσς τὴν πολι-
36 τείαν, εἰ δέ | [τινες ἀ]νήκεστόν τι πεπράχασιν εἰσς τὴν βασιλείαν
ἢ τὴν πόλιν ἢ δι' ἄλλην τινὰ αἰτίαν μὴ ἄξιοί εἰσιν | [μετέχ]ειν
τῆς στήλης ταύτης, περὶ τούτων τὴν ὑπέρθεσιν ποιήσασθαι, ἕως
38 ἂν ἐγὼ ἐπιστρέψας ἀπὸ τῆς | [στρα]τείας διακούσω· τοῖς μέντον
κατηγορεῖν τούτων μέλλουσιν προείπατε ὅπως μὴ φανῶσιν διὰ
φ[ι|λο]τιμίαν τοῦτο ποιοῦντες. ἔτους ζ' Γορπιαίου ιγ'."
40 ψαφιξαμένας τᾶς πόλιος ψάφισμα τὸ ὑπογε||[γ]ραμμένον· ,,Θε-
μιστίοι τᾶ ὑστερομειννία ἀγορανομέντος Ἀλεξίπποι πὲρ ἱεροῦν,
Ἀλεξίπποι λέξα[ν]|τος ἐψάφιστει τᾶ πολιτεία, ὅσσουν μὲν ἐφάν-
γρενθείν κινες τοῦν πεπολιτογραφειμένουν, τὸς ταγὸς ἐγγρά[ψαν]-|
42 τας ἐν λεύκουμα ἐσθέμεν αὐτὸς ἐν τὸν λιμένα, τοῦ[ν μ]ὰ λοιποῦν
τοῦν πεπολιτογραφειμένουν κὰτ τὰν ἐπιστ[ο]|λὰν τοῖ βασιλεῖος τὰ
ὀνύματα καὶ τὰς ἐπιστολὰς τοῖ βασιλεῖος καὶ τὰ ψαφίσματα τό
44 τε ὑπὸ [τ]ᾶς γενόμενον | καὶ τὸ τᾶμον ὀγγράψαντας ἐν στάλλας
λιθίας δύας κατθέμεν τὰν μὲν ἴαν ἐν τὸν ναὸν τοῖ Ἄπλουνος τοῖ
Κερδοίοι, || τὰν δὲ ἄλλαν ἐν τὰν ἀκρόπολιν ἐν τὸν ναὸν τᾶς Ἀθάνας,
46 καὶ τὰν ὀνάλαν τὰν ἐν τάνε γινυμέναν τὸς | ταμίας δόμεν ἂτ τᾶν
κοινᾶν ποθόδουν· τὸ μὰ ψάφισμα τόνε κῦρρον ἔμμεν κὰπ παντὸς
χρόνοι·" οἱ πεπολιτογραφειμένοι κάτ τε τὰς ἐπιστολὰς τοῖ βα-
σιλεῖος καὶ κὰτ τὰ ψαφίσματα τᾶς πόλιος· |

48 Σαμόθρακες· Ἄρχιππος Καλλιφούντειος.
Κραννούνιοι· Ἀγεισίνοος Λυκίνειος, Φάλα|κρος Σιμίαιος, [κτλ. 49-78].
79 Γυρτούνιοι· Εὔθοινος Λεττίναιος, Φιλόδαμος Λεττίναιος, Βοῖσκος Δαμμάτρειος, [κτλ. 79-92].

Decrees of Larisa made in accordance with recommendations of the Macedonian king Philip V, whose letters, dated 219 and 214 B.C. and written in the κοινή, are included. The Thessalians at this time were nominally independent, but actually subject to Macedonia. Cf. Polyb. 4.76.2.

10. **συνκλεῖτος**: συνκλείς (**164**.10) is used, like Att. σύγκλητος ἐκκλησία, of a specially summoned assembly.—16. **εὑτοῦ**: ἑαυτῷ. So also εὑτοῖ, εὑτῆς in two other inscriptions of Larisa.—19. **Λασαίοις**: Λαρισαίοις. **88***b*.—19 f. **φυλᾶς** κτλ.: 'choosing each the tribe to which he wishes to belong.' ποίας gen. sg. with ἔμμεν understood, φυλᾶς gen. sg. by attraction to ποίας. Cf. Att. ἑλέσθαι δὲ αὐτοὺς φυλὴν καὶ δῆμον καὶ φρατρίαν, ἧς ἄν βούλωνται εἶναι. —28. **ἠστοχήκεισαν**: 3 pl. plpf. of ἀστοχέω 'miss the mark, fail.' Both word and ending are post-classical.—38. **μέντον**: μέντοι. This is now attested from some half dozen κοινή sources. It is probably due to the analogy of adverbs like πρῶτον, λοιπόν, etc.—40. **πὲρ ἱεροῦν**: apparently equivalent, in the language of adulation, to πὲρ βασιλικῶν.—41. **ὅσσουν** κτλ.: '(the names) of as many of the enrolled citizens as any accuse.' ἐφάνγρενθειν: **139**.2, **162**.2. In sense = κατηγοροῦσιν (cf. l. 38).—43. **καὶ τὰ ψαφίσματα** κτλ.: 'and the decrees, both the one just previously passed and the present one.' ὑπὲρ τᾶς, sc. ἁμέρας. Same phrase in another inscription of Larisa (IG IX.ii.512.30). **136**.1, 12.

33. Larisa. Second century B.C. Béquignon, BCH 59.55 ff. Lejeune, Rev. Ét. Gr. 54.77 ff.

Ταγευόντων Κρίτουνος Παυσανιαίοι, Κρατει|σίπποι Θερσανδρείου, Θρασυμάχοι Ἀριστουνεί|οι, Φιλοφείροι Ἀσανδρείοι, Θερσ-
5 άνδροι Πολυξενε|[ί]οι, ταμιευόντουν Λυκίνοι Ἀλ[ε]ξανδρείοι καὶ Μενε||κράτεος Εὐστρατ[ι]δαιοι, γυμνασιαρχέντουν | μὲς τᾶς πέμπ[τ]ας [τ]οῖ Ὁμολουίοι Πλειστία Ἀσκα|λαπιαδαίοι καὶ Δουριμαλαίοι Λαμείοι , ἂτ τᾶ[ς] | μὰ πέμπτας Ἱπποδρομ[ίοι],
10 Αἰσκαναίοι καὶ Φερεκρ[ά]τεος Μενεκρατεί[οι] ||

'Απλουνίοι [ὑ]στέρα, ἀγορᾶς [ἔνσας, ἀ]γορανομέντος Κρίτουνος Πα[υ]|σανιαίοι, Κρίτουν[ος Παυσα]νιαίοι λέξαντος· ὀπειδὲ | [Β]όμβος 'Αλφεί[οι] Α[ἰολεὺς ἀπ' 'Αλεξαν]δρείας, παρεπιδαμεί-|
15 [σ]ας ἐν τᾶ πόλι [ἐπὶ ἀμέρας πλείονα]ς, ἐπιδείξις ἐν τοῦ γ[υ||μ-] νασί[ου ἐποιείσατο, εὐδοκίμεισε]ν τε τοῖς πεπραγματευμένοις | αὐτ[οῦ καὶ ἐπεμνάσθει τοῦν γε]γ[ενει]μένουν ἐνδόξουν Λα|ρισαίοις καὶ [εὐξεισε τὰν εὐνο]ίαν καὶ φιλίαν ταῖς πολίεσσι π[ὸ]|θ' εὐτὰς, ὀν[νεουσάμενος] καὶ τὰ φιλάνθρουπα τὰ ὑπάρχοντα | Αἰολείεσσι
20 πὸτ τὰν πόλιν τὰν Λαρισαίουν· ἐποιείσατο μὰ || καὶ τὰν ὀστροφὰν [εὐσχαμόν]ους καὶ ὃν τρόπον ἐπέβαλλε ἀν|δρὶ καλοῦ καὶ ἀγαθοῦ· ἔδοξε τοῦ δάμου τοῦ Λαρισαίουν· ἐπα[ι]||νείσειν τε Βόμ[βον] 'Αλ-[φείοι] Αἰολέα ἀπ' 'Αλεξανδρείας ἔτ τε | τᾶ ὀστροφᾶ καὶ φ[ιλοτιμ]ία πὲρ τὰν παιδείαν καὶ ἔτ τοῦ τὰ | κάλλιστα τοῦν ἐπιτα[δευ]μάτουν
25 ἐζαλουκέμεν, καὶ δοθέ||μεν αὐτοῦ καὶ ἐσγόνοις πολιτείαν καὶ ἔντασιν καὶ τὰ λοι|πὰ τίμια ὑπαρχέμεν αὐτ[οῦ] ὅσσα καὶ Λαρισαίοις. καὶ ὅπεί κε ὁ | [κ]αιρὸς κατενέκει ἐν τοῦ δεύει ἐς τοῦν νόμουν τὰ κὰτ τᾶς πολ[ι]||τείας οἰκονομείσθειν, φροντίσειν τὸς τάγος οὕστε δοθεῖ αὐτοῦ | ἁ πολιτεία. τὸ μὰ ψάφισμα τόνε κύριον ἔμμεν κὰ παντὸς
30 χρόνοι || καὶ τὸς ταμίας ἐσδόμεν ὀνγράψει[ν] αὐτὸ ἐν κίονα λιθίαν καὶ κατα[θέ]||μεν ἐν τὸ ἱερὸν τοῖ Ἄπλουνος τοῖ Κερδοίοι καὶ τὰν ὀνάλαν κίς κ[ε| γ]ίνειτει δόμεν.

Decree in honor of Bombus, an Aeolian from Alexandria. The restorations, with some minor changes, are those of the editor.

6. **μές**: 'until.' **132**.12.—12. **ὀπειδεί** = ἐπειδή. **132**.7.—20. **ὀστροφά**: from *ὀνστροφά (**6**,**77**.2) = ἀναστροφή, here 'behavior.' For the whole phrase, cf. πεποίηνται τὰν ἀναστροφὰν καλὰν καὶ εὐσχήμονα, Ditt. 740.—22 f. **καὶ ἔτ τοῦ**, κτλ.: 'and for his having been zealous for the best practices.' Cf. τοῖς τῶν καλλίστων ἐπιταδευμάτων προεστακόσι, Ditt. 721.40.—For ἔτ τοῦ (and ἔτ τε l. 22), from ἔπ = ἐπί, see **95**, **99**.2.—26 ff. **καὶ ὅπεί κε**, κτλ.: 'and when the time arrives in which it is necessary in accordance with the laws for matters concerning citizenship to be regulated.'—**ὅπει** 'when': **132**.7.—**δεύει**: **35**.—ll. 32-45, omitted here, contain another similar decree. The editor's reading Κρατεισίπποιο 'Ερσανδρείοι (ll. 34 f., 39 f.) should be changed to Κρατεισίπποι Θερσανδρείοι, agreeing with l. 1/2.

34. Crannon. Second century B.C. IG IX.ii.461. Schwyzer 578.

[Στρατα]γέντος τοῦν Πε[τθαλοῦν | Λίοντος] Παυσανιαίοι Ματροπολ[ίτα, | ταγευό]ντουν Σιλάνοι Ἀστο[μαχείοι, | Φίλ]ουνος Ἀντιγενείοι, Γεν[νάοι Ἀσ||στον]οείοι, Γεννάοι Αἰσχυλ[είοι, - -] - - Κ]αλλισθενείοι, ταμιε[υόντουν - - | - - Ἀ]ντιγονείοι, Φείδουνος Εὐ[δοξείοι], | - - ος Ἀντιγενείοι λέξαντο[ς· ἐπει|δεὶ Λί]ουν Παυσανίαιο[ς] Ματροπ[ολίτας || διετέ]λει εὐεργετὲς τὸ κοινὸν [τᾶς | πόλι]ος ἔν τε τοῖς πρότερο[ν χρόνοις | καὶ ἐ]ν τᾶ ἀρχᾶ τᾶ ἑαυτοῖ καὶ κ[οινᾶ τᾶ | πόλι κ]αὶ καθ' ἰδδίαν ἀὶν τοῦ χρείαν [ἔχο|ντι, ἔδο]ξε τοῦ κοινοῦ τᾶς πόλιος [ἐπαι||νέσαι] Λίοντα ἔτ τᾶ προανγρέ[σι τὰν | ἔχει καὶ π]ὸτ τὰν πόλιν καὶ πὸ[θ ἕκαστον | τοῦν] πολιτάουν καὶ δεδόσ[θαι καὶ αὐ|τοῦ] κα(ὶ) τοῖς ἐσγόνοις ἀτ[έλειαν πάντουν | καὶ] ἀσυλίαν καὶ ἰσοτιμίαν καὶ [πάντα || τὰ λοι]πὰ αὐτοῦ ὑπαρχέμεν τίμια [ὅσσα | καὶ] τοῖς λοιποῖς προξένοις, καὶ [φροντίσαι | τὸν] ταμ[ί]αν Φείδουνα Εὐδόξει[ον οὕς κε | ἂτ τᾶς] τοῦν ταγοῦν γνούμας [τόνε τὸ | ψάφισμ]α ὀνγραφεῖ ἐν κίονα λιθίν[αν || καὶ τ]ε[θεῖ] ακρουν ἐν τοῖς ἱαρουτοῖς, [τὸ | μὰ ὀ]νάλουμα τὸ γενόμενον [ἐν τάνε | ἐγγραφέ]μεν ἐν τοῖς λόγοις τᾶ[ς πόλιος].

Decree in honor of Leon of Matropolis.—25. **ακρουν**: dubious.

Thessaliotis

35. Thetonium, not far from Cierium. Fifth century B.C. IG IX.ii.257. Schwyzer 557. Ditt. Syll. 55. Solmsen-Fraenkel 13.

-ēς hυλōρέοντος Φιλονίκō hυῖος. |

Θēτόνιοι ἔδōκαν Σōταίρōι τō̃ι Κ|ορινθίōι καὐτō̃ι καὶ γένει καὶ ϝ|οικιάταις καὶ χρέ̄μασιν ἀσυλί||αν κἀτέλειαν κēὐϝεργέταν ἐ|ποίēσαν κἐν ταγᾶ κἐν ἀταγ|ίαι. αἴ τις παρβαίνοι, τὸ|ν ταγὸν τὸν ἐπεστάκοντα ἐ|ξξανακάδēν. τὰ χρυσία καὶ τὰ || ἀργύρια τἐς Βελφαίō ἀπολ]όμενα ἔσōσε Ὀρέσταο Φερεκράτ-

Decree of the Thetonians in honor of Sotaerus the Corinthian, who had recovered the gold and silver objects that had been lost from the temple of Apollo. For similar "losses" cf. Ditt. Syll. 405-6, 416-18.

1, 11. It is obvious that the text as it stands is incomplete both at the beginning and the end, although the bronze tablet on which it is inscribed is intact. A horizontal line was cut in the bronze to indicate that l. 1 did not belong with the following. It is probable that l. 1 is the conclusion of the present decree, and was added at the top when it was found that no space was

left at the bottom. In this case we read Ὀρέσταο Φερεκράτῑς (cf. **108**.2) or, with correction, Φερεκράτε(ο)ς hυλῑρέοντος Φιλονίκῑ hυῖος 'when Orestes, son of Pherecrates of Philonicus, was ὑλωρός.' The use of the genitive instead of the patronymic adjective would be only another instance (see **214**) of divergence from the usual Thessalian. The addition of the grandfather's name is unusual, but not unprecedented (cf., e.g., no. 24), likewise the use of υἱός instead of the genitive alone (cf., e.g., GDI 1183, Arc.; Ditt. Syll. 121, Stratus; παῖς often so used in Lesbian and Cyprian). ὑλωρός occurs in Arist. Pol. 6.8.6 as the title of an official similar to the ἀγρονόμος, but nowhere else than in this inscription as an eponymous officer. —5. **κεὐϝεργέταν**: **94**.7.—6. **κἐν ταγᾶ κἐν ἀταγίαι**: 'in war and peace.' The phrase is plainly the equivalent of the usual καὶ πολέμου καὶ εἰρήνης (or ἐν πολέμωι κτλ.), and is explained by the fact that in early times, as also later in the time of Jason of Pherae, the ταγός was the military head of the united Thessalians, appointed only in time of war. Jason of Pherae, in boasting of the military strength of the Thessalians on a war footing, expresses this last by ὅταν ταγεύηται Θετταλία, ὅταν ταγὸς ἐνθάδε καταστῇ, ὅταν ταγεύηται τὰ κατὰ Θετταλίαν (Xen. Hell. 6.1.8. 9, 12). So ταγά (one would expect ταγία) and ἀταγία (cf. ἀκοσμία 'time when no κόσμος was in office') were times of war and peace respectively. But the use of the phrase does not necessarily show that the institution under which it originated was in vogue at the time of this inscription; and, in any case, the ταγός of l. 8 is the municipal official, like the ταγοί of no. 32.

36. Pharsalus. Third century B.C. IG IX.ii.234. Schwyzer 567.

Ἀ[γαθᾶ τύχα·] ἁ πόλις Φαρσαλίουν τοῖς καὶ οὓς ἐξ ἀρχᾶς συμπολιτευομένοις καὶ συμπο|λ[εμεισάντε]σσι πάνσα προθυμία ἔδουκε τὰν πολιτείαν καττάπερ Φαρσαλίοις τοῖς | ἐ[ξ ἀρχᾶς πο-λ]ιτευομένοις, ἐδούκαεμ μὰ ἐμ Μακουνίαις τᾶς ἐχομένας τοῦ Λου-έρχου | (γ)ᾶ[ς μόραν πλέ]θρα ἑξείκοντα ἑκάστου εἰβατᾶ ἔχειν
5 πατρουέαν τὸμ πάντα χρόνον. || τ[αγευόντου]ν Εὐμειλίδα Νικασι-αίου, Λύκου Δρουπακείου, Ὀιολύκου Μνασιππείου, Λύκου | Φερε-κρατείου, Ἀντιόχου Δυνατείου. (Four columns of names follow.)

Pharsalus grants citizenship to those who have assisted it, and gives land to each youth.

1 ff. **τοῖς καὶ οὓς** κτλ.: 'to those who have already from the beginning been politically associated (non-technical use of συμπολιτευομένοις, not 'those who have already enjoyed citizenship'), and to those who have zealously assisted in war, just as to those who have been citizens of Pharsalus from the beginning.' —**καὶ οὓς**: 'even as it is, already.' Cf. GDI 2160 δουλεύων καθὼς καὶ ὥς 'serving just as at present,' GDI 1832.11 μετὰ τῶν καὶ ὡς συνηρημένων 'with those already chosen.'—3. **ἐμ Μακουνίαις**: 'in the district known as the Poppy (μήκων) Fields.'

Boeotian

37. Temple of Apollo Ptous, near Acraephia. Sixth century B.C. Bréal, MSL 7.448. Holleaux, ibid. 8.180. Buck, CP 4.76 ff., 437.

Καλϝὸν ἄγαλμα ϝάνακτι ϝ[εκαβόλοι Ἀπόλōνι
- - -]ορίδας ποίϝēσε μ' Ἐχέστροτος. αὐτὰρ ἔπεμφσαν
[- -]ον Πτōιεῖϝι.
τὸς τὺ ϝάναχς, φεφύλαχσο, δίδοι δ' ἀρ(ε)τάν [τε καὶ ὄλβον.]

An epigram of four hexameter verses inscribed βουστροφηδόν on a small tile, broken at the bottom.

Vs. 1. **ἄγαλμα**: here used in its earlier and more general sense of 'pleasing gift, offering.'—ϝ[**εκαβόλοι**]: or ϝ[ηεκαβόλοι], cf. Fηεκαδάμοε, no. 38.3.

Vs. 2. The first name, of which various restorations are possible, is in agreement with Ἐχέστροτος, and is either an epic patronymic or a designation of the gens or phratry to which Ἐχέστροτος (a Boeotian; note -στροτος **5**) belonged.

Vs. 3. Here stood the subject of ἔπεμφσαν, the names of the donors. The form of which the final ον is preserved may be an adjective in agreement with, or a noun in apposition with, ἄγαλμα understood.

Vs. 4. **φεφύλαχσο**: Hom. πεφύλαξο, **65**.—**δίδοι**: a rare imperative form which occurs in Pindar, and in another Boeotian and a Corinthian inscription, and is parallel to ἄγει, πίει. For the whole verse ending, compare those of Hom. Ar. 15 and 20.

38. Early vase inscriptions.

1. Probably from Tanagra. Sixth century B.C. Ἀρχ. Ἐφ. 1900.107.

Δᾱμοθέρᾱς hιαρὸν Ἀπόλᾱνος Καρυκᾱϝίᾱ.

2. Thebes. Sixth century B.C. Ἀρχ. Ἐφ. 1900.107.

Hιαρὸν τᾷ Πυθίᾱ Fισϝόδιϙος ἀνέθᾱκε.

3, 4. Tanagra. Sixth century B.C. IG VII.593, 606.

Ἐπὶ Fhεκαδάμοε ἐμί. Ἐπὶ Ὀκίβαε.

5. Uncertain origin. Probably fifth century B.C. IG VII. 3467. Schwyzer 441.

Μογέα δίδᾱτι ταῖ γυναικὶ δᾶρον Εὐχάρι τεὐτρᾱτιφάντᾱ κότυλον, ἅς χ' ἄδαν πίᾱ.

1) Cf. Paus. 9.20.3 ἔστιν... ἐν Τανάγρᾳ, καὶ ὄρος Κηρύκιον, ἔνθα Ἑρμῆν τεχθῆναι λέγουσι. But here the epithet Καρύκειος is applied to Apollo. Δᾱμοθέρᾱς is the same as Δαμοθέρσης found elsewhere, and, if the E is correctly read, the dedicator was an Athenian or Euboean.

3), 4) Examples of the early spelling οε and αε, **26**, **30**. For Fhεκα- see **52***b*. For ἐπί with dat. see **136**.6.

5) Μογέα: masc. in -ᾱ. **105**.1*a*.—τεὐτρᾱτιφάντᾱ (see **94**.7): ταῖ Εὐ-, daughter of Εὐτρητίφαντος. The first part of the name is identical with that of the Boeotian town which appears in Homer as Εὔτρησις. Cf. Εὐτρειτιδεῖες in a later Boeotian inscription. See **61**.3.—**ἅς**: ὅς. **58***a*.

39. Thespiae. Early fourth century B.C. Platon-Feyel, BCH 62.149 ff.

Θεός · τύχα. | hιερὰ χρέ̄ματα Θεσπιέω|ν Διοπείθεος ἄρχοντος ἐν |
5 Hεραίωι λέβᾱτες τριάκον||τα πέντε · ἐχῖνος · ὀβελίσσκω|ν δαρχ-
μαὶ τριάκοντα πέν|τε · χάλκια πλατέα πέντε · σκόφοι δοώδεκα ·
10 ὑδρίαι hέν|δεκα · στάμνοι χάλκιωι τ||ρῖς · φιάλα · ἔπαρμα · κότος ·
χάλκια · ποδανιπτῆρες hέξ · κρατῆρες τρῖς χάλκιοι · Foι|νόχοια
15 χάλκια πέντε καὶ | δέκα · πελεκέες ὀκτό · ἄξιν||ος · hάμα · κόρτον
χάλκιον · hέ̄μ|ιττα χαλκία · θράγανα διπλ|όα · κρατευταὶ τριπλόαι ·
κρε|άγραι ὀκτό · τυροκνάσστιδες | τρῖς · Fαγάνω δύο · πούραυμα ||
20 φρυνοποπεῖον · λανπτερῶχ|οι σιδάριοι τρῖς · κλίναι πέν|τε · κλιν-

τε̄̃ρες πεντε̄́κον|τα · δύγαστρον · ὑκτας · ἔπαρ|μα χάλκιον · τρεπέδδαι
25 Ð Ð Ð · || μάχαιραι δέκα · Σίφαις λέβε̄τες | τρῖς, ὀβελίσκων δαρχ-
μαὶ τρῖς · ἐν Κρείσυι λέβε̄τε δύο, ὀβελίσκω|ν δαρχμάω δύο - - - -

Inventory of objects dedicated. Several of their names are new and most of these of unknown meaning. So ἔπαρμα, hάμα (= ἅμμα?), κόρτον, θράγανον, ϝάγανον, ὑκτας, φρυνοποπεῖον. Dual forms occur, δαρχμάω, ϝαγάνω, λέβε̄τε, but always accompanied by δύο.

The spelling is of the transition period. H ist still *h*, but also stands for HE in hένδεκα, hέξ, and hέ̄μιττα (see **4**.6). E still = ε and the vowel η. But Ω is used, in some cases wrongly (χάλκιωι nom. pl.). The υ is represented by V, also by O (σκόφοι, δοώδεκα, perhaps also κόρτον and κότος), and once by OV (πούραυμα) so common later.

40. Thebes. Middle of fourth century B.C. IG VII.2418. Schwyzer 467. Ditt. Syll. 201. Tod 160.

[Τοὶ χρεί]ματα συνεβ[άλονθο ἐν τὸν πόλεμον | τὸν] ἐπο[λέμιον]
Βοιωτοὶ πε[ρὶ τῶ ἰαρῶ τῶ ἐμ Βελφοῖς | π]ὸτ τὼς ἀσεβίοντας τὸ
5 ἰαρὸ[ν τῶ Ἀπόλλωνος τῶ | Π]ουθίω. || Ἀριστίωνος ἄρχοντος · Ἀλυζῆοι - - - - - - - · | πρισγε̄̃ες Χάροψ Δάδωνος, Ἀριστο - - - - - - - - · | Ἀνακτοριε̄̃ες τριάκοντα μνᾶς · πρι[σγε̄̃ες] - - - - - | Φόρμω, Ἄρκος Τε̄ρε̄̃ος. | Βυζάντιοι χρουσίω Λαμψακανῶ στ[α-
10 τεῖρας] || ὀγδοε̄́κοντα πέτταρας, ἀργυρίω Ἀτ[τικῶ δρα]|χμὰς δεκαέξ · σύνεδροι Βυζαντίων [εἴνιξαν] | τὸ χρυσίον Κερκῖνος Εἰροτίμω, Ἀγ - - - - - - | Δηλοπτίχω, Διωνύσιος Εἰραίωνος.
15 | Ἀθανόδωρος Διωνυσίω Τενέ[διος], || πρόξενος Βοιωτῶν, χει-[λ]ίας δ[ραχμάς]. | Νικολάω ἄρχοντος · Ἀλυζ[ῆοι] ἄλλας τριάκοντα μνᾶς εἴ[νιξαν] · | πρισγεῖες Ἀλυζαίων Θεο - - - - - | [Ἀ]λε-
20 ξάνδρου, Δίων Πολυ[- - -] || [Ἁ]γεισινίκω ἄρχοντος · Βυζάντιοι [συνεβά|λ]ονθο ἄλλως πεντακατίως στατεῖρα[ς χρυ|σ]ίως Λαμψακανὼς ἐν τὸν πόλεμον τὸν ὑ[πὲρ τῶ] | ἰαρῶ τῶ ἐμ Βελφοῖς ἐπο-
25 λέμιον Βοιωτ[οί] · | σύνεδροι εἴνιξαν Σῶσις Καρα[ι]ίχω, || [Π]αρμενίσκος Πυράμου.

List of contributions for the Sacred War 355 ff. B.C. Note the retention of the older spelling E beside EI, as πρισγε̄̃ες beside πρισγεῖις, Att. αι in Ἀλυζαίων beside Ἀλυζῆοι, and Att. gen. sg. in -ου beside -ω.

22. **τὸν ὑπὲρ** κτλ.: relative use of the article, unknown in the later Boeotian inscriptions. See **126**.—24. **εἴνιξαν**: **144***a*.

41. Temple of Apollo Ptous, near Acraephia. Between 312 and 304 B.C. IG VII.2723. Schwyzer 446. Solmsen-Fraenkel 16.

Βοιωτοὶ Ἀπόλλωνι Πτῶϊοι ἀνέθιαν ἄρχοντος Βοιωτοῖς Φιλοκώμω Ἀ[ντ]ιγ[ενε]ίω Θεισπιε[ῖος], | ἀφεδριάτευόντων Ἐμπεδο-[κ]λεῖος Ἀθανοκριτίω Ταναγρήω, Πούθωνος Α[ὐ]τομειδε[ίί]ω Ἐρχομενίω, | Ἱπποτίωνος Ϝαστυμειδοντίω Κορωνεῖος, Ἐπιϝά[λ-τ]ιος Μαχωνίω Θειβήω, Νικίωνος Γ[ρ]υλ[ί]ωνος Πλαταεῖος, | Ἀριστοκλεῖος Ἀγασιήω Ἀνθαδονίω, Σάωνος Θιο[τ]ιμίω Θεισπιεῖος, μαντευομένω Ὀνυμάστω Νικολαίω Θεισπιεῖος.

Dedication of a tripod to Apollo Ptous by the Boeotian league. This is one of a series of four belonging to the same period (IG VII.2723-2724*b*).

ἀφεδριατευόντων: 'those who serve as *ἀφεδριᾶται or official representatives at the dedication.' From ἑδριάω used like Att. ἱδρύω. Observe that in the case of the representative of Plataea the gen. sg. of the father's name is used, not the patron. adj. as in the case of the others. The same holds true in the other three dedications, and it is probable that this is not accidental, but that the Plataeans, so long associated politically with the Athenians, adopted the Attic usage at an early date.

42. Thespiae. About 230 B.C. Keramopoullos, Ἀρχ. Δελτ. 14.20 ff., πίναξ 2*a*. Feyel, BCH 60.181 ff., 405 ff. [ll. 1-9 fragmentary and omitted here].

10 ὁ μ[ι]σθωσάμενος πὰρ τᾶς ἀρχ[ᾶς τὸ]ν κᾶπον, ὃν ἀνέθεικε Σώστρατος ἱαρὸν | τῆς Μώσης, γαϝεργείσι ϝέτε[α ϝίκατ]ι· ἄρχι τῶ χρό[ν]ω ὅλας τᾶς μισθώσιος | ὅστις κα πεδὰ Νίκωνα ἄρχει· [τῶ δ'] ἐπὶ Νίκωνος ἐνιαυτῶ καταβαλεῖ τὰν μίσθωσιν | δραχμάων ΗΕ Ð Ð ⊳ τὸ εἴμιτ[τον ΓΕ] Ð Τ τοῖ ταμίη. τῶν δὲ ϝίκατι ϝετέων καταβαλῖ | τοῖ ταμίη τᾶν Μωσάων τὰμ μίσθ[ωσι]ν ἑκάστω τῶ
15 ἐνιαυτῶ ἐν τοῖ Ἀλαλκομενείοι μεινὶ || πρὸ τᾶς πέμπτας ἀπίοντος. ἐγγύως δὲ καταστάσι τῆ ἀρχῆ ἀξιοχρειέας [*vacat*] | τῶ μὲν ψεύδεος πάρχρειμα, ὅλας δὲ τᾶς μισθώσιος τριῶν ἁμεράων· κὴ ἐννέχυρον | δώσι δύο ὀβολὼς ὑπέρ τε αὐτοσαυτῶ κὴ τῶν ἐγγύων ἑκάστω. ἢ δέ κα μεὶ καθιστάει | τὼς ἐγγύως, ἐπαμμισθώσι ἁ ἀρχά. ἢ δέ κα μῖον εὕρει ἐν τὰ ϝίκατι ϝέτεα, ἐν τὸ λεύκωμα | ἐσγραφείσετη ὑπὰ τᾶ[ς]

20 ἀρχᾶς αὐτὸς κὴ ὁ ἔγγυος τῶ ψεύδεος ἐπὶ τοῖ εἰμιολίοι. || ἢ δὲ κά
τις τῶν μισθωσαμένων μεὶ καταβάλλει τὰμ μίσθωσιν ἐν τοῖ γεγραμ-
μένοι | χρόνοι, ὁ ταμίας ὁ τᾶν Μ[ω]σάων ἐσγράψι αὐτὸν κὴ τὼς
ἐγγύως ἐπὶ τῆ μισθώσι τῆ ἀντὶ | ἐνιαυτῶ ἐπὶ τοῖ εἰμιολίοι, κὴ ἐπαμ-
μισθώσοντι τὸν κᾶπον ἐν τὰ περίσαα ϝέτεα· | κὴ ἤ τί κα μῖον εὕ-
ρε[ι] ἐν τὸν λοιπὸν χρόνον, ἐν τὸ λεύκωμα ἐσγράψονθι αὐτὸν κὴ
τὼς | [ἐγ]γύως ἐφ' εἰμιολίοι τοῖ μιονώματι παντὶ τῶν περισάων
25 ϝετέων· ἢ δέ || κά τι ἐπιϝοικίξ[ε]ιτη, ἐπί κα δ[ι]εσσέλθει ὁ χρόνος,
ἀ[π]ίσετη λαβὼν ὅ κα ἐπιϝοικο|δομ[εί]σει. εἰ δέ τι κα δείει τέλος
ἐμφερέμεν ἐν τὰν πόλιν εἶ ἐν τὸ κοινὸν | Βοιωτῶν, ὕσι ὁ γ[αϝ]-
εργός· καταλίψι δὲ περὶ τὸ ἱαρὸν τῶ Μειλιχίω ἑκατὸν πόδας |
ἐμβαδόν. [ll. 29-32 omitted here].

From a long series of regulations for leases of land.

1 ff. 'The one who has rented from the board of officials the plantation (cultivated tract of land) which Sostratus dedicated to the Muses shall cultivate it for twenty years. The whole lease begins under the archon following Nikon. But for the year under the archon Nikon one shall pay down the rental of drachmas—, one half,—, to the treasurer.'—15 ff. 'He shall furnish trustworthy sureties to the board of officials,—in the case of a false declaration (on the part of the lessee as to his ability to pay) immediately, but for the whole lease within three days.'—17 ff. 'If he does not furnish sureties, the board of officials shall make a new lease. If (under the new lease) one receives less for the twenty years, the (original) lessee and the surety against false declaration shall be entered on the tablet for half as much again as the loss.' Similarly in l. 24, where the fuller εἰμιολίοι τοῖ μιονώματι.—ll. 22, 24. **περίσαος**: 'left over, remaining,' cpd. of -σαος = σοος.—25 f. If the lessee has built anything, when the rental period has elapsed, he may on leaving take with him whatever he has built (that is, the materials).' Cf. Ditt. Syll. 1097 ὅταν δὲ ὁ χρόνος ἐξίηι αὐτῶι τῆς δεκαετίας ἄπεισιν ἔχων τὰ ξύλα καὶ τὴν κέραμον καὶ τὰ θυρώματα.—26 ff. If there is any failure to pay the tax, the cultivator (the lessee) shall furnish it. (ὕσι = οἴσει). He shall leave free a space of a hundred feet around the shrine of Meilichios.'

43. Orchomenus. Between 222 and 200 B.C. IG VII.3172.

Inscr. Jurid. I, pp. 276 ff., 509 f. Schwyzer 523. Solmsen-Fraenkel 20. The sections of the text are given in the order in which they were inscribed (cf. ll. 30 ff.), but the numbering of the original publication is added in parentheses.

I (D) Τοὶ πολέμαρχοι τοὶ ἐπὶ Πολυκράτιος | ἄρχοντος Φιλόμειλος Φίλωνος, | Καφισόδωρος Διωνυσίω, 'Αθανόδω|ρος Ἴππωνος ἀνέ-
5 (106) γραψαν καθὼς || ἐποείσανθο τὰν ἀπόδοσιν τῶν δα|νείων τῶν Νικαρέτας κὰτ τὸ ψά|φισμα τῶ δάμω.

II (E) (Μει)ν(ὸ)ς 'Αλαλκομενίω | ϝικαστῆ κὴ ἕκτη, ἐπεψάφιδδε | Φι-
10 (111) λόμειλος Φίλωνος, Καφισόδωρος || Διωνουσίω ἔλεξε · προβεβωλευμένον | εἶμεν αὐτῦ ποτὶ δᾶμον, ἐπιδεὶ ἐπεψα|φίττατο ὁ δᾶμος ἀποδόμεν Νικαρέτη<ι> | Θίωνος τὸν ταμίαν τὸν προάρχοντα | τὰν τρί-
15 (116) ταν πετράμεινον ἀπὸ [τ]ᾶν ὑπερ||αμεριάων τᾶν ἰωσάων κὰτ τᾶς πόλιος, ὃ ἐ|πίθωσε αὐτὰν ἁ πόλις, ἀργουρίω δραχμὰς | μουρίας ὀκτακισχιλίας ὀκτακατίας τριά|κοντα τρῖς, κὴ τὼς πολεμάρχως
20 (121) ἀνελέσ|θη τάν τε σύνγραφον, ἂν ἔδωκαν οὐπὲρ || [ο]ὕτων τῶν χρειμάτων κατ' α[ὐ]τὺ αὐτῶ[ν] | κὴ ὁ ταμίας κὴ ὧν ποθείλετο Νικαρέτα δέκ[α], | κὴ τὰς ὑπεραμερίας διαγράψασθη τὰς [κὰτ] | τᾶς πό-
25 (126) λιος τὰς ἐπὶ Ξενοκρίτω ἄρχοντος | ἐν Θεισπιῆς, κὴ οὕτα ϝεϝυκονομειόντων || τῶν πολεμάρχων κὴ τῶ ταμίαο ἀποδόν|τος τὰ χρείματα κὰτ τὸ ὁμόλογον τὸ πὰρ | Θιόφεστον Θιοδώρω Θεισπιεῖα τεθέν, | δεδόχθη τῦ δάμυ · τὼς πολεμάρχως, | ἐπί κα τὸ ψάφισμα κούριον
30 (131) γένειτη, ἀγγρά||ψη ἐν στάλαν λιθίναν τό τε ψάφισμα οὔτο (II) | κὴ τὸ οὐπὲρ τᾶς ἀποδόσιος (III), κὰ(τ) ταὐτὰ δὲ κὴ | τὰς ὑπεραμερίας τὰ(ς) κὰτ τᾶς πόλιος τὰς Νι|καρέτας (IV) κὴ τὸ ὄ[ν]ιουμα τῶ γραμματεῖος τῶ δ[ι]|αγράψαντος αὐτὰς (V) κὴ τὰν σύγγραφον
35 (136) τὰν || τεθεῖσαν πὰρ ϝιφιάδαν (VI) κὴ τὸ ἀντίγραφον <κὴ | τὸ ἀντίγραφον> τῶ ὁμολόγω τῶ τεθέντος πὰρ Θιό|φεστον (VII) κὴ τὰν διαγραφὰν τῶν χρειμάτων ὧν ἔγραψαν αὐτῆ διὰ τρεπέδδας (VIII), κὴ τὸ ἄλωμα | ἀπολογίτταστη ποτὶ κατόπ[τ]α[ς, π]όρον
40 (141) δ' εἶμεν || ἀπὸ τῶν πολιτικῶν.

III (F) Δαματρίω νιουμεινίη | πετράτη, ἐπεψάφιδδε Κ[α]φισόδωρος Διω|νουσίω, 'Αθανόδωρος Ἴππωνος ἔλεξε · προβε|[β]ωλευμένον εἶμεν αὐτῦ ποτὶ δᾶμον, ἐπιδεὶ, | παργενομένας Νικαρέτας Θίωνος
45 (146) Θεισπικᾶς || [κ]ὴ πραττώσας τὸ δάνειον τὰν πόλιν κὰτ τὰς οὐπε[ρ]||αμερία[ς] τὰς ἰώσας αὐτῆ, [ἀνα]γκάσ[θε]ν τὺ πολέμαρ]χυ κὴ ὁ ταμίας σουγχωρείσαντος τῶ δάμω δόμεν | [κ]ὰτ αὐ[τὺ] αὐ-

[τ]ῶν σούνγραφον πὸτ τῆ οὐπαρχώση οὐπε[ρ]|αμερίη, ἐ[ν τ]άν κα
50 (151) ἐνενιχθείει ἁ ἀνφορὰ ἐν οὔτο, κ[ὴ] || κομίττ[ειτη] τὰ συνχωρειθέν-
τα χρείματα, | δεδόχθη τῦ δάμυ· τὸν ταμίαν τὸν [π]ροάρχοντα |
[τὰν] τρίτα[ν] πετράμεινον ἀποδόμεν πεδὰ τῶν | πολεμάρχων Νι-
55 καρέτη ἀργ[υ]ρίω δραχμὰς μυρίας | [ὀκ]τακισχειλίας ὀκτακατία[ς]
(156) τριάκ[ο]ντα τρῖς Πολυ||κράτιος ἄρχοντος ἐν τῦ Δαματρίυ μεινὶ
κὴ τὰς ἐ[μ]πράξις τὰς ἰώσας Νικα[ρέτη κὰτ] τᾶς πόλιος Ξεν[ο]|-
κρίτω ἄρχοντος ἐν Θεισπιῆς πάσας διαλιάνασ[θη] | τὼς πολεμάρ-
χως, κὴ τὰν σουνγραφὰν, ἂν ἔχι κὰτ τ[ῶν] | πολεμάρχων κὴ τῶ
60 (161) ταμίαο, ἀνελέσθη, πόρον [δ' εἶ]||μεν ἐν οὔτο ἀπὸ τῶν τᾶς πόλιος
ποθοδωμάτων πάντ[ων]. |

IV (G) Ξενοκρίτω, Ἀλαλκομενίω.—Νικαρέτα Θέωνος τᾶς π[ό]|λιος
Ἐρχομενίων κὴ τῶ ἐγγύω Θίωνος Συννόμω· τὰ π|πάματα μούριη
65 ὀγδοείκοντα πέντε διού[ο] ὀβολίω· | κὴ τῶ τεθμίω ϝίστωρ Ἀρισ-
(166) τόνικος Πραξιτέλιος· || Λιουκίσκω, Θιουίω, τὸ σουνάλλαγμα.—
Νικαρέτα Θίω|νος τᾶς πόλιος Ἐρχομενίων κὴ τῶ ἐγγούω Θίωνος |
Σουννόμω· τὰ ππάματα δισχείλιη πεντακάτι[η]· | κὴ τῶ τεθμίω
ϝίστωρ ὁ αὐτός· Λιουκίσκω, Ὁμολωΐω, | [τ]ὸ σουνάλλαγμα.—
70 (171) Νικαρέτα Θίωνος τᾶς πόλι[ος || Ἐ]ρχομενίων κὴ τῶ ἐγγούω Θίω-
νος Σουννόμω· τὰ π|πάματα πετρακισχείλιη· κὴ τῶ τεθμίω
ϝίστωρ | ὁ αὐτός· χρόνος ὁ αὐτός.—Νικαρέτα Θίωνος τᾶς πόλιος |
[Ἐ]ρχομενίων κὴ τῶ ἐγγούω Θίωνος Σουννόμω· τὰ ππά|ματα
75 (176) χείλιη· κὴ τῶ τεθμίω ϝίστωρ ὁ αὐτός· Λιουκίσκ[ω, || Θε]ιλου-
θίω, τὸ σουνάλλαγμα.

V (H) Διαγράψη τὰς οὐπερ[α|μ]ερίας τὰς Νικαρέτας ἐν Θεισπιῆς τὰς
κὰτ τᾶς | [π]όλιος· τῶν τεθμοφουλάκων γραμματεὺς Σα.... |

VI 80 Ἐδάνεισεν Νικαρέτα Θέωνος | Θεσπική, παρόντος αὐτῆι κυ-||
(A 3) ρίου τοῦ ἀνδρὸς Δεξίππου Ε[ὐ]|νομίδου, Καφισοδώρωι Δι[ο]|νυ-
σίου, Φιλομήλωι Φίλωνος, | Ἀθανοδώρωι Ἴππωνος, Πο[λυ]|κρί-
85 (8) τωι Θάροπος καὶ ἐγγύοις || εἰς ἔκτεισιν τοῦ δανείου | Μνάσων
Μέκγαο, Τελεσίας | Μέκγαο, Λασίππωι Ξενοτί|μου, Εὐάρει Εὐ-
90 (13) χώρου, Περι|λάωι Ἀναξίωνος, Διονυσο||δώρωι Καφισοδώρου,
Κωμί|ναι Τελεσίππου, Ὀνασίμωι | Θεογείτονος, Καφισοδώρωι |
95 (18) Δαματρίχου, Νικοκλεῖ Ἀθα|νοδώρου Ὀρχομενίοις ἀργυ||ρίου
δραχμὰς μυρίας ὀκτα|κισχειλίας ὀκτακοσίας τρι|άκοντα τρεῖς ἄτο-
κον ἐχ Θεσ|πιῶν εἰς τὰ Παμβοιώτια τὰ ἐ|π' Ὀνασίμου ἄρχοντος
100 (23) Βοιωτοῖ[ς]. || ἀποδότωσαν δὲ τὸ δάνειον | οἱ δανεισάμενοι ἢ οἱ ἔγ-
γυ|οι Νικαρέται ἐν τοῖς Πανβοι|ωτίοις πρὸ τῆς θυσίας ἐν ἡμέ|ραις

105 (28) τρισίν. ἐὰν δὲ μὴ ἀποδῶσ[ι,] || πραχθήσονται κατὰ τὸν νό|μον· [ἡ] δὲ πρᾶξις ἔστω ἔκ τε | αὐτῶν τῶν δανεισαμένων | καὶ ἐκ τῶν
110 (33) ἐγγύων, καὶ ἐξ ἑνὸ[ς] | καὶ ἐκ πλειόνων καὶ ἐκ πάν||των καὶ ἐκ τῶν ὑπαρχόντων | αὐτοῖς, πραττούσηι ὃν ἂν τρό|πον βούληται. ἡ δὲ συγγραφὴ | κυρία ἔστω, κἂν ἄλλος ἐπι|φέρηι ὑπὲρ Νικαρέτας.
115 (38) Μάρ||τυρες Ἀριστογείτων Ἁρμο|ξένου, Ἰθιούδικος Ἀθανίαο, | Ϝιφιάδας Τιμοκλεῖος, Φαρ|σάλιος Εὐδίκου, Καλλέας Λυ|σιφάν-
120 (43) του, Θεόφεστος Θεοδώ||ρου, Εὐξενίδας Φιλώνδου | Θεσπιεῖς. ἁ
VII (B) σούγγραφος | πὰρ Ϝιφιάδαν Τιμοκλεῖος. |

Ὀνασίμω ἄρχοντος Βοιωτοῖ[ς,] | μεινὸς Πανάμω, ὁμολογὰ ||
125 (48) Νικαρέτη Θίωνος Θεισπικῆ, | παριόντος Νικαρέτη Δεξίπ|πω Εὐ-
νομίδαο τῶ ἀνδρὸς Θε[ι]||σπιεῖος, κὴ τῆ πόλι Ἐρχομεν[ί]|ων·
130 (53) παρεῖαν οὐπὲρ τᾶς πόλ[ι]||ος πολέμαρχοι Καφισόδω|ρος Διωνου-
σίω, Φιλόμειλος | Φίλωνος, Ἀθανόδωρος Ἵππω|νος· ἀποδόμεν
135 (58) τὰν πόλιν Ἐρ|χομενίων Νικαρέτη Θίωνος, || ὃ ἐπίθωσαν οὐπὲρ τᾶν οὐπε|ραμεριάων τᾶν ἐπὶ Ξενοκρί|τω ἄρχοντος ἐν Θεισπιῆς,
140 (63) ἀρ|γουρίω δραχμὰς μουρίας ὀκτ[α]|κισχειλίας ὀκτακατίας τρ[ιά-]|| κοντα τρῖς, ἔοχατον Ὀνασ[ί]|μω ἄρχοντος ἐν τῦ Ἀλαλ[κο]|μενίοι μεινί· σ̣ρ̣ύγγραφον δὲ | γράψασθη τῶ ἀργουρίω τὼς | ‹τὼς› πολεμ-
145 (68) άρχως Ἐρχομενίων || κὴ ἐγγούως, ὥς κα δοκιμάδδ[ει] | Νικα-
ρέτα, κὴ θέσθη μεσέγγ[υ]|ο̣ν πὰρ Ϝιφιάδαν Τιμοκλεῖος | Θεισπι-
150 (73) εῖα. ἐπὶ δέ κα κομίττε[ι]|τη Νικαρέτα τὸ ἀργούριον || πὰρ τᾶς πόλιος, ἐσλιανάτω Νικαρέτα τὰς οὐπερ|αμερίας, ἃς ἔχι κὰτ τᾶς πόλιος, τὰς ἐπὶ Ξενοκρίτω | ἄρχοντος ἐν Θεισπιῆς πάσας, κὴ τὰν σούγγραφον ἀπο|δότω Ϝιφιάδας τοῖς πολεμάρχυς κὴ τοῖ ταμίη κὴ το[ῖς] | ἐγγούοις. ἡ δέ κα μεὶ ἀποδώει ἁ πόλις Νικαρέτη τὸ
155 (78) ἀρ||γούριον ἐν τῦ γεγραμμένυ χρόνυ, τὰς μουρίας κὴ ὀκτ[α]|κισχειλίας ὀκτακατίας τριάκοντα τρῖς, ἀποδότω | τὰν σούγγραφον κὴ τὰς οὐπεραμερίας τὰς κὰτ τᾶς | πόλιος, ἅπαν τὸ ἀργούριον τὸ ἐν τῦ ὁμολό[γ]υ γεγραμ|μένον· (ἡ δέ κα) ἐν τῦ χρόνυ τῦ γεγραμ-
160 (83) μένυ μεὶ ἐθέλει κ[ομ]ίδδ[ε]||σθη Νικαρέ[τ]α τὸ ἀργούριον, ἀπο-
δότω Ϝιφιάδας τὰν | σούγγραφον τοῖς πολεμάρχοις κὴ τοῖ ταμίη κὴ τοῖς | ἐγγούοις, κὴ ποταποπισάτω Νικαρέτα τῆ πόλι Ἐρχο-| μενίων κὴ τοῖς πολεμάρχοις κὴ τοῖ ταμίη κὴ τοῖς ἐγ|γούοις ἀρ-
165 (88) γουρίω δραχμὰς πεντακισμ̣ουρίας, κὴ τὴ || οὐπεραμερίη ἄκουρύ νυ ἔνθω. Ϝίστορες Ἀριστογί|των Ἁρμοξένω, Ἰθούδικος Ἀθανίαο, Ϝιφιάδας Τιμο[κλεῖ|ο]ς, Φαρσάλιος Εὐδίκω, Καλλέας Λιουσιφάντω, Θιόφεισ|τος Θιοδώρω, Εὐξενίδας Φιλώνδαο

Θεισπιεῖε<ι>ς. τὸ ὁμό|λογον πὰρ Θιόφειστον Θιοδώρω Θεισπιεῖα.

170 (93) Διαγραφὰ || Νικαρέτη διὰ τραπέδδας τᾶς Πιστοκλεῖος ἐν Θεισπι|ῆς· Ἐπιτέλιος ἄρχοντος ἐν Θεισπιῆς, μεινὸς Ἀλαλκομε|νίω δευτέρω ἁμέρη ἐνακηδεκάτη, ἐπὶ τᾶς Πιστοκλεῖος | τραπέδδας Νικαρέτη παρεγράφει πὰρ Πολιουκρίτω Θάρο|πος Ἐρχομενίω τα-
175 (98) μίαο οὐπὲρ τᾶς πόλιος τὸ σουνχωρει||θὲν τᾶν οὐπεραμεριάων τᾶν ἐπὶ Ξενοκρίτω ἄρχοντος, | παριόντος πολεμάρχω Ἀθανοδώρω Ἵππωνος Ἐρχομενί[ω], | ἀργουρίω δραχμὴ μούριη ὀκτακισχείλιη ὀκτακάτιη τριά|κοντα τρῖς.

Nicareta of Thespiae had lent various sums of money to the city of Orchomenus, for which she held against it certain notes, recorded in IV. When she appeared at Orchomenus to collect these (ll. 44 ff.), the city was unable to meet them, and an agreement was entered into according to which the city was to pay her the sum of 18,833 drachmas within a certain time and the polemarchs were to give her a personal contract for the payment. The text of the agreement (ὁμολογά) is given in VII, and of the contract (σούγγραφος), written in the κοινή, in VI. The sum of 18,833 drachmas is more than the total of the notes recorded in IV (17,585 dr., 2 obols), but probably less than they amounted to with the normal penalties for delayed payment. For the phrase ὃ ἐπίθωσε, ὃ ἐπίθωσαν (ll. 16, 135) 'which the city (they) persuaded her to accept,' implies some concession on her part. Finally the city passed a vote (III) to pay the amount and take up the notes and the contract. When this had been accomplished it passed a further vote (II) ordering all the documents to be inscribed in a specified order. This was done as stated in I, which serves as a heading to the whole inscription. Some of the typical financial terms recur in an inscription from Thisbe, SEG 3.342.

10 ff. **προβεβωλευμένον** κτλ.: 'that he had a probouleuma to present to the people, Whereas the people had voted that the treasurer in charge for the third period of four months should pay to Nicareta, in settlement of the notes of default which she held against the city, the sum which the city persuaded her (to accept), 18,833 drachmas, and that the polemarchs should take up the contract they gave for the money against themselves,

they and the treasurer and the ten whom Nicareta selected, and cancel the notes against the city (maturing) in the archonship of Xenocritus, and since the polemarchs had arranged these matters and the treasurer had paid the money according to the agreement deposited with Theophestus, be it voted by the people,' etc.

40-41. **νιουμεινίη** πετράτη: τετάρτῃ ἱσταμένου. On νιου- from νεο-, see **42**.5*a*.—46 ff. 'The polemarchs and the treasurer were obliged, with the assent of the people, to give a contract against themselves in addition to the existing note of default, until the levy for this purpose should be made and the amount agreed upon provided.' This is the only satisfactory interpretation of the most troublesome passage in the inscription, though one difficulty remains, the use of the singular οὐπεραμερίη where we should expect the plural.—49. ἐ[ν τ]άν: 'until,' originating in ἐν τὰν ἁμέραν. Cf. **136**.1.—**ἐν οὔτο**: 'for this purpose.' Cf. πόρον ἐν οὔτο ll. 59. 60.—**ἐνενιχθείει**, not ἐνενιχθεῖ, is declared certain by Baunack, Philol. 48.413, and agrees with uncontracted forms found elsewhere, as κουρωθείει (**151**.2).—50. **κομίττ[ειτη]**, not κομίττ[ῃ], also after Baunack l.c.—56. **διαλιάνασ[θη]**: cf. ἐσλιανάτω l. 150, and **162**.10.

61 ff. The first date, archonship of Xenocritus, month of Alalcomenius, applies to the following notes (cf. ll. 23, 56, 136, 151) and is probably the time at which they fell due, while the date given at the end of each is the time of the loan (τὸ σουνάλλαγμα). Cf. Thalheim, Berl. Phil. Woch. 1893.267. The expression throughout is condensed. Ξενοκρίτω (ἄρχοντος), (μεινὸς) Ἀλαλκομενίω, Νικαρέτα Θέωνος (κατὰ) τᾶς πόλιος.

78 ff. The text of the contract is in the κοινή, though dialect forms are retained in some of the proper names. The names of the first two sureties are given by mistake in the nominative, but with the third the error is rectified.—113-114. **ἐπιφέρηι** 'presents it.'

154 ff. 'If the city fails to pay Nicareta in the time specified, it will have to pay the amount stated in the contract and the sum of the notes of default besides. But if Nicareta refuses to accept the amount named in the contract (as she might do in order to secure the exorbitant penalty for delay),

she forfeits both contract and notes and pays a heavy penalty.'

169/170. **διαγραφὰ Νικαρέτη** κτλ.: 'memorandum of payment to Nicareta (adnom. dat. **172**) through the bank of Pistocles.' διαγραφά 'cancellation' (cf. διαγράψασθη l. 22), and so 'payment.' So ll. 172 ff., 'at the bank of Pistocles there was paid over to Nicareta by Polycritus the treasurer in behalf of the city the sum agreed upon of the notes of default' (part. gen.; cf. ἀπὸ τᾶν ὑπεραμεριάων ll. 14-15).

44. Lebadea. Third century B.C. IG VII.3083. Schwyzer 509.

Θιὸς τούχα ἀγα|θά. | Ϝαστίαο ἄρχοντος | Βοιωτῦς, ἐν δὲ Λεβα-||
5 δείη Δόρκωνος, Δωίλος | 'Ιρανήω ἀντίθειτι τὸν | Ϝίδιον θεράποντα
10 'Αν|δρικὸν τῦ Δὶ τῦ Βασιλεῖι | κὴ τῦ Τρεφωνίυ ἰαρὸν εἶ||μεν, παρ-
μείναντα πὰρ | τὰν ματέρα 'Αθανοδώ|ραν Ϝέτια δέκα, καθὼς ὁ |
πατεὶρ ποτέταξε· ἢ δέ κα | ἔτι δώει 'Αθανοδώρα, εἴσι [αὐτῆ] ||
15 'Ανδρικὸς φόρον τὸν ἐν τῆ | θείκη γεγραμμένον· ἢ δέ τί | κα πάθει
'Αθανοδώρα, παρμ|ενῖ 'Ανδρικὸς τὸν περιττὸν | χρόνον πὰρ Δωί-
20 λον· [ἔ]πιτα ἰα||ρὸς ἔστω με[ὶ] ποθ[ί]κων μει|θενὶ μειθέν· μεὶ
ἐσσεῖμε|ν δὲ καταδουλίττασθη | 'Ανδρικὸν μειθενί· 'Αν|δρικὸν δὲ
25 λειτωργῖμεν || ἐν τῆς θοσίης τῶν θιῶν | <ων> οὔτων.

45. Lebadea. Second century B.C. IG VII.3080. Schwyzer 512.

[Σάων - - - - - - ἀντίθειτι τὸ Ϝίδιον | πη]δάριον 'Αθάνωνα τῦ Δὶ
τεῖ Βασιλεῖ κὴ τεῖ Τρεφωνίει ἰαρὸν εἶμεν τὸν πάν[τα| χρό]νον ἀπὸ
τᾶσδε τᾶς ἁμέρας, μεὶ προθίκοντα μείτε αὐτεῖ Σάωνι μείτε ἄλλει |
[μ]ειθενὶ κατὰ μειθένα τρόπον. ἢ δέ κά τις ἀντιποιεῖτη 'Αθάνωνος
5 εἶ ἄλλο τι ἀδικῖ || [κ]αθ' ὅντινα ὧν τρόπον, οὐπερδικιόνθω κὴ προϊ-
στάνθω τύ τε ἰαρεῖες κὴ τε[ὶ | ἰαρ]άρχη τὺ ἢὶ ἀντιτιουνχάνοντες
κὴ τῶν ἄλλων ὁ βειλόμενος. Ϝίστορε[ς] | . . . . λεις Σάωνος, Εὔβω-
λος Σωκράτιος, Νίκαργος κὴ Κράτων Εὐνοστίδ[αο].

46. Chaeronea. Second century B.C. IG VII.3303.

Καλλίκωνος ἀρχῶ μεινὸς Δαματρίω πεντεκηδεκάτη | Πούριππος
Προξένω ἀντίθειτι ἰαρὰν τὰν Ϝιδίαν θεράπη|[να]ν 'Αφροδιτίαν τῦ
Σαράπι, παραμείνασαν ἀσαυτῦ κὴ τῆ γου|[νη]κὶ αὐτῶ ἀγαθὴν ἃς
5 κα ζώωνθι, τὰν ἀνάθεσιν ποιόμε||[νος] διὰ τῶ συνεδρίω κὰτ τὸν
νόμον· κὴ κατέβαλε τῦ ταμίη | [ἐ]πὶ τῶν ἰαρῶν τὸ γινιούμενον
δραχμὰς Ϝίκατι παραχρε[ῖ]μα.

47. Chaeronea: Second century B.C. IG VII.3352. Schwyzer 517.

'Αρχείνω ἀρχῶ μεινὸς Θουίω | πεντεκηδεκάτη Διουκλεῖς κὴ Κω-|
τίλα ἀντίθεντι τὰν ϝιδίαν θρε|πτάν, ἢ ὄνιουμα Ζωπουρίνα, ἰαρ[ὰν]||
5 τεῖ Σεράπει, παραμείνασαν αὐτε|ῖς ἃς κα ζῶνθι ἀνενκλείτως, τὰν |
ἀνάθεσιν ποιούμενει διὰ τῶ σ[ο]|υνεδρίω κατὰ τὸν νόμον.

44-47. Manumission decrees, of which there are over one hundred examples from Chaeronea alone, all of about the same period. Even from the same year some are in dialect, some in the κοινή, and some in a mixture of both. In those given here κοινή influence shows itself in ἀγαθήν no. 46, in the ζ of ζώωνθι, ζῶνθι nos. 46, 47 (vs. δώει no. 44), κατὰ τὸν νόμον no. 47 (vs. κὰτ τὸν νόμον no. 46), παραμείνασαν nos. 46, 47 (vs. παρμείναντα no. 44), in προθίκοντα no. 45 (vs. ποθίκων no. 44), in ποιούμενει no. 47 (vs. ποιόμενος no. 46 = ποιιόμενος). Note ει for usual υ from οι (**30**) in εἴσι = οἴσει. For θοσίης no. 44, see **24**.

As in similar decrees from other parts of Greece, the act of manumission takes the form of a dedication or sale (ἀπέδοτο at Delphi, e.g., no. 55) to the divinity of the local shrine, thus securing religious sanction and protection of the rights of the slave who has purchased his freedom. Often the manumission does not go into immediate effect, but is subject to various conditions, such as remaining in service during the lifetime of the master (nos. 46, 47) or for a term of years (no. 44), payment of an annuity, etc. Cf. no. 55.

Phocian

Delphian

48. Delphi. Early sixth (or late seventh?) century B.C. Schwyzer 317. Solmsen-Fraenkel 47. Tod 3. Homolle, Comptes Rendus 1924, 149 ff. Daux, BCH 61.61 ff.

A [Κλέοβις καὶ Βί]τōν τὰν ματάρα
[illegible]
B ἐάγαγον τοὶ δυιοί
[Πολυ]μέδēς ἐποίϝēh' 'Αργεῖος.

Inscribed on the bases of the statues of Cleobis and Biton,

which, as Herodotus (1.31) tells us, the Argives made and set up at Delphi. Delphian dialect (cf. especially ματάρα) except the artist's signature, which is in Argive.

For the words following ματάρα Homolle's σταδίōς as a reading is declared impossible by Daux, and with it his enticing restoration, namely σταδίōς [τετρόϝοντα πέντ]ε, goes by the board. Further, it is most unlikely that the E, the first letter of B, goes with the preceding, and we must return to the old reading ἐάγαγον with syllabic augment. In the following the favorite reading τῶι δυγῶι must be rejected (Daux, l.c.). The letters TOIΔVIOI are best taken as τοὶ δυιοί = τοὶ δοιοί, with υ by influence of δύο. For the probable reading ἐποίϝēh' 'Αργεῖος see Buck, CP 20.139.

49. Delphi. Early fifth century B.C. GDI 1683 (with II, p. 722). Roberts 229. Schwyzer 320. Bourguet, BCH 49.25 ff.

Τοὶ πεντεκαίδεκα | τῶν Λαβυαδᾶν TON[. . ?] | Θρασύμαχον
5 καὶ Καμ|ιρέα ἐπὶ Τριχᾶ ἄρχον||το, κἀπέδειξαν μηᾶ|ς δεκατέτορες
καὶ | hēμιμναῖον κα|ὶ δραχμὰς πεντέ|κοντα καὶ ϝέξ.

'The Fifteen of the Labyadae (cf. no. 52) - - - - held office and disbursed certain sums.' The construction and sense of the intervening clause are obscure.

50. Delphi. Fifth century B.C. Schwyzer 321. Solmsen-Fraenkel 48.

Τὸν ϝοῖνον μὲ φάρεν ἐς τοῦ δρ|όμου· αἰ δέ κα φάρēι, hιλαξά-
στō | τὸν θεὸν hōι κα κεραίēται καὶ | μεταθυσάτō κἀποτεισάτō
5 πέν||τε δραχμάς· τούτου δὲ τῶι κατα|γορέσαντι τὸ hέμισσον.

The inscription is on a wall connected with the stadium, where there were no doubt shrines of divinities. Prohibitions of the removal of the sacrificial meat are well known. Here we have a prohibition of the removal of the wine. 'If one does carry it off, one must propitiate the god for whom it is prepared (mixed), make an offering in its place,' etc.

51. Delphi. Late fifth century B.C. Schwyzer 322.

ἅδε Δελφοῖς Φασēλίτας τὸν | πέλανον διδόμεν, τὸ(ν) δαμόσ|ιον
ἑπτὰ δραχμὰς Δελφίδες δ|ύ' ὀδελός, τὸν δὲ ϝίδιον τέτορε|ς ὀδελός.
Τιμοδίκō καὶ 'Ιστιαί|ō θεαρόντōν, 'Ēρύλō ἄρχοντος.

1. ἄδε certainly adv. 'in this way' (not for ἔαδε as taken by some), as clearly shown by Cret. ἄδ' ἔϝαδε (no. 116). See **132**.6—2 ff. For πελανός, see no. 7 A 25 ff., note.—τὸ(ν) δαμόσιον—, τὸν δὲ ϝίδιον 'the public'—'the private', agreeing with πέλανον. Cf. no. 53.

52. Delphi. About 400 B.C. GDI 2561. Schwyzer 323. Solmsen-Fraenkel 49. Ionic alphabet, but with F, and ϩ = h (in contrast to H = η); lengthened o usually OY, but sometimes O.

A

[ὁ δὲ hόρκος] | ἔστω· "ταγε[υ]σέω δι[καίως κ]|ατὰ τοὺν νόμους τᾶς [π]ό[λι]|ος καὶ τοὺς τῶν Λαβυαδ[ᾶν] | πὲρ τῶν ἀπελλαίων καὶ
5 τᾶ||ν δαρατᾶν· καὶ τὰ χρήματα | συμπραξέω κἀποδειξέω [δ|ι]καίως τοῖς Λαβυάδαις [κ]|ωὔτε κλεψέω οὔτε [β]λα[ψ]έω | οὔτε τέχναι
10 οὔτε μαχαν[ᾶ||ι] τῶν τῶλ Λαβυαδᾶν χρημ[ά]|των· καὶ τὸς ταγού[ς ἐπ]αξέ|ω τὸν hόρκον τοὺς [ἐν ν]έω[τ]|α κὰτ τὰ γεγραμμένα. hόρ-
15 κ|ος· hυπίσχομαι ποὶ τοῦ Δι||ὸς τοῦ πατρώιου· εὐορκέο|ντι μέμ μοι ἀγαθὰ εἴη, αἰ δ' | ἐφιορκέοιμι [ϝε]κών, τὰ κα|κὰ ἀντὶ τῶν ἀγαθῶν."|
20 Ἔδοξε Λαβυάδαις Βουκατ||ίου μηνὸς δεκάται ἐπὶ Κ[ά]|μπου ἐν τᾶι ἀλίαι σὺμ ψάφ|οις hεκατὸν ὀγδοήκοντα | δυοῖν· τοὺς ταγοὺς
25 μὴ δέκ|εσθαι μήτε δαρατᾶν γάμε||λα μήτε παιδῆια μήτ' ἀπελ|λαῖα, αἰ μὴ τᾶς πατριᾶς ἐπ|αινεούσας καὶ πληθυόσα|ς ἃς κα ἦι. αἰ δέ
30 τί κα πὰρ νό|μον κελεύσωντι, τῶν κελε||υσάντων ὁ κίνδυνος ἔστω. | τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλ|λαις καὶ μὴ ἄλλαι ἀμέραι | μήτε ἄγεν
35 τοὺς ἄγοντας μ|ήτε τοὺς ταγοὺς δέκεσθα||ι· αἰ δέ κα [δ]έξωνται ἄλλαι | ἀμέραι ἢ Ἀπέλλαις, ἀποτε|ισάτω ϝέκαστος δέκα δρα|χμάς·
40 ὁ δὲ χρήζων καταγορ|εῖν τῶν δεξαμένων ἐπὶ τῶ||ν hυστέρων ταγῶν καταγο|ρείτω ἐν τᾶι ἀλίαι τᾶι με|τὰ Βουκάτια, αἴ κ' ἀμφιλλέ|γωντι
45 τοὶ ταγοὶ τοὶ δεξά|μενοι. ἄγεν δὲ τἀπελλαῖα || ἀντὶ ϝέτεος καὶ τὰς δαρά|τας φέρεν. hόστις δέ κα μὴ | ἄγηι τἀπελλαῖα ἢ τὰν δαρ|άταν
50 μὴ φέρηι, ἀμμόνιον κ|ατθέτω στατῆρα ἐπὶ ϝεκα||τέρωι, τῶι δὲ hυστέρωι ϝέ|τει ἀγέτω τἀπελλαῖα καὶ | τὰν δαράταν φερέτω· αἰ δέ | κα
55 μὴ ἄγηι, μηκέτι δεκέσθ|ων ἀμμόνια, ἀλλ' ἢ ἀγέτω ἀπ||ελλαῖα ἢ ἀποτεισάτω ϝίκ|ατι δραχμὰς ἢ hυπογραφό|μενος τόκιομ φερέτω·
60 καὶ | τὰν δαράταν τῶι hυστέρω|ι ϝέτει φερέτω ἢ ἀποτεισ||[άτω - - -.

B

5 [1-4 fragmentary. τ]||οὶ Λαβυάδα[ι Εὐκλείοι]|ς περὶ τᾶν δα[ρα-

τᾶν ἐπι]|κρινόντων καὶ [’Απέλλα]|ις περὶ τῶν ἀπελ[λαίων, | π]αρ-
10 εόντες μὴ μείō[ς hε||ν]ὸς καὶ hεκατόν· τὰ[ν δὲ] | ψᾶφον φερόντων
ἀνδ[εξ]|άμενοι ποὶ τō ’Απόλλω[ν]|ος καὶ τοῦ Ποτειδᾶνος | τοῦ φρα-
15 τρίου καὶ τοῦ Δ||ιὸς πατρώιου δικαίως | οἰσεῖν κὰτ τὸν νόμους | τῶν
Δελφῶν· κἠπευχέσθ|ω δικαίως τὰν ψᾶφον φέ|ροντι πόλλ’ ἀγαθὰ
20 τοὺ[ς || θ]εοὺς διδόμεν, αἰ δὲ ἀ[δ]|ίκως, τὰ κακά. τοῦτα δὲ τ|οὶ τα-
25 γοὶ ἐπιτελεόντω|ν καὶ τῶι δεομένωι συν|αγόντων τοὺς Λαβυάδα||ς·
αἰ δέ κα μὴ ποιῶντι κὰ|[τ] τὰ γεγραμμένα ἢ μὴ το|[ὺ]ς ταγοὺς τὸν
30 hόρκον ἐ|παγάγωντι, ἀποτεισάτ|[ω] Ϝέκαστος ἐπὶ Ϝεκατέ||[ρ]ωι
δέκα δραχμάς. hόστ|[ι]ς δέ κα μὴ ὀμόσηι, μὴ τα|[γ]ευέτω· αἰ δέ κ’
35 ἀνώμοτο|ς ταγεύηι, πεντήκοντα | δραχμὰς ἀποτεισάτω. || αἰ δέ κα
δέξωνται τοὶ [τ]|αγοὶ ἢ γάμελα ἢ παιδῆι|α πὰρ τὰ γράμματα, ἀπο-
40 τ|εισάτω πεντήκοντα δρ|αχμὰς Ϝέκαστος τῶν δε||ξαμένων· αἰ δέ κα
μὴ ἀπο|τείσηι, ἄτιμος ἔστω ἐγ | Λαβυαδᾶν καὶ ἐπὶ τούτ|ωι καὶ ἐπὶ
45 ταῖς ἄλλαις | ζαμίαις, hέντε κ’ ἀποτε||ίσηι. καὶ hō κα δέξωνται|ι ἢ
δαράταν ἢ ἀπελλαῖα | πὰρ τὰ γράμματα, μὴ ἔστ|ω Λαβυάδας
50 μηδὲ κοινα|νείτω τῶν κοινῶν χρημ||άτων μηδὲ τῶν θεμάτων. | αἰ
δέ τίς κα τῶν ταγῶν κ|αταγορῆι ποιῆσαί τι π|ὰρ τὰ γράμματα, ho
55 δὲ ἀν|τι[φ]ᾶι, τοὶ ταγοὶ ἐν τᾶι || - - - - - - - - - - - -

C

[ὀμ|νύτω ποὶ τοῦ ’Απόλλωνος κ|αὶ Ποτειδᾶνος τοῦ φρ]ατ[ρ|ίου
καὶ Διός, καὶ δικ]άζο[ν|τι μὲν δικαίως ἐπ]ευχέσ[θ|ω πόλλ’ ἀγαθὰ
5 τ]οὺς θεοὺς [δ||ιδόμεν, αἰ δ’ ἐ]φιορκέοι, κα|[κά· αἰ δέ κα μ]ὴ δικά-
ζηι hαι|[ρεθείς, ἀπ]οτεισάτω πέντ|[ε δραχμάς], ἄλλον δ’ ἀνθελό|[με
10 νοι τ]ὰν δίκαν τελεόντ||[ων. hόσ]τις δέ κα πὰρ νόμον | [τι] ποιέοντα
τᾶι δίκαι hέ|ληι, τὸ hήμισσον ἐχέτω. το|ὶ δὲ ταγοὶ τῶι καταγορέ-
15 ον|τι τὰν δίκαν ἐπιτελεόν||των· αἰ δὲ μή, τὸ διπλῆν Ϝέκ|αστος ἀπο-
τεισάτω. hόστι||[ς] δέ κα ζαμίαν ὀφείλῃι. ἄτ|[ι]μος ἔστω, hέντε
20 κ’ ἀποτεί|σηι. — Hόδ’ ὁ τεθμὸς πὲρ τῶ||ν ἐντοφήιων. μὴ πλέον
πέν|τε, καὶ τριάκοντα δραχμ[ᾶ]|ν ἐνθέμεν μήτε πριάμενο|[ν] μήτε
25 Ϝοίκω· τὰν δὲ παχεῖ|[α]ν χλαῖναν φαωτὰν εἶμεν. || αἰ δέ τι τούτων
παρβάλλο|ιτο, ἀποτεισάτω πεντήκο|ντα δραχμάς, αἴ κα μὴ ἐξομ|ό-
30 σηι ἐπὶ τῶι σάματι μὴ πλ|έον ἐνθέμεν. στρῶμα δὲ hὲ||ν hυποβαλέ-
τω καὶ ποικεφ|άλαιον hὲν ποτθέτω· τὸν δ|ὲ νεκρὸν κεκαλυμμένον
35 φ|ερέτω σιγᾶι, κὴν ταῖς στρ|οφαῖς μὴ καττιθέντων μη||[δ]αμεῖ,
μηδ’ ὀτοτυζόντων ἐ|[χ]θὸς τᾶς Ϝοικίας, πρίγ κ’ ἐ|πὶ τὸ σᾶμα hί-
κωντι, τηνεῖ | δ’ ἔναγος ἔστω, hέντε κα hα | θιγάνα ποτθεθῆι. τῶν

40 δὲ π||ρόστα τεθνακότων ἐν τοῖς | σαμάτεσσι μὴ θρηνεῖν μη|δ' ὀτοτύ-
ζεν, ἀλλ' ἀπίμεν ϝο|ίκαδε ἕκαστον ἔχθω hoμε|στίων καὶ πατραδελ-
45 φεῶν || καὶ πενθερῶν κἠσγόνων [κ]|αὶ γαμβρῶν. μηδὲ τᾶι hυσ[τ]|ε-
ραία(ι) μηδ' ἐν ταῖς δεκάτ[α]|ις μηδ' ἐν τοῖς ἐνιαυτοῖ[ς | μ]ήτ' οἰ-
50 μώζεν μήτ' ὀτοτύ[ζε||ν]· αἰ δέ τι τούτων παρβ|άλλοιτο τῶν γε-
γραμ|μένων - - - - - - -

D

. . . . . αχα. . . δ. . . |. . . . . θοῖναι δὲ ταίδ|[ε νόμιμ]οι·
5 'Απέλλαι καὶ Β|[ουκά]τια, Ηηραῖα, Δαιδαφ||[όρια], Ποιτρόπια,
Βυσίου | [μην]ὸς τὰν heβδέμαν καὶ | [τ]ὰν hενάταν, κηὔκλει[α
10 κ]|ἀρταμίτια καὶ Λάφρι[α κ]|αὶ Θεοξένια καὶ Τελχίν||ια καὶ Διοσ-
κουρῆια, Μεγ|αλάρτια καὶ Ηηράκλει[α], | καΐ κ' αὐτὸς θύηι hια-
15 ρῆ[ι]]ον καΐ κα λεκχοῖ παρῆι [κ]|αΐ κα ξένοι ϝοι παρέωντ||ι hιαρῆια
θύοντες καΐ κ|α πενταμαριτεύων τύχη|ι· αἰ δέ τι τούτων παρβάλ-|
20 λοιτο τῶν γεγραμμένων, | θωεόντων τοί τε δαμιορ||γοὶ καὶ τοὶ ἄλλοι
πάντε|ς Λαβυάδαι, πρασσόντων | δὲ τοὶ πεντεκαίδεκα. α[ἰ] | δέ κα
25 ἀμφιλλέγηι τᾶς θω|ιάσιος, ἐξομόσας τὸν νό||[μιμ]ον hόρκον λελύ-
σθω. α[ἰ δ' ἀ]λίαν ποιόντων ἄρχω|[ν ἀ]πείη, ἀποτεισάτω ὀδε|λόν,
30 καὶ συγχέοι, ἀποτει|σάτω ὀδελόν. τοιάδε κἠν || Φανατεῖ γέγραπται
ἐν [τ]|ᾶι πέτραι ἔνδω· "τάδε Φά[ν]|οτος ἐπέδωκε τᾶι θυγατ|ρὶ
35 Βουζύγαι, τὰ hἐμιρρ[ή]|νια κἠκ τᾶς δυωδεκαΐδο||ς χίμαιραν καὶ
τἠμπροναίαν δάρματα καὶ τὰ τῶι | Λυκείωι δάρματα καὶ τὰ|ν ἀγαί-
40 αν μόσχον." πάντων | καὶ ϝιδίων καὶ δαμοσίω||ν τὸμ προθύοντα
καὶ προ|μαντευόμενον παρέχεν | τὰ γεγραμμένα Λαβυάδα|ις· τᾶι
45 δὲ θυσίαι Λαβυαδ|ᾶν τὠπελλαίου μηνὸς τῶ||ι Διονύσωι, Βουκατίοις|
τῶι Δὶ πατρωίωι καὶ τὠπ|όλλωνι τὰν ἀκρόθινα κα|ὶ συμπιπίσκεν
50 hαμεῖ το|ὺς Λαβυάδας· τὰς δ' ἄλλας || θοίνας κἀ[τ] τὰν hώραν
ἀπ|άγεσθαι.

Regulations of the phratry of the Labyadae.

A 3. **τοὺν νόμους**: τοὺς νόμους. So τὸν νόμους B 16, but usually ς unassimilated. **97**.1.—4. **ἀπελλαίων**: 'victims for the 'Απέλλαι.' Cf. ll. 44-46 where ἄγεν is used with ἀπελλαῖα, in contrast to φέρεν with δαράτας. 'Απέλλαι is the name of the Delphian festival corresponding to the Attic 'Απατούρια, at which children were introduced into the phratries and offerings for the occasion were made by the parents.—5. **δαρατᾶν**: 'cakes.' Ath. 3.110d, 114b

cites a δάρατον meaning 'unleavened bread' and says the word was used by the Thessalians. The δαράται at the Delphian festival were of two kinds (cf. l. 25), the γάμελα or cakes offered in behalf of the newly married wives that were introduced into the phratry by their husbands, and the παιδῆια offered for the children that were introduced into the phratry by their parents. —6. **συμπραξέω κἀποδειξέω**: 'I will collect and disburse.' ἀποδείκνυμι, like Att. ἀποφαίνω, 'render account for, pay over.' Cf. ἀπέδειξαν no. 49.—6/7 [κ]ωὔτε, new corrected reading. BCH 61.69. See **94**.7.—10. **τῶλ Λαβυαδᾶν**: τῶν Λαβ-, elsewhere unassimilated, as l. 3. **96**.3.—11. 'I will impose the oath upon the ταγοί for the next year.' Cf. B 27.

23 ff. 'The ταγοί are to receive neither, in the case of the cakes (lit. of the cakes), the γάμελα or the παιδῆια, nor the ἀπελλαῖα, unless the gens to which one belongs approves in full session.' The approval of the gens (πατριά, as in Elis; πάτρα in most Doric dialects) was a prerequisite to the introduction into the phratry, which was the larger body including several gentes.—30. ὁ: without h, as also A 38, C 19, but ho (demonst.) B 53, hóδε C 19. Cf. ἅς A 28 beside hō̃ B 45, hóστις A 46, B 30, C 19. See **58***a*.—38 ff. 'Any one who wishes to accuse the ταγοί of having received the offering at other than the stated times shall bring the charge when their successors are in office.'—45. **ἀντὶ ϝέτεος**: 'by the year, annually.' **136**.8.—56 'Or let him sign a note (for the twenty drachmas) and pay interest.'

B 11-12. **ἀνδεξάμενοι**: 'undertaking, promising.' They swear by the gods of the city, phratry, and gens.—23/24. 'The ταγοι shall carry out these prescriptions and in case of need (so τῶί δεομένωι, Vollgraff) convene the Labyadae.'—50. **θεμάτων**: probably 'established rites, institutions,' though this meaning of θέμα is not quotable. Cf. τεθμός = θεσμός 'law, ordinance,' C 19.

C 1 ff. Oath of the person appointed to act as judge. The missing conclusion of B must have been the provision for such an appointment.—6 ff. 'If the one chosen fails to serve as judge, he shall pay five drachmas, and (the ταγοί) shall bring the case to issue by appointing another in his place. Whoever convicts one guilty of an unlawful action shall receive half the fine' (cf.

no. 19.24/25).—19 ff. Law concerning funeral rites. Like the law of Iulis in Ceos (no. 8), this is directed against extravagance. —20 ff. 'One shall not expend more than thirty-five drachmas, either by purchase or (in articles taken) from the home.'—23/24. 'The shroud shall be thick and of a light gray color.' For φαωτός =*φαιωτός, see **31**, and, as used of mourning apparel, cf. φαιὰ ἱμάτια Polyb. 30.4, 5, and φαιὰ ἐσθής Ditt. Syll. 879.5—25 ff. 'If one transgresses (παρβάλλω = παραβαίνω) any of these things, he shall pay fifty drachmas, unless he denies under oath at the tomb that he has spent more.'—29 ff. **στρῶμα δὲ** κτλ.: cf. no. 8.3/4.—31 ff. **τὸν δὲ νεκρὸν** κτλ.: cf. no. 8.10/11.—33 ff. **κὴν ταῖς στροφαῖς** κτλ.: 'they shall not set the corpse down anywhere at the turns of the road (but carry it straight on to the tomb without interruption), nor shall they make lamentations outside the house until they arrive at the tomb, but there there shall be a ceremony for the dead (? cf. ἐναγίζω) until the lid (?) is closed (cf. προστίθημι τὰς θύρας, etc.).' But the last part, from τηνεῖ on, is variously read and interpreted.—39 ff. 'There shall be no mourning for the former dead, but every one shall go home, except the members of the immediate family and the near relatives by blood or marriage.'—46 ff. 'There shall be no wailing or lamentation on the following days, nor on the tenth day, nor on the anniversaries.'—**ἐνιαυτοῖς**: See Glossary, and cf. τὰ ἐνιαύσια in the same sense at Ceos.

D 1 ff. Enumeration of the regular feasts. These are given in the order of their occurrence, as appears from the correspondence between many of them and the names of the months (Ἀπελλαῖος, Βουκάτιος, Ἡραῖος, etc.).—5-7. 'Those which occur on the seventh and the ninth of the month Βύσιος.'—7/8. **κηὔκλεια κἀρταμίτια**: καὶ Εὔκλεια καὶ Ἀρταμίτια.—12 ff. Feasts are also held 'if one sacrifices a victim for himself, if one assists (in the sacrifices for the purification of) a woman recently delivered of child, if there are strangers with him sacrificing victims, and if one is serving as πενταμαρίτας.' πενταμαρίτας is the name of some official appointed to serve five days (cf. Locr. πεντάμεροι, Halae), but nothing more is known about this office.—22. **τοὶ πεντεκαίδεκα**: cf. no. 49.—26/27. 'If, when they hold an assembly, any official is absent.' ἄρχων nom. sg. ppl. 'one holding office.'—

29 ff. 'These things are written at Phanoteus on the inner side of the rock.' The ancient city of Phanoteus (Panopeus) was perhaps the original seat of the phratry of the Labyadae.—30. **Φανατεῖ**: cf. Φάνοτος ll. 30-31. Both Φανατεύς and Φανοτεύς occur in other inscriptions. See **46**.—35. **τἠμπροναίαν**: τὰ ἐμ Προναίαν. Cf. ἱαρήιον ἐμ Προναίαν of another inscription.—38. **τὰν ἀγαίαν μόσχον**: the 'admirable' or 'holy' calf (cf. glosses in Hesych., Et. M. and especially in the late Favor. Cam. ἀγαῖος· κατὰ τοὺς παλαιοὺς σεμνός, καλός, λαμπρός, κόσμιος).—38 ff. **πάντων** κτλ.: 'in the case of all undertakings, both private and public, for which one offers sacrifice or consults the oracle in advance, the one doing so shall furnish to the Labyadae the victims mentioned.' πάντων depends upon προθύοντα and προμαντευόμενον 'sacrificing etc. in advance of.'—47. **τὰν ἀκρόθινα** (ἀκρόθις = usual ἀκροθίνιον, as also in Pindar): *sc.* ταγοὺς παρέχεν 'the ταγοί shall furnish the first-fruits.'—48 f. **συμπιπίσκεν** κτλ.: 'invite the Labyadae to drink together.'—49 ff. **τὰς δ' ἄλλας** κτλ.: 'the other feasts one shall carry out in accordance with the season.'

53. Delphi. Second quarter (?) fourth century B.C. P. Amundry, BCH 63.183 ff. Ll. 19-36 are omitted here.

Σ[κια]θίων |δά[μωι κα]ὶ ἀποίκοις· | τάδ[ε] ξύνθετα Δελ|φο[ῖς]
5 καὶ Σκιαθίο||ις· ἔ[δ]ωκαν προμαν|τεί[α]ν καὶ ἀτέλει|αν πά[ντ]ων
10 νόσφι π|ελαν[ῶ]· πελανὸν δ[ὲ] | τὸν μ[ὲν] δαμόσιον || στατῆ[ρ]α
αἰγιναῖ|ον, τὸν [δ]ὲ ἴδιον δύ|ο ὀδελώ· ἐς τὸ δέρμ|α τὸ δαμόσιον
15 δύο | ὀδελ[ώ], τὸ δὲ ἴδιον || ὀδελόν· αἴ κ' ἐπὶ φρ|υκτώ παρίηι, τὸ
μὲ|ν δαμόσιον στ[α]τῆ|[ρ]α αἰ[γιναῖον, τόδ|ε ἴδιον] - - -

For πελανός see no. 7 A 25 ff., note.—For τὸν δαμόσιον, etc., see no. 51.—15/16 f. **αἴ κ' ἐπὶ φρυκτώ παρίηι**: 'if anyone presents himself for the (drawing of lots by means of) two beans.' The use of beans in drawing lots is recorded in Plut. Mor. 492 A, B, where φρυκτός is also used, and indicated by various glosses.

54. Delphi. Between 240 and 200 B.C. GDI 2653. Schwyzer 332.

Ἀγαθᾶι τύχαι. Δελφοὶ ἔδωκαν Νικάνδρωι | Ἀναξαγόρου Κολο-
φωνίωι, ἐπέων ποητᾶι, αὐ|τῶι καὶ ἐγγόνοις προξενίαν, προμαν-
5 τείαν, | ἀσυλίαν, προδικίαν, ἀτέλειαν πάντων, προε||δρίαν ἐν πάν-

τεσι τοῖς ἀγώνοις οἷς ἁ πόλις τί|θητι καὶ τἆλλα ὅσα καὶ τοῖς ἄλλοις προξένοις καὶ | εὐεργέταις τᾶς πόλιος τῶν Δελφῶν· ἄρχοντος | Νικοδάμου, βουλευόντων Ἀρίστωνος, Νικοδάμου, Πλεί|στωνος, Ξένωνος, Ἐπιχαρίδα.

Proxeny decree in honor of the poet Nicander of Colophon, whose writings included a prose work on Aetolia. At this time the Aetolians were dominant in Delphi, and this shows itself in the language of the inscriptions. See **279**. Note in l. 5 the combination of Delph. πάντεσι with Aetol. ἀγώνοις.

55. Delphi. 186 B.C. GDI 2034. Schwyzer 335.

Ἄρχοντος [Ν]ικοβούλου μηνὸς Βουκατίου, ἐπὶ τοῖσδε ἀπέδοτο Νεοπάτρα Ὀρθαίου | Δελφὶς τῶι Ἀπόλλωνι τῶι Πυθίωι σώματα γυναικεῖα δύο αἷς ὀνόματα Ζωπύ|ρα, Σωσίχα, τιμᾶς ἀργυρίου μνᾶν ἕξ, καθὼς ἐπίστευσαν Ζωπύρα, Σωσίχα τῶι | θεῶι τὰν ὠνάν,
5 ἐφ' ὧιτε ἐλευθέρας εἶμεν καὶ ἀνεφάπτους ἀπὸ πάντων τὸμ || πάντα βίον. βεβαιωτὴρ κατὰ τὸν νόμον· Δαμένης Ὀρέστα Δελφός. παραμε[ι]νάν|των δὲ Ζωπύρα, Σωσίχα παρὰ Νεοπάτραν ἄχρι κα ζώηι Νεοπάτρα ποέουσαι | τὸ ποτιτασσόμενον πᾶν τὸ δυνατὸν ἀνεγκλήτως· εἰ δέ τί κα μὴ ποιέωντι | Ζωπύρα ἢ Σωσίχα τῶν ποτιτασσομένων ὑπὸ Νεοπάτρας καθὼς | γέγραπται δυναταὶ οὖσαι, ἐξέστω
10 Νεοπάτραι κολάζειν καθώς || κα αὐτὰ δείληται καὶ ἄλλωι ὑπὲρ Νεοπάτραν ἀζαμίοις ὄντοις καὶ ἀνυ|ποδίκοις πάσας δίκας καὶ ζαμίας. εἰ δέ τί κα πάθηι Νεοπάτρα, ἐλεύθεραι | ἔστων Ζωπύρα καὶ Σωσίχα κυριεύουσαι αὐτοσαυτᾶν καὶ ποέουσαι ὅ κα θέλων|τι, καθὼς ἐπίστευσαν τῶι θεῶι τὰν ὠνάν. εἰ δέ τίς κα ἅπτηται Ζωπύρας | ἢ Σωσίχας ἐπεί κα τελευτάσηι Νεοπάτρα, βέβαιον παρε-
15 χέτω ὁ βεβαιωτὴρ τῶι || θεῶι τὰν ὠνὰν κατὰ τὸν νόμον. ὁμοίως δὲ καὶ οἱ παρατυγχάνοντες κύριοι ἐόν|των συλέοντες ὡς ἐλευθέρας οὔσας ἀζάμιοι ὄντες καὶ ἀνυπόδικοι | πάσας δίκας καὶ ζαμίας. εἰ δέ τί κα ἀζετωθέωντι περὶ Νεοπάτραν πεπο|νηρευμέναι ἢ τῶν Νεοπάτρας ὑπαρχόντων τι, κύριοι ἐόντω οἱ ἐπίνομοι κολά|ζοντες αὐτὰς
20 καθ' ὅτι κα αὐτοῖς δοκῆι ἀζάμιοι ὄντες καὶ ἀνυπόδικοι || πάσας δίκας. μάρτυρες· τοὶ ἱερεῖς Ξένων, Ἄθαμβος, τῶν ἀρχόντων Εὐκλείδας, | ἰδιῶται Ἱεροκλῆς, Χαρίξενος, Βάχχιος.

A typical Delphian manumission decree, of which there are more than 1,600. See note to nos. 44-47. They show all varieties of mixture of Delphian, Northwest Greek κοινή, and Attic

elements, e.g., in this inscription, 3 pl. imv. ἐόντω, ἐόντων, ἔστων. Nearly always at this time, the older αἰ, ἱαρός are replaced by εἰ, ἱερός, and τοί by οἱ, though τοί is frequently retained in the formal τοὶ ἱερεῖς beginning the list of witnesses.—17. **ἀζετωθέωντι** κτλ.: 'are convicted of having done any wrong to Neopatra or her possessions.' Cf. ἐξελεγχθείησαν in another of the manumission decrees, and Hesych. ἄζετον· ἄπιστον, Σικελοί.

Exclusive of Delphi

56. Stiris. About 180 B.C. IG IX.i.32. GDI 1539. Ditt. Syll. 647. Schwyzer 353. Solmsen-Fraenkel 50.

A

[Θ]εὸς τύχαν ἀγα|[θ]άν. στραταγέοντος | [τ]ῶν Φωκέων Ζευ-
5 ξίου, | [μ]ηνὸς ἑβδόμου, ὁμολο[γ||ί]α τᾶ πόλει Στειρίων καὶ | [τᾶ]
πόλει Μεδεωνίων· συ[ν|ε]πολίτευσαν Στείριοι κα[ὶ | Μ]εδεώνιοι
10 ἔχοντες ἱερά, πό|[λι]ν, χώραν, λιμένας, πάντα || [ἐ]λεύθερα, ἐπὶ
τοῖσδε. εἶμεν | [τ]οὺς Μεδεωνίους πάντας | [Σ]τιρίους ἴσους καὶ
ὁμοίους, | καὶ συνεκλησιάζειν καὶ συ|ναρχοστατεῖσθαι μετὰ τᾶς ||
15 [πό]λιος τᾶς Στιρίων, καὶ δικά|[ζ]ειν τὰς δίκας τὰς ἐπὶ πόλι|[ο]ς
πάσας τοὺς ἐνικομένους | [τ]αῖς ἁλικίαις. ἱστάνθω δὲ κα[ὶ | ἱ]εροτα-
20 μίαν ἐκ τῶν Μεδεω||[ν]ίων ἕνα τὸν θυσέοντα τὰς | θυσίας τὰς πα-
τρίους Μεδεων|[ί]οις, ὅσαι ἐντὶ ἐν τῶ πολιτικῶ νόμ[ω, | μ]ετὰ τῶν
25 ἀρχόντων τῶν στα|[θ]έντων ἐν Στίρι· λανβανέτω || [δ]ὲ ὁ ἱεροτα-
μίας ἀρέσμιον, ὃ τ[οὶ | ἄ]ρχοντες ἐλάμβανον, ἡμι|[μ]ναῖον καὶ
τῶν χοῶν τὸ ἐπ[ι|β]αλὸν τῶ ἱεροταμίαι. συνδι|[κ]αξεῖ δὲ ὁ ἱεροτα-
30 μίας μετὰ || [τ]ῶν ἀρχόντων τὰς δίκας, ἃς | [τ]οὶ ἄρχοντες δικά-
ζοντι, καὶ |[κ]λαρωσῖ τὰ δικαστήρια, ἅ κα | δέη κλαρώειν, μετὰ τῶν
35 ἀ[ρ]|χόντων. μὴ ἔστω δὲ ἐπάναγ||[κ]ες λειτουργεῖν τοὺς Μεδε-|
ωνίους ἐν Στίρι τὰς ἀρχάς, ὅσοι | γεγένηνται ἐν Μεδεῶνι ἄρ|χοντες,
40 ξενοδίκαι, πρακτῆρες, | δαμιουργοί, ἱερεῖς, ἱεράρχαι, καὶ || τᾶν
γυναικῶν ὅσαι ἱερητεύ|κατι, εἰ μή τις ἑκὼν ὑπομένοι· | ἱστάνθων
δὲ ἐκ τῶν ἀλειτου|ργήτων τῶν Μεδεωνίων κ|αὶ ἐκ τῶν Στιρίων·
δαμιουρ||[γ]εόντων δὲ καὶ τὰ ἐν Μεδε|[ῶνι ἱ]ερὰ καθὼς ὁ πολιτι-
45 κὸς νό|μος κελεύει. καὶ τὰν χ[ώ|ραν] τὰν Μεδεωνίαν εἶμεν |[π]ᾶσαν
50 Στιρίαν καὶ τὰν Στι||ρίαν Μεδεωνίαν κοινὰν π[ᾶ|σα]ν. κοινω-
νεόντω δὲ οἱ Μεδε|[ώ]νιοι τᾶν θυσιᾶν τᾶν ἐν Στί|[ρι] πασᾶν καὶ τοὶ

55 <τοὶ> Στίριοι τᾶν ἐν Με|δεῶνι πασᾶν. μὴ ἐξέστω δ||ὲ ἀποπολιτεύ-
σασται τοὺ[ς] | Μεδεωνίους ἀπὸ τῶν Στιρί|[ω]ν μηδὲ τοὺς Στι-
ρίους ἀπὸ | [τ]ῶν Μεδε[ωνί]ων. ὁπότεροι | [δ]έ κα μὴ ἐμμείνωντι
60 ἐν τοῖ||[ς] γεγραμμένοις, ἀποτει|σάντων τοῖς ἐμμεινά[ν]|τοις ἀρ-
γυρίου τάλαν|τα δέκα.

B

[..... π]οιεόντων· | [γ]ραψάντων δὲ τὰν ὁμ[ο]|λογίαν ἐν
5 στάλαν καὶ ἀν[αθέ]|ντων ἐν τὸ ἱερὸν τᾶς 'Α[θάν]||ας, θέστων δὲ
τὰν ὁμο[λογί]|αν καὶ παρὰ ἰδιώταν ἐσ[φρα]|γισμέναν. ἁ ὁμολογία
10 π[αρὰ] | Θράσωνα Λιλαιέα. μάρ[τυ]|ρες Θράσων Δαματρίου 'Ε||λα-
τεύς, Εὐπαλίδας Θρά|σωνος Λιλαιεύς, Τιμο|κράτης 'Επινίκου Τι-
15 θορρε|ύς. δόντων δὲ τοὶ Στίριοι | τᾶ φατρία τῶν Μεδεωνί||ων ἐν
ἐτέοις τεττάροις | ἀργυρίου μνᾶς πέντε κα[ὶ | τ]όπον τὰν καλειμέ-
ναν | [Δ]α[μα]τρείαν.

Agreement establishing a συμπολιτεία or joint-citizenship between the Stirians and Medeonians.

10. **ἐλεύθερα** 'free, open to all' (of both towns).—11 ff. **τοὺς** κτλ.: 'all the Medeonians shall be Stirians with equal rights, and shall join with the city of the Stirians in the assembly and in appointing magistrates, and those who have arrived at proper age shall try all cases which come before the state.'—18. **ἱστάνθω**: Boeotian for ἱστάντω. So θέλωνθι in another Stirian inscription. Cf. also κλαρωσῖ l. 32 with Boeot. ι for ει. See **231**.—34 ff. **μὴ ἔστω** κτλ.: 'those who have been officials in Medeon shall be exempt from compulsory office holding in Stiris.'—40-41. **ἱερητεύκατι**: **138**.4.—55. **ἀποπολιτεύσασται**: στ = σθ as in θέστων B 5. **85**.1.

B 13 ff. The phratry of the Medeonians, in distinction from the state, retained its own organization, and was to receive a subsidy of money and land from the Stirians.

Locrian

57. Oeanthea (Galaxidi). Early fifth century B.C. IG IX.i.334. GDI 1478. Roberts 231 and pp. 346 ff. Schwyzer 362. Ditt. Syll. 47. Solmsen-Fraenkel 44. Tod 24.

Ἐν Ναύπακτον κὰ το̃νδε hἀπιϝοικία. Λοϙρὸν τὸν Ηυποκναμίδιον, ἐπ|εί κα Ναυπάκτιος γένε̄ται, Ναυπάκτιον ἐόντα, hόπο̄ ξένον ὅσια λανχάν|ειν καὶ θύειν ἐξεῖμεν ἐπιτυχόντα, αἴ κα δείλε̄ται· αἴ κα δείλε̄ται, θύειν καὶ λ|ανχάνειν κε̄ δάμο̄ κε̄ ϙοινάνο̄ν αὐτὸν καὶ τὸ γένος καταιϝεί. τέλος το||ὺς ἐπιϝοίϙους Λοϙρο̃ν το̃ν Ηυποκναμιδίο̄ν μὲ φάρειν ἐν Λοϙροῖς τοῖ|ς Ηυποκναμιδίοις, φρίν κ' αὖ τις Λοϙρὸς γένε̄ται το̃ν Ηυποκναμιδίο̄ν. αἰ | δείλε̄τ' ἀνχο̄ρεῖν, καταλείποντα ἐν τᾶι ἰστίαι παῖδα hε̄βατὰν ε̄ 'δελφεὸν ἐξ|εῖμεν ἄνευ ἐνετε̄ρίο̄ν· αἴ κα hυπ' ἀνάνκας ἀπελάο̄νται ἐ Ναυπάκτο̄ Λοϙ|ροὶ τοὶ Ηυποκναμίδιοι, ἐξεῖμεν ἀνχο̄ρεῖν, hόπο̄ ϝέκαστος ε̄ν, ἄνευ ἐ||νετε̄ρίο̄ν. τέλος μὲ φάρειν με̄δὲν hότι μὲ μετὰ Λοϙρο̃ν το̃ν Ϝεσπαρί|ο̄ν. — Α — Ἔνορϙον τοῖς ἐπιϝοίϙοις ἐν Ναύπακτον μὲ 'ποστᾶμεν ἀ(π' 'Ο)ποντίο̄ν | τέκναι καὶ μαχανᾶι με̄δεμιᾶι ϝεϙόντας. τὸν hόρϙον ἐξεῖμεν, αἴ κα δεί|λο̄νται, ἐπάγειν μετὰ τριάϙοντα ϝέτεα ἀπὸ το̃ hόρϙο̄ hεκατὸν ἄνδρας 'Ο|ποντίοις Ναυπακτίο̄ν καὶ Ναυπακτίοις 'Οποντίους. — Β — Ηόσστις κα λιποτελέε̄||ι ἐγ Ναυπάκτο̄ το̃ν ἐπιϝοίϙο̄ν, ἀπὸ Λοϙρο̃ν εἶμεν, ἔντε κ' ἀποτείσει τὰ νό|μια Ναυπακτίοις. — Γ — Αἴ κα μὲ γένος ἐν τᾶι ἰστίαι ε̄ι ε̄ 'χεπάμο̄ν το̃ν ἐπι|ϝοίϙο̄ν ε̄ι ἐν Ναυπάκτο̄ι, Λοϙρο̃ν το̃ν Ηυποκναμιδίο̄ν τὸν ἐπάνχισ|τον κρατεῖν, Λοϙρο̃ν hόπο̄ κ' ε̄ι, αὐτὸν ἰόντα, αἴ κ' ἀνὲρ ε̄ι ε̄ παῖς, τριο̃ν μ|ε̄νο̃ν· αἰ δὲ μέ, τοῖς Ναυπακτίοις νομίοις χρε̃σται. — Δ — 'Ε Ναυπάκτο̄ ἀνχο̄ρέ||οντα ἐν Λοϙροὺς τοὺς Ηυποκναμιδίους ἐν Ναυπάκτο̄ι καρῦξαι ἐν τἀ|γορᾶι, κε̄ν Λοϙροῖς τοῖ(ς) Ηυποκναμιδίοις ἐν τᾶι πόλι, hο̃ κ' ε̄ι, καρῦξαι ἐν | τἀγορᾶι. — Ε — Περϙοθαριᾶν καὶ Μυσαχέο̄ν ἐπεί κα Ναυπάκτι(ός τι)ς γένε̄τα|ι αὐτός, καὶ τὰ χρέματα τε̄ν Ναυπάκτο̄ι τοῖς ἐν Ναυπάκτο̄ι χρε̃σται, | τὰ δ' ἐν Λοϙροῖς τοῖς Ηυποκναμιδίοις χρέματα τοῖς Ηυποκναμιδί||οις ||| νομίοις χρε̃σται, hόπο̄ς ἀ πόλις ϝεκάστο̄ν νομίζει Λοϙρο̃ν το̃ν Ηυποκν|αμιδίο̄ν. αἴ τις hυπὸ το̃ν νομίο̄ν το̃ν ἐπιϝοίϙο̄ν ἀνχο̄ρέε̄ι Περϙοθαριᾶ|ν καὶ Μυσαχέο̄ν, τοῖς αὐτο̃ν νομίοις χρε̃σται κατὰ πόλιν ϝεκάστους. | — F — Αἴ κ' ἀδελφεοὶ ἔο̄ντι το̃ 'ν Ναύπακτον ϝοικέοντος, hόπο̄ς καὶ Λοϙρο̃||ν το̃ν Ηυποκναμιδίο̄ν ϝεκάστο̄ν νόμος ἐστί, αἴ κ' ἀποθάνε̄ι, το̃ν χ|ρε̄μάτο̄ν κρατεῖν τὸν ἐπίϝοιϙον, τὸ κατιϙόμενον κρατεῖν. — Ζ — | Τοὺς ἐπιϝοίϙους ἐν Ναύπακτον τὰν δίκαν πρόδιϙον hαρέσται πὸ τοὺς δ|ικαστε̃ρας, hαρέσται καὶ δόμεν ἐν 'Οπόεντι κατὰ ϝέος αὐταμαρόν. Λοϙ|ρο̃ν το̃ν Ηυποκναμιδίο̄ν προστάταν καταστᾶσαι το̃ν Λοϙρο̃ν το̃πιϝ||οίϙο̄ι καὶ το̃ν ἐπιϝοίϙο̄ν το̃ι Λοϙρο̃ι, hοίτινες κα 'πιατὲς ἔντιμοι <ες>

(ἔōντι). — Η — Ηόσσ|τις κ' ἀπολίπēι πατάρα καὶ τὸ μέρος τῶν χρēμάτōν τῶι πατρί, ἐπεί κ' | ἀπογένēται, ἐξεῖμεν ἀπολαχεῖν τὸν ἐπίϝοιϙον ἐν Ναύπακτον. | — Θ — Ηόσστις κα τὰ ϝεϝαδēϙότα διαφθείρει τέχναι καὶ μαχανᾶι κα|ὶ μιᾶι, ηότι κα μὲ ἀνφοτάροις
40 δοκέēι, Ηοποντίōν τε χιλίōν πλέθ||αι καὶ Ναϝπακτίōν τῶν ἐπιϝοίϙōν πλέθαι, ἄτιμον εἶμεν καὶ χρέ|ματα παματοφαγεῖσται. τὸνκαλειμένōι τὰν δίκαν δόμεν τὸν ἀρ|χόν, ἐν τριάϙοντ' ἀμάραις δόμεν, αἴ κα τριάκοντ' ἀμάραι λείπōντ|αι τᾶς ἀρχᾶς· αἴ κα μὲ διδōῖ τōῖ ἐνκαλειμένōι τὰν δίκαν, ἄτιμ|ον εἶμεν καὶ χρέματα παματοφαγεῖσται,
45 τὸ μέρος μετὰ ϝο||ικιατᾶν. διομόσαι ηόρϙον τὸν νόμιον. ἐν ὑδρίαν τὰν ψάφιξ|ξιν εἶμεν. καὶ τὸ θέθμιον τοῖς Ηυποκναμιδίοις Λοϙροῖς ταὐ|τᾶ τέλεον εἶμεν Χαλειέοις τοῖς σὺν 'Αντιφάται ϝοικēταῖς.

Law governing the relations between the Eastern Locrian colonists at Naupactus and the mother country. This does not refer to the founding of Naupactus, which was much earlier. Colonists are called ἄποικοι from the point of view of the mother country, but ἔποικοι as here (ἐπίϝοιϙοι) from the point of view of their new home. The Eastern Locrians are referred to ethnically as Hypocnemidians (of which Epicnemidians is an equivalent), politically as Opuntians, since Opus was the seat of government, the two terms standing in the same relation as Boeotian and Theban.

It is probable that one copy was set up at Opus, with another at Naupactus, and that the present tablet is still another copy, which with the addition of the last sentence, stating that similar relations are to subsist between colonists from Chaleion and the mother city, was set up at Chaleion, from which place it may easily have found its way to Galaxidi.

In both this and the following inscription double consonants (in part involving assimilation) are usually simplified in external combination (see **89**.7). So ἐ δάμο, ἐ λιμένος, etc., with assimilation of ἐκ (**100**); similarly ἐ Ναυπάκτō (once ἐγ Ναυπάκτō), in contrast to which ἐν Ναύπακτον, ἐν Ναυπάκτōι with original ἐν are always written out. Simplification of σσ in (no. 58) αἴ τι συλōῖ, ἀνάτō συλῆν, ἀδίκō συλῆν = αἴ τις, etc., in view of which ηόπō ξένον (no. 57.2) = ηόπōς ξένον, though not quite parallel, is probable. No other Greek inscription has so many examples of ϙ as

no. 57, where it is uniformly employed before ο or ρο. In no. 58 it is no longer used. In no. 57 lengthened ε is expressed by EI, lengthened ο by O in the genitive singular, OV in the accusative plural. But in no. 58 always E and O. See **25***d*. No. 57, beginning in l. 11, is divided into paragraphs by the letters A-Θ.

No. 57 exhibits many instances of repetition (see l. 3, note), and some of omission of what is essential to clearness (e.g., the subject of ἀποθάνῃ l. 30), and in general the style of both inscriptions is crude and obscure.

1. 'The colony to Naupactus on the following terms.'—**ἁἀπιϝοικία**: ha ἐπιϝοικία. **94**.5.—**κὰ τῶνδε**: **136**.5.—**Λοϙρὸν τὸν Ηυποκναμίδιον** κτλ.: 'A Hypocnemidian Locrian, when he becomes a Naupactian, being a Naupactian, may as a ξένος share in the social and religious privileges (i.e., in the mother country) when he happens to be present, if he wishes. If he wishes, he may share in these privileges, both those of the people and those of the members of the societies, himself and his descendants forever. The colonists of the H. Locrians are not to pay taxes among the H. Locrians, until one becomes a H. Locrian again.' In ὅσια λανχάνειν καὶ θύειν there is probably the same contrast as in ἱερὰ καὶ ὅσια or Cretan θέινα καὶ ἀνθρώπινα.—3. **αἴ κα δείλεται**: for the repetition cf. also ἔι ll. 16 f., δόμεν ll. 41 f., καρῦξαι ἐν τἀγορᾶι ll. 20 ff. —4. **κὲ δάμο κὲ ϙοινάνον**: καὶ ἐκ δήμου καὶ ἐκ κοινωνῶν. **94**.6, **100**.—7 ff. 'If a colonist wishes to return, he may do so without taxes of admission (to citizenship), provided he leaves behind in his house an adult son or brother. If the H. Locrians are driven from Naupactus by force, they may return without admission taxes to the town from which they each came. They are to pay no taxes except in common with the Western Locrians,' i.e., they are not to be subject to any special taxes as colonists.—**αἰ δείλετ'**: for subj. without κα (also in l. 26), see **174**.—9. **hόπο ϝέκαστος ἔν**: a 3 sg. ἦν is otherwise known only in Attic-Ionic, other dialects retaining the original ἦς. See **163**.3. Hence this is the 3 pl. ἦν agreeing with the logical subject they (cf. the preceding). Cf. Hom. ἔβαν οἶκόνδε ἕκαστος, etc.—11 ff. 'The colonists to Naupactus must take oath not to forsake the alliance with the Opuntians willingly by any device. If they wish they may impose the oath thirty years after this

oath, one hundred Naupactians upon the Opuntians and the Opuntians upon the Naupactians.'—11. **ἔνορϝον**: used impersonally with the dative, like ἔνδικον in Cretan etc.—14 ff. 'Whoever of the colonists departs from Naupactus with unpaid taxes shall lose his rights as a Locrian until he pays the Naupactians his lawful dues.' **ἀποτείσει**: or -ῑ ? See **150***b*.—16 ff. 'If there is no family in the home, or heir to the property among the colonists in Naupactus, the next of kin among the H. Locrians shall inherit, from whatever place among the Locrians he comes, and, if a man or boy, he shall go himself within three months. Otherwise the laws of Naupactus shall be followed.'—19 ff. 'If one returns from Naupactus to the H. Locrians, he must have it announced in Naupactus in the market-place, and among the H. Locrians in the city whence he comes.'—22 ff. 'Whenever any of the Περϝοθαρίαι and the Μυσαχεῖς (probably the names of two noble or priestly families, the first obviously containing κοθαρός = καθαρός) becomes a Naupactian himself, his property in Naupactus shall also be subject to the laws in Naupactus, but his property among the H. Locrians to the H. laws, as the law may be in the several cities of the H. Locrians. If any of them, under the laws of the colonists, return, they shall be subject to their own laws, each according to the city of his origin.'—29 ff. 'If there are brothers of the one who goes as a colonist to Naupactus, then, according to what the law of the H. Locrians severally (i.e., in each city) is, if (one of them) dies, the colonist shall inherit his share of the property, shall inherit what belongs to him.' Note the double construction with κρατεῖν according as the sense is partitive or not. But many take ΤΟ as gen. sg. τῷ in relative sense, though this use is not otherwise attested in Locrian, and understand ἐστί with κατιϝόμενον, translating 'which it is proper for him to inherit.'—32 f. 'The colonists may bring suit before the judges with right of precedence, they may bring suit and submit to suits against themselves in Opus on the same day.' This provision is intended to secure for the colonists the greatest expedition in their litigation at Opus. **ηαρέσται** (i.e., ἑλέσθαι) **καὶ δόμεν** = λαβεῖν καὶ δοῦναι (cf. Hdt. 5.83). δίκην λαβεῖν is usually 'to bring suit,' as here, though sometimes the opposite, while δίκην δοῦναι is

usually 'to submit to suit' (e.g., Thuc. 1.28), as here, though sometimes used of a magistrate, 'to grant trial,' as below, ll. 41 f.—34 f. 'Whoever are in office for the year shall appoint from among the H. Locrians a προστάτης, one of the Locrians for the colonist, one of the colonists for the Locrian.' τῶν Λοϙρῶν Ηυποκναμιδίων applies properly only to the appointment of the προστάτης for the colonist, this being the important provision in continuation of the preceding paragraph. Making the provision mutual was an afterthought.—καπιατες without correction is to be read κα 'πιατές, with hyphaeresis where we expect elision, from κα and ἐπιατές, and adv. cpd. of ϝέτος for which we should expect ἐπιϝετές or ἐπιετές (intervocalic ϝ is not always written, cf. 'Οπόεντι, δαμιουργούς). Some correct to 'πι(ϝε)τές, but a by-form with (ϝ)ατ is possible. ΕΣ after ἔντιμοι is due to dittography (cf. the ending of the preceding hoίτινες, 'πιατές). The omission of ἔοντι may be the engraver's error, or simply ellipsis, such as is not infrequent in a clause of this kind (Kühner-Gerth I, p. 41, n. 2c).—36 f. 'A colonist to Naupactus who has left behind a father and his portion of the property with the father, shall inherit his share when (the father) dies.'—38 ff. 'Whoever violates these statutes by any device in any point which is not agreed to by both parties, the assembly of the Thousand in Opus and the assembly of the colonists in Naupactus, shall be deprived of civil rights and shall have his property confiscated.' For the spelling Ναϝπακτίων see **32**.—**παματοφαγεῖσται**: **162**.12.—41 ff. 'To the one who brings suit the magistrate shall grant trial within thirty days, if thirty days of his magistracy remain. If he does not grant trial to the one bringing suit he shall be deprived of civil rights and have his property confiscated, his real estate together with his servants. The customary oath shall be taken. The voting shall be by ballot.' For μέρος 'real estate', cf. the similar use of κλῆρος.—46 f. 'And this compact for the H. Locrians shall hold good in the same terms for the colonists from Chaleion under Antiphates.' See introductory note.

58. Oeanthea. Early fifth century B.C. IG IX.i.333. GDI 1479. Roberts 232 and pp. 354 ff. Schwyzer 363. Solmsen-Fraenkel 45. Tod. 34.

A. Τὸν ξένον μὲ hάγεν ἐ τᾶς Χαλεΐδος τὸν Οἰανθέα, μ|ὲδὲ τὸν Χαλειέα ἐ τᾶς Οἰανθίδος, μὲδὲ χρέματα αἴ τι συ|λῶι· τὸν δὲ συλῶντα ἀνάτō συλῆν. τὰ ξενικὰ ἐ θαλάσας hάγεν | ἄσυλον πλὰν ἐ
5 λιμένος τῶ κατὰ πόλιν. αἴ κ' ἀδίκō συλῶι, τέ|τορες δραχμαί· αἰ δὲ πλέον δέκ' ἀμαρᾶν ἔχοι τὸ σῦλον, hē|μιόλιον ὀφλέτō ϝότι συλάσαι. αἰ μεταϝοικέοι πλέον μένὸς ἢ | ὁ Χαλειεὺς ἐν Οἰανθέαι ἢ Ὀιανθεὺς ἐν Χαλείōι, τᾶι ἐπιδαμίαι δίκαι χ|ρέστō. τὸν πρόξενον, αἰ ψευδέα προξενέοι, διπλ|είōι θōιέστō.
10 B. Αἴ κ' ἀνδιχάζōντι τοὶ ξενοδίκαι, ἐπōμότας hελέσ|τō ὁ ξένος ὃπάγōν τὰν δίκαν ἐχθὸς προξένō | καὶ ϝιδίō ξένō ἀριστίνδαν, ἐπὶ μὲν ταῖς μναιαίαις καὶ πλέον πεντεκαίδεκ' ἄνδρας, ἐπὶ ταῖς | μειό-
15 νοις ἐννέ' ἄνδρας. αἴ κ' ὁ ϝασστὸς ποὶ τὸν ϝ||αστὸν δικάζēται κὰ τᾶς συνβολᾶς, δαμιοργὸς hελέσται τὸς hορκōμότας ἀριστίνδαν τὰν πε|ντορκίαν ὀμόσαντας. τὸς hορκōμότας τὸν αὐτὸ|ν hόρκον ὀμνύēν, πλēθὺν δὲ νικῆν.

The tablet consists of two documents inscribed by different hands, as appears from forms of the letters and three vs. two dots punctuation. The first, ending with χρέστō l. 8, is a treaty between Oeanthea and Chaleion of the kind known as σύμβολον or συμβολά (the latter in l. 15). It is for the protection of foreigners, that is citizens of other Greek states, visiting either city, from reprisal at the hands of citizens of the other. Such reprisal or seizure in enforcement of claims was freely employed, so far as it was not specifically regulated by treaty. For graphic peculiarities see no. 57, introductory note.

1 ff. 'An Oeanthean shall not carry off a foreigner from Chaleian territory, nor a Chaleian from Oeanthean territory, nor his property, in case one makes a seizure. But him who makes a seizure himself one may seize with impunity. The property of a foreigner one may carry off from the sea without being subject to reprisal, except from the harbor of each city. If one makes a seizure unlawfully, four drachmas (is the penalty); and if he holds what has been seized for more than ten days, he shall owe half as much again as the amount he seized. If a Chaleian sojourns more than a month in Oeanthea or an Oeanthean in Chaleion, he shall be subject to the local court.'

The second document consists of regulations of one of the two

cities, presumably Oeanthea, regarding the legal rights of foreigners.

'The proxenus who is false to his duty one shall fine double (the amount involved in each particular case). If the ξενοδίκαι (the judges in cases involving the rights of foreigners) are divided in opinion, the foreigner who is plaintiff (ὁπάγων = ὁ ἐπάγων) shall choose jurors from the best citizens, but exclusive of his proxenus and private host (who would be prejudiced in his favor), fifteen men in cases involving a mina or more, nine men in cases involving less. If citizen proceeds against citizen under the terms of the treaty, the magistrates shall choose the jurors from the best citizens, after having sworn the quintuple oath (i.e., oath by five gods). The jurors shall take the same oath, and the majority shall decide.'

59. Probably from the neighborhood of Polis, east of Amphissa. Early fifth century B.C. Papadakis, Ἀρχ. Ἐφ. 1924.119 ff. Wilamowitz, Ber. Preuss. Akad. 1927.7 f. Solmsen-Fraenkel 46. Pezopoulos, Πολέμων 1.97 ff. Chatzis, Ἀρχ. Ἐφ. 1927/8.181 ff.

A. Τεθμὸς ὅδε περὶ τᾶς γᾶς βέβαιος ἔστō κὰτ τὸν | ἀνδαιθμὸν πλακὸς Ὑλίας καὶ Λισκαρίας καὶ τῶν ἀ|ποτόμōν καὶ τῶν δαμοσίōν. ἐπινομία δ' ἔστō γο|νεῦσιν καὶ παιδί· αἰ δὲ μὲ παῖς εἴē, κόραι· αἰ
5 δὲ μὲ κόρα εἴē, || ἀδελφεῶι· αἰ δὲ μὲ ἀδελφεὸς εἴē, ἀνχιστέδαν ἐπι-νεμέσθō κὰ τὸ | δίκαιον· αἰ δὲ μέ, τῶι ἐπινόμōι (ὀμ)οίιōν. hότι δέ κα φυτεύσεται |, ἄσυλος ἔστō. αἰ μὲ πολέμōι ἀνανκαζομένοις δόξ-ξαι ἀν|δράσιν hενὶ κἐκατὸν ἀριστίνδαν τῶι πλέθει ἄνδρας δια|κα-
10 τίōς μεῖστον ἀξξιομάχōς ἐπιϝοίκōς ἐφάγεσθαι, hόστ||ις δὲ δαιθμὸν ἐνφέροι ἒ ψᾶφον διαφέροι ἐν πρείγαι ἒ 'ν πόλι ἒ|'ν ἀποκλεῖσαι, ἒ στάσιν ποιέοι περὶ γαδαισίας, αὐτὸς μὲ|ν ϝερρέτō καὶ γενεὰ ἄματα πάν-τα, χρέματα δὲ δαμευόσθōν | καὶ ϝοικία κατασκαπτέσθō κὰτ τὸν ἀνδρεφονικὸν τετθμόν. ὅδε τετθμὸς ἰαρὸς ἔστō τῶ Ἀπόλλōνος τῶ
15 Πυθίō καὶ τῶν συνν||άōν· ἔμεν τῶι τα]ῦτα παρβαίνοντι ἐξξόλειαν αὐτῶι καὶ γενεᾶι καὶ πα|μάτεσιν, τῶι δ' εὐσεβέοντι hίλαος ἔσστō. ἀ δὲ γ[ᾶ τὸ μὲν ἔμισον] | (reverse side) τῶν ὑπαπροσθι(δ)ίōν, τὸ δ' ἔμισον τῶν ἐπιϝοίκōν ἔστō. | τὸς κοίλōς μόρōς διαδόντō. ἀλλαγὰ δὲ βέβαιο|ς ἔστō, ἀλαζέσθō δὲ ἀντὶ τῶ ἀρχῶ.

B. κομίζοιεν, ἀξιοδότας ἔστō τὰν αὐτῶ ὅιτινι χρέιζοι.

C. αἰ δὲ τοὶ] δαμιοργοὶ κερδαίνοιεν ἄλλο | τῶν γεγραμμένōν,

ηιαρὸν τοῖ Ἀπόλλω|νος ἐχέτω ἄγαλμα δι' ἐννέα Ϝετ|έων καὶ μὲ ποτιγράψαι κέρδος.

Like nos. 57, 58 this is a bronze tablet inscribed on both sides. In contrast to no. 57 there is the boustrophedon writing, but on the other hand no ϙ, so that the relative date is problematical. There is some difference in the forms, notably in the dat. pl. of cons. stems, ἀνδράσιν, etc., vs. -οις of nos. 57, 58. The reverse side contains three lines which are a continuation of the obverse, but above these a line concluding another law (B), and below them three lines, to be read by turning upside down, concluding still another decree (C).

A 1 ff. 'This law concerning the land shall be in force for the partition of the plain of Hyla and Liscara, both the separate lots (?) and the public.' **Ὑλίας**: adj. formed from the name of the town attested by St. Byz. Ὕλη . . . ἔστι καὶ πόλις Λοκρῶν τῶν Ὀζολῶν, and indirectly by Thuc. 3.101, where Ὑαῖοι should be read Ὕλιοι. Similarly Λισκαρίας adj. based on an unknown name *Λισκαρος or *Λίσκαρα.—**ἀποτόμῶν** variously interpreted, but probably the parts cut off (from the public domain).—**ἀνδαιθμόν**: with δαιθμόν l. 10, see **164**.4.

3 ff. 'The right of pasturage shall belong to the heads of families and to the son; if there is no son, to the daughter; if there is no daughter, to the brother, if there is not brother, one shall make the assignment to the next of kin according to what is right; if not (if there is no next of kin), to the assignee from among those of like family but outside the strict line of kinship(?).' The letters following ἐπινόμῶι are said by Pezopoulos to be definitely OIION, for which it is difficult to find any acceptable interpretation. But it is quite possible that the engraver with his eye on the last letters of the preceding word ἐπιNOMOI neglected to add another OM, and that we may read (ὀμ)οίιῶν (for ' cf. ἰαρός l. 14), and understand 'like, similar' persons as referring to collateral relatives, not within the limits of technical kinship, the "ἔξω τῆς ἀγχιστείας" in the words of Isaeus 11.7, etc. Cf. Pezopoulos, l.c., on such a possible use of ὁμοῖος (but without the suggestion given above as to the reading). —5. **ἀνχιστέδαν**: **133**.7.—6. **ἐπίνομος**: here probably = κληρονόμος, as in inscriptions of Delphi, etc.

6 ff. 'Whatever one plants, one shall be immune from its seizure. Except if under pressure of war the 101 men chosen from the best citizens, the majority, vote to introduce at least 200 colonists capable of bearing arms, whoever proposes partition or gives his vote for it in the council or in the assembly, or in the committee, or makes civil strife concerning partition of the land, he himself and his family shall be exiled for all time, his property confiscated, and his house destroyed just as under the law concerning murder.'—10. **πρείγα**: 'council' (of elders like the Spartan γερουσία). See **86**.3.—12. **ϝερρέτō**: **162**.7.—**δαμιευδσθōν**: **140**.4*b*. —15/16. The letters at the beginning of l. 16 are obscure, but πα|μάτεσιν is more probable than πά|ντεσιν.—17. **ὑπαπροσθιδίōν**: The fourth letter from the end is A, but, although the conglutinate -ιαῖος is common enough, it is less likely in such a derivative as this, and the correction is probable.—18 f. 'The valley portions they shall distribute. Exchange shall be allowed, but one must make the exchange in the presence of the magistrate.'

B. Conclusion of another law. '(If/when) they receive (?), one shall be entitled to give his share to whomever he wishes.'—τάν (Wilamowitz τᾶν) acc. sg. after the verbal notion implicit in ἀξιοδότας. Cf. τὰ μετέωρα φροντιστής, Plato.

C. 'If the demiurgi gain anything other than the amounts prescribed, it shall be held sacred to Apollo as an offering for a period of nine years, and one shall not enter it in addition as profit.' Otherwise Wilamowitz, followed by Pezopoulos, reading 'Εχέτō as an epithet of Apollo.

60. Tolophon. About middle of third century B.C. Wilhelm, Oest. Jhrh. 14.163 ff. Leaf, ABS 21.148 ff. Nikitskij, "ΑΙΑΝΤΕΙΑ" in Žurn. min. nar. pr. 1913. Schwyzer 366. The text given here is mainly that of Nikitskij, which Wilhelm later recognized as an advance on his own. The side B, containing only proper names is omitted here.

'Αγαθᾶι τ[ύχαι. | ἐ]πὶ τοῖσδε Αἰάντειοι καὶ ἁ πόλις Ναρυκαίων Λοκροῖς ἀνεδέξαντο τὰς κόρα[ς πέμψειν ἐν Ἴλιον. εἶμεν Αἰαντείους ἀσύλους | κ]αὶ ἀρυσίους καὶ πολέμου καὶ εἰρήνας καὶ ἐφ' αἵματι μὴ ἐπικωλύειν καὶ προδικία[ν αὐτοῖς διδόμεν αἴ τί κα ἀδικέωνται] |

καὶ αὐτᾶι τᾶι πόλει. ξενίων μὴ ἀπελαθῆμεν κατὰ ξενίας ἐλθόντα
5 ἀπὸ δαμοσίο[υ Ναρυκαίων· αἰ δέ κα ἀπελαθῆι, δεκαπέν||τ]ε
δραχμὰς τὸν ἄρχοντα ἀποτεῖσαι· αἰ δὲ δίκαι ἁλοίη, ὁ ἄρχων τριά-
κοντα δραχμὰ[ς ἀποτεισάτω· τῶν ἰδιωτᾶν τὸν συλλα]||βόντα κατὰ
ξενίαν ἀζάμιον εἶμεν. αἰ τῶν Αἰαντείων ῥυσιάζοι καταειδώς, τριά-
κο[ντα στατῆρας ἀποτεισάτω καὶ τοὶ ἄρ|χ]οντες τὰ ῥυσιαχθέντα
ἀμπράξαντες ἀποδόντω αὐθαμερὸν ἢ τᾶι ὑστεραίαι· εἰ δ[ὲ μὴ ἀμ-
πράξαιεν ἢ μὴ ἀποδοῖεν, τὸ δι|π]λοῦν ἀποτεισάντω. αἰ δὲ τῶν
Αἰαντείων καταδῆσαι ἀδίκως ἢ ἕρξαι, ἑκατὸν στατῆρ[ας ἀποτει-
σάτω τᾶς ἁμέρας ἑκάστας] | καὶ τᾶς νυκτὸς ἄλλους ἑκάστας ἔντε
κα ἀφῆ. τροφεῖα τοῖς γονεῦσι τᾶν κορᾶν ἑκατέρ[ας μνᾶς ἓξ καθ'
10 ἔτος διδόμεν καὶ τοῖν] || κόραιν ἑκατέραι πεντεκαίδεκα μνᾶς ἐν
κόσμον καὶ τροφὰν παρέχειν ἔντε κα [ἐπανέλθωντι· τῶν Αἰαντείων
μὴ ἐᾶν πρα]θῆμεν ἐν πολεμίους ἁλόντα. οἰκίας Θήμωνος κατα-
καείσας ὁποίας κα τᾶι πόλε[ι Ναρυκαίων δόξαι, ἀνοικοδομηθῆμεν·]
| παντεῖ Λοκρῶν. Αἰαντείων εἴ τίς κα ἐλ Λοκροῖς οἰκεῖν δείληται,
ἀτέλειαν εἶμεν καθ[ὡς ἐν τᾶι πατρίδι· αἴ τις θύοι ἐν Ναρύκαι] |
θοίναν εἶμεν τοῖς Αἰαντείοις, εἶμεν πάντοις, καὶ τῶι ἱερεῖ τὰ δέρ-
ματα ἀποδιδόμεν καὶ τὰ [σκέλεα καὶ τἆλλα γέρεα· παναγυρίζειν] |
δὲ τοὺς Λοκροὺς πάντας τᾶι Λοκρίδι Αἰαντίαι ἐν Ναρύκαι· ἀγωνο-
θέτας δὲ εἶμεν Ναρυκα[ίους κατὰ τὰ πάτρια· ἐμ πολέμωι Αἰαντεί-] ||
15 ους παῖδας ὁμήρους μὴ δόμεν ἀέκοντας· ἐν τὰς κόρας | Ναρυκαίοις
ἀτέλειαν εἶμεν τᾶς ἐμ [πόλεμον ἱπποτροφίας καὶ εἰσφορᾶς·] | εἰ δέ
τίς κα ἀνακκάζηι τρέφειν ἵππους ἢ ὁμήρους παῖδας διδόμεν, τοὺς
Λοκροὺς τὰς δαπάνα[ς Ναρυκαίοις δόμεν. ἁ δὲ πόλις Ναρυ]||καίων
μὴ πεμψάτω ὅμηρα τῶν Αἰαντίων μηθένα. δίκαν τὸν ἄρχοντα
ἁμερᾶν τριῶ[ν τῶν Αἰαντείων τῶι ἐγκαλέσαντι] | καὶ ἐκκπρᾶξαι
δέχ' ἁμερᾶν τὸ κατὰ ξένον, μὴ ἀπογνῶμεν μάρτυρα παρεχόμεν[ον
ἀ]ξιόχρ[εἰον· αἰ τίς κα ἀμφιλλέγηι τᾶς δίκας τᾶς] | πρότερον, τὰν
δίκαν εἶμεν ἐν τοῖς αὐτοῖς δικασταῖς· ἃ κα ἁλῶι τὸ μαρτυρ[ηθέν,
20 ἀτελὴ]ς ἔστω ἁ δίκα καὶ ὁ μαρτυρήσας ἐν ταῖ ἐφι||ορκίαι ἐχέστω
καὶ ἀποτεισάτω διπλόαν τὰν δίκαν· αἰ δέ κα μὴ πράξῃ ὁ ἄ[ρχων
- - - - - - - - - προει]||πάντω ὅντινα κα λάβῃ τῶν ἐκ τᾶς πόλιος ἐξ
ἃς κα τὸ ἔκκλημα ἢ ταῖ δί[καιαι αἱρεῖσθαι πλουτίνδαν ἐκ τοῦ τέλεος
μὴ μεῖ]|ον τριακοντοδράχμου ἕνδεκα ἄνδρας, ἐν δὲ Ναρύκαι ἐξ
ἁπάντων [- - - - αἰ δέ κα δέ]|ηι δικάζειν, τοῖν κόραιν ἐπιδικῆσαι
τοῖν πρόσθ[ε]ν κὰτ τὸ δυ[νατόν - - - -, τοὺς ἄρχοντας Ναρυ]-|
καίων δίκαν δόμεν κὰτ ταὐτὰ καὶ ἐκπρᾶξαι. ὅρκος. ἐπὶ τ[ούτοις

ὑπισχόμεθα κατακολουθήσειν πάντοις τοῖς γεγραμμένοις ἐν τᾶι] ||
25 συνθήκαι καὶ ἐν τοῖς ὅρκοις· εὐορκεόντοις πολλ[ὰ ἀγαθὰ εἴη, ἐφι-
ορκεόντοις δὲ - - - -. ὀμόσαι ἄν]δρας πεντήκοντα πλουτίνδαν·
ὀμν[ύοντας ὅρκον τὸν νόμιμον - - - - - - περὶ τᾶν] κορᾶν τᾶν
πεμφθεισᾶν [- - - - -

Terms under which the Αἰάντειοι (the Ajax clan) and the town of Naryca (the reputed birthplace of Ajax) undertook for the Locrians the duty of sending the maidens to Troy—namely the enjoyment of common rights among the Locrians, from which apparently they had previously been excluded. Naryca was in Eastern Locris, but this inscription comes from some Western Locrian temple, either one at Tolophon or that of Athena Ilias in the nearby Physcus. The stone is broken in an irregular line on the right and bottom, so that many of the restorations are highly problematical conjectures. The dialect is mixed (e.g., both αἰ and εἰ), much the same as the Northwest Greek κοινή, but with a touch of more special Locrian (so at least κατὰ ξενίας l. 4 vs. κατὰ ξενίαν l. 6; **136**.5).

2 ff. 'The Αἰάντειοι shall be immune from seizure and reprisal both in war and peace, and one shall not interfere with them on a charge of bloodshed (referring of course to Ajax's sacrilege), and, if they are wronged in any way (?), priority of trial shall be given to them and to the city. Anyone coming from the public of Naryca shall not be excluded from the rights of hospitality.'—3 f. [**τῶν ἰδιωτᾶν**, κτλ.: restoration and meaning very uncertain.—6, 8. **τῶν Αἰαντείων**: partitive genitive as object of the verb.—19. **ἃ κα ἁλῶι τὸ μαρτυρ[ηθέν**?] 'in case what is testified is (lit. convicted =) proved false.'(?)—23. **ἐπιδικῆσαι**: probably 'render justice.'

Elean

61. Olympia. Before 580 B.C. GDI 1152. Inschr. v. Olympia 2. Roberts 292 and pp. 364 ff. Schwyzer 409. Solmsen-Fraenkel 51.

'Α ϝράτρα τοῖς Ϝαλείοις. πατριὰν θαρρῆν καὶ γενεὰν καὶ ταὐτῶ. |
αἰ ζέ τις κατιαραύσειε, ϝάρρῃν ὄρ Ϝαλείῳ· αἰ ζὲ μὲ 'πιθεῖαν τὰ ζί-|
καια ὄρ μέγιστον τέλος ἔχοι καὶ τοὶ βασιλᾶες, ζέκα μναίς κα | ἀπο-
5 τίνοι ϝέκαστος τῶν μὲ 'πιποεόντων καθυταὶς τοῖ Ζὶ 'Ολυν||πίοι.

ἐπενπῶι ζέ κ' Ἑλλανοζίκας καὶ τἄλλα ζίκαια ἐπενπ|ἑτō ἁ ζαμιοργία· αἰ ζὲ μὲ 'νπῶι, ζίφυιον ἀποτινέτō ἐν μαστρά|αι. αἰ ζέ τις τὸν αἰτιαθέντα ζικαίōν ἰμάσκοι, ἐν ταῖ ζεκαμναίαι κ' ἐ|νέχο-[ιτ]ο, αἰ Ϝειζὸς ἰμάσκοι. καὶ πατριᾶς ὁ γροφεὺς ταὺ[τ]ά κα πάσκοι, | [αἴ τ]ιν' [ἀζ]ικέο[ι]. ὁ π[ί]ναξ ἰαρὸς Ὀλυνπίαι.

'The law of the Eleans (adnom. dat., **172**). (An accused man's) gens and family and his property shall be immune. If any one brings a charge (against them), he shall be prosecuted as in the case of (a charge against) a citizen of Elis. If he who holds the highest office and the βασιλεῖς do not impose the fines, let each of those who fail to impose them pay a penalty of ten minae dedicated to Olympian Zeus. Let the Hellanodica enforce this, and let the body of demiurgi enforce the other fines (which they had neglected to impose). If he (the Hellanodica) does not enforce this, let him pay double the penalty in his accounting. If any one maltreats one who is accused in a matter involving fines, let him be held to a fine of ten minae, if he does so wittingly. And let the scribe of the gens suffer the same penalty if he wrongs any one. This tablet sacred at Olympia.'

The numerous interpretations of this inscription have differed fundamentally. According to that preferred here the object of the decree is to do away with the liability which under primitive conditions, such as survived longer in Elis than elsewhere, had attached to the whole gens and family of an accused person, also to prevent confiscation of his property and personal violence, and to prescribe the manner in which penalties were to be imposed.

1. **πατριάν**: like Delph. πατριά, Dor. πάτρα = γένος, while γενεά is the immediate family.—**θαρρῆν**: 'be of good cheer, without fear,' hence, as a technical term in Elean, 'be secure, immune,' just as the Attic ἄδεια is in origin 'freedom from fear (δέος).' It is used of persons and things. Cf. θ[άρρος] αὐτοῖ καὶ χρēμάτοις in another inscription.—2. **κατιαραύσειε**: καθιερεύω, but meaning first to 'utter an imprecation against some one' (cf. κατεύχομαι), and then, since this was, or had been, the manner of introducing a charge, simply κατηγορέω. Cf. κατιαραίων no. 65.5. Like various other expressions in Elean, this reflects the essentially religious character of the legal procedure.—**Ϝάρρēν** = Ϝέρēν

(no. 63), cf. Locr. ϝερρέτō (no. 59). **52**, **162**.7.—**αἰ ζὲ μὲ** κτλ.: cf. no. 52 C 13-16. For ἐπενπῶι, μαστράαι, ἰμάσκω, etc., see the Glossary.

62. Olympia. Sixth century B.C. GDI 1149. Inschr. v. Olympia 9. Roberts 291 and pp. 362 ff. Schwyzer 413. Ditt. Syll. 9. Solmsen-Fraenkel 52. Tod. 5.

'Α ϝράτρα τοῖρ Ϝαλείοις καὶ τοῖς 'Ἔρ|ϝαΐοις. συνμαχία κ' ἔα ἐκατὸν ϝέτεα, | ἄρχοι δέ κα τοῖ. αἰ δέ τι δέοι αἴτε ϝέπος αἴτε ϝ|ἄρ-
5 γον, συνέαν κ' ἀλάλοις τά τ' ἄλ(α) καὶ πὰ||ρ πολέμō. αἰ δὲ μὰ συνέαν, τάλαντόν κ' | ἀργύρō ἀποτίνοιαν τοῖ Δὶ 'Ολυνπίοι τοὶ καδαλέ̄μενοι λατρειόμενον. αἰ δέ τιρ τὰ γ|ράφεα ταὶ καδαλέοιτο
10 αἴτε ϝέτας αἴτε τ|ελεστὰ αἴτε δᾶμος, ἐν τὲπιάροι κ' ἐνέχ||οιτο τοῖ 'νταῦτ' ἐγραμένοι.

'The covenant of the Eleans and the Heraeans (of Arcadia). There shall be an alliance for one hundred years, beginning with the present year. If there shall be any need of word or deed, they shall combine with one another both in other matters and in war. If they do not combine, let those who violate (the agreement) pay a talent of silver consecrated to Olympian Zeus. If any one violates these writings, whether private citizen, official, or the state, let him be held in the penalty here written.'

63. Olympia. Sixth century B.C. GDI 1153. Inschr. v. Olympia 11. Roberts 294. Schwyzer 415.

'Α ϝράτρα τοῖρ ΧαλαδρίΟρ καὶ Δευ|καλίōνι· Χαλάδριον ἔμεν
5 αὐτὸν | καὶ γόνον ϝισοπρόξενον, | ϝισοδαμιοργόν· τὰν δὲ γᾶ[ν] || ἔχēν τὰν ἐν Πίσαι· αἰ δέ τις συλαίē, ϝέρēν αὐτὸν | πὸ τὸν Δία, αἰ μὲ δάμοι δοκέοι.

1. ΧαλαδρίΟρ: confusion of acc. and dat. forms, as in another inscription (Schwyzer 414).—5/6. ϝέρēν κτλ.: **136**.3.

64. Olympia. Sixth century B.C. GDI 1156. Inschr. v. Olympia 7. Roberts 296 and pp. 369 ff. Ziehen, Leges Sacrae 61. Schwyzer 412.

κα θεαρὸς εἴē. αἰ δὲ βενέοι ἐν τἰαροῖ, βοῖ κα θōάδοι καὶ κο-θάρσι τελείαι, καὶ τὸν θεαρὸν ἐν τ|α(ὐ)ταῖ. αἰ δέ τις πὰρ τὸ γράφος δικάδοι, ἀτελέ̄ς κ' εἴē ἀ δίκα, ἀ δέ κα ϝράτρα ἀ δαμοσία τελεία εἴ|ē δικάδōσα· τῶν δέ κα γραφέōν ὅτι δοκέοι καλιτέρōς ἔχēν πὸ τὸν θ(ε)όν,

ἐξαγρέōν καὶ ἐ|νποιῶν σὺν βōλαῖ (π)εντακατίōν ἀϝλανέōς καὶ
5 δάμοι πλēθύοντι δινάκοι· (δινά)κοι δέ κα (ἐ)ν τρίτ||ον, αἴ τι
ἐνποιοῖ αἴτ' ἐξαγρέοι.

This is the conclusion of an inscription which was begun on another tablet not preserved.

'If he (some one previously mentioned) commits fornication(?) in the sacred precinct, one shall make him expiate it by the sacrifice of an ox and by complete purification, and the θεαρός in the same way. If anyone pronounces judgment contrary to the regulation, this judgment shall be void, but the decree of the people shall be final in deciding. One may make any change in the regulations which seems desirable in the sight of the god (**136**.3), withdrawing or adding with the approval of the whole council of the Five Hundred and the people in full assembly. One may make changes three times, adding and withdrawing.'—The restoration and interpretation of the last sentence, (δινά)κοι κτλ., is uncertain. In l. 4 the adverb ἀϝλανέōς (see **55**) is used loosely where we should expect an adjective in agreement with βōλαῖ or πέντακατίōν.

65. Olympia. About middle of fourth century B.C. Schwyzer 424. Solmsen-Fraenkel 53.

Θεός· τύχα. ταίρ δὲ γενεαίρ μὰ φυγαδείημ μαδὲ κ|ὰτ ὀποῖον
τρόπον, μάτε ἐρσεναιτέραν μάτε θηλυτ|έραν, μάτε τὰ χρήματα
δαμοσιῶμεν· αἰ δέ τιρ φυγαδ|είοι αἴτε τὰ χρήματα δαμοσιοία, φευ-
5 γέτω πὸτ τῶ Δ||ιὸρ τὼλυμπίω αἵματορ, καὶ κατιαραίων ὁ δηλομὴρ |
ἀνάατορ ἤστω. ἐξήστω δέ, καἴ κα φυγαδεύαντι, τοῖ δ|ηλομένοι νο-
στίττην καὶ ἀττάμιον ἦμεν, ὅσσα κα ὕ|σταριν γένωνται τῶν περὶ
Πύρρωνα δαμιοργῶν. το|ὶρ δὲ ἐπ' ἄσιστα μὰ ἀποδόσσαι μάτε
10 ἐκπέμψαι τὰ χρ||ήματα τοῖρ φυγάδεσσι· αἰ δέ τι ταύτων πὰρ τὸ
γράμ|μα ποιέοι, ἀποτινέτω διπλ[ά]σιον τῶ κα ἐκπέμπα κα|ὶ τῶ κα
ἀποδῶται. αἰ δέ τιρ ἀδεαλτώhαιε τὰ στάλαν, | ὠρ ἀγαλματοφώραν
ἐόντα πάσχην.

'But one shall not exile the children (of an exile) either male or female, under any circumstances, nor confiscate the property. If any one exiles them or confiscates the property, he shall be subject to trial before (in the name of) Olympian Zeus on a capital charge, and any one who wishes may bring the charge

against him with impunity. And it shall be permitted, even in case they have exiled any, to any one who wishes to return and be free from punishment so far as concerns matters happening later than the time of the demiurgi under Pyrrhon. Those next of kin shall not sell or send off the property of the exiles, and if one does any of these things contrary to the regulation, he shall pay double the amount sent off and sold. If any one defaces the stele, he shall be punished like one guilty of sacrilege.'

Several times during the fourth century B.C. the oligarchy and democracy alternated in power in Elis, with resulting banishment and recall of exiles. It is probable that this decree belongs to the Macedonian period and perhaps refers to the exiles of 336 B.C. who were recalled in 335 B.C. Cf. Arrian 1.10.1 Ἠλεῖοι δὲ τοὺς φυγάδας σφῶν κατεδέξαντο, ὅτι ἐπιτήδειοι Ἀλεξάνδρῳ ἦσαν. It is a supplementary decree to another on the same subject, as is shown by δέ in the first sentence after the introductory formula, and the use of γενεαίρ without modifier, which must be understood from the preceding. On the dialect as compared with that of the earlier inscriptions, see **241**.

1. **γενεαίρ**: pl. of the collective γενεά 'offspring, family,' as in Mess. τὰν γυναῖκά τε καὶ τὰς γενεάς αὐτοῦ (GDI 4689.97).—4-5. **φευγέτω πὸτ τῶ Διὸρ** κτλ.: see **136**.3.—5. **δηλομήρ**: we expect δηλόμενορ. Probably an error, for which the existence of some such form as δηλοντήρ (cf. ἐθελοντήρ) may be responsible.—6. **φυγαδεύαντι**: aor. subj. **151**.1.—12-13. **αἰ δέ τιρ ἀδεαλτώhαιε** κτλ.: cf. ἢν δέ τις [τὴν στήλην] ἀφαν[ίζηι ἢ τὰ γράμματα], πασχέτω ὡς ἱερόσυλος in an inscription of Iasus, GDI 5517. ἀδελτόω = ἀδηλόω, ἀφανίζω, is probably from *δεαλος (cf. δέαμαι, δῆλος), whence—perhaps through the medium of a verb δεάλλω—*δεαλτός, *δεαλτόω. According to another view, from δέλτος 'tablet' (cf. Cypr. δάλτος), so that the meaning would be 'make the stele ἄδελτος,' i.e., remove the tablet from the stele. For τὰ στάλαν see **96**.2.

66. Olympia. Late third or second century B.C. GDI 1172. Inschr. v. Olympia 39. Schwyzer 425.

Θεόρ · τύχα. | Ὑπὸ Ἑλλανοδικᾶν τῶν περὶ | Αἰσχύλον, Θυίω. |
5 ὅπωρ, ἐπεὶ Δαμοκράτηρ Ἀγήτορορ || Τενέδιορ, πεπολιτευκὼρ

παρ' ἀμὲ | αὐτόρ τε καὶ ὁ πατάρ, καὶ ἐστεφανωμέ|νορ τόν τε τῶν
'Ολυμπίων ἀγῶνα καὶ | ἄλλοιρ καὶ πλείονερ, ἐπανιτακὼρ ἐν τὰν |
10 ἰδίαν τάν τε τῶ πατρὸρ θεαροδοκίαν δια||δέδεκται καὶ ὑποδέχεται
τοὶρ θεαροίρ, | ὁμοίωρ δὲ καὶ τοῖρ λοιποῖρ τοῖρ παρ' ἀμέων | τὰν
πᾶσαν χρείαν ἐκτενέωρ καὶ ἀπρο|φασίστωρ παρέχεται, φανερὰν
15 ποιέων | τὰν ἔχει εὔνοιαν ποτὶ τὰν πόλιν, καθὼρ || πλείονερ ἀπε-
μαρτύρεον τῶμ πολιτᾶν· | ὅπωρ δὲ καὶ ἁ πόλερ καταξίαιρ φαίνα-
ται | χάριτερ ἀνταποδιδῶσσα τοῖρ αὐτᾶρ | εὐεργέταιρ, ὑπάρχην
20 Δαμοκράτη πρό|ξενον καὶ εὐεργέταν δ' ἦ||μεν τᾶρ πόλιορ αὐτὸν καὶ
γένορ, καὶ τὰ | λοιπὰ τίμια ἦμεν αὐτοῖ ὅσσα καὶ τοῖρ ἄλ|λοιρ προ-
ξένοιρ καὶ εὐεργέταιρ ὑπάρχει παρὰ | τᾶρ πόλιορ. ἦμεν δὲ καὶ
ἀσφάλειαν καὶ πολέμω | καὶ εἰράναρ, καὶ γᾶρ καὶ βοικίαρ ἔγκτη-
25 σιν, καὶ || ἀτέλειαν, καὶ προεδρίαν ἐν τοῖρ Διονυσιακοῖρ | ἀγώνοιρ,
τᾶν τε θυσιᾶν καὶ τιμᾶν πασᾶν | μετέχην, καθὼρ καὶ τοὶ λοιποὶ
θεαροδόκοι | καὶ εὐεργέται μετέχοντι. δόμεν δὲ αὐτοῖ | καὶ Δαμο-
30 κράτη τὸν ταμίαν ξένια τὰ || μέγιστα ἐκ τῶν νόμων. τὸ δὲ ψάφι-
σμα | τὸ γεγονὸρ ἀπὸ τᾶρ βωλᾶρ γραφὲν ἐγ χάλκω|μα ἀνατεθᾶι
ἐν τὸ ἰαρὸν τῶ Διὸρ τῶ 'Ολυμπίω. | τὰν δὲ ἐπιμέλειαν τᾶρ ἀναθέ-
35 σιορ ποιήασσαι | Αἰσχίναν τὸν ἐπιμελητὰν τᾶν ἵππων. || περὶ δὲ
τῶ ἀποσταλᾶμεν τοῖρ Τενεδίοιρ | τὸ γεγονὸρ ψάφισμα ἐπιμέλειαν
ποιήαται | Νικόδρομορ ὁ βωλογράφορ, ὅπωρ δοθᾶι τοῖρ | θεαροῖρ
τοῖρ ἐμ Μίλητον ἀποστελλομέ|νοιρ ποτὶ τὰν θυσίαν καὶ τὸν
40 ἀγῶνα || τῶν Διδυμείων.

Proxeny decree in honor of Damocrates of Tenedos, who is mentioned as one of the Olympian victors by Pausanias (6.17.1). On the dialect as compared with that of the earlier inscriptions, see **241**. With ὑπὸ 'Ελλανοδικᾶν l. 2 for usual ἐπί with gen., compare Lac. ὑπό with acc. in no. 71.66.

Northwest Greek κοινή

67. Thermum. About 270 B.C. IG IX^2.i.3. Schwyzer 381. Ditt. Syll. 421.

A

ΣΥΝΘΗΚΑ ΚΑΙ ΣΥΜΜΑΧΙΑ ΑΙΤΩΛΟΙΣ ΚΑΙ ΑΚΑΡΝΑΝΟΙΣ

'Αγαθᾶι τύχαι. Συνθήκα Αἰτωλοῖς καὶ 'Ακαρνάνοις ὁμόλογος.
εἰρήναν | εἶμεν καὶ φιλίαν ποτ' ἀλλάλους, φίλους ἐόντας καὶ συμ-
μάχους ἅμα|τα τὸμ πάντα χρόνον, ὅρια ἔχοντας τᾶς χώρας τὸν

'Αχελῶιον ποταμ|ὸν ἄχρι εἰς θάλασσαν. τὰ μὲν ποτ' ἀῶ τοῦ 'Αχε-
5 λώιου ποταμοῦ Αἰτωλῶν εἶμεν, τὰ δὲ || ποθ' ἑσπέραν 'Ακαρνάνων πλὰν τοῦ Πραντὸς καὶ τᾶς Δέμφιδος· ταύτας δὲ 'Ακαρνᾶν|ες οὐκ ἀντιποιοῦνται. ὑπὲρ δὲ τῶν τερμόνων τοῦ Πραντός, εἰ μέγ κα Στράτιοι καὶ 'Αγραῖ|οι συγχωρέωντι αὐτοὶ ποτ' αὐτούς, τοῦτο κύριον ἔστω, εἰ δὲ μή, 'Ακαρνᾶνες καὶ Αἰτωλοὶ | τερμαξάντω τὰμ Πραντίδα χώραν, αἱρεθέντας ἑκατέρων δέκα πλὰν Στρατίων καὶ 'Αγραί|ων· καθὼς δέ κα τερμάξωντι, τέλειον ἔστω. εἶμεν δὲ καὶ
10 ἐπιγαμίαν ποτ' ἀλλάλους καὶ γ||ᾶς ἔγκτησιν τῶι τε Αἰτωλῶι ἐν 'Ακαρνανίαι καὶ τῶι 'Ακαρνᾶνι ἐν Αἰτωλίαι καὶ πολίταν εἶμε|ν τὸν Αἰτωλὸν ἐν 'Ακαρνανίαι καὶ τὸν 'Ακαρνᾶνα ἐν Αἰτωλίαι ἴσογ καὶ ὅμοιον. ἀναγραψάν|τω δὲ ταῦτα ἐν στάλαις χαλκέαις ἐπ' 'Ακτίωι μὲν οἱ ἄρχοντες τῶν 'Ακαρνάνων, ἐν δὲ Θέρμ|ωι τοὶ ἄρχοντες τῶν Αἰτωλῶν, ἐν 'Ολυμπίαι δὲ καὶ ἐν Δελφοῖς καὶ ἐν Δω(δ)ώναι κοινᾶι ἑκάτ|εροι. ἐπὶ ἀρχόντων ἐμ μὲν Αἰτωλίαι στραταγέοντος Πολυ-
15 κρίτου Καλλιέος τὸ δεύτε||ρον, ἱππαρχέοντος Φίλωνος Πλευρωνίου, γραμματεύοντος Νεοπτολέμου Ναυπακτίου, | ἐπιλεκταρχεόντων Λαμέδωνος Καλυδωνίου, 'Αριστάρχου 'Ερταίου, Λέωνος Κα|φρέος, Καλλία Καλλιέος, Τιμολόχου Ποτειδανιέος, Παμφαίδα Φυσκέος, Σίμου | Φυταιέος, ταμιευόντων Κυδρίωνος Λυσιμαχέος, Δωριμάχου Τριχονίου, 'Αρίστ|ωνος Δαιᾶνος, 'Αριστέα 'Ιστωρίου, 'Αγήσωνος
20 Δεξιέος, Τιμάνδρου 'Εριναῖος, || 'Αγρίου Σωσθενέος· ἐν δὲ 'Ακαρνανίαι στραταγῶν Βυνθάρου Οἰνιάδα, 'Επι[λ]|άου Δηριέος, 'Αγήσωνος Στρατίου, 'Αλκέτα Φοιτιᾶνος, 'Αλκίνου Θυρρείου, Θέων|ος 'Ανακτοριέος, Πολυκλέος Λευκαδίου, ἱππαρχέοντος 'Ιππολάου Οἰνιάδα, | γραμματεύοντος Περικλέος Οἰνιάδα, ταμία 'Αγελάου Στρατικοῦ. | — Συμμαχία Αἰτωλοῖς καὶ 'Ακαρνάνοις ἄματα τὸμ
25 πάντα χρόνον. || εἴ τίς κα ἐμβάλληι εἰς τὰν Αἰτωλίαν ἐπὶ πολέμωι, βοαθοεῖν τοὺς | 'Ακαρνᾶνας πεζοῖς μὲν χιλίοις, ἱππεῦσι δὲ ἑκατόν, οὕς κα τοὶ ἄρχοντε|ς πέμπωντι, ἐν ἁμέραις ἕξ. καὶ εἴ τις ἐν 'Ακαρνανίαν ἐμβάλλοι ἐπὶ πολέμωι, | βοαθοεῖν Αἰτωλοὺς πεζοῖς μὲν χιλίοις, ἱππέοις δὲ ἑκατόν, ἐν ἁμέραις ἕξ, οὕς | κα τοὶ ἄρχοντες πέμ-
30 πωντι. εἰ δὲ πλειόνων χρείαν ἔχοιεν ἄτεροι πότεροι, || βοαθοούντω τρισχιλίοις ἑκάτεροι ἑκατέροις, ἐν ἁμέραις δέκα. τᾶς δὲ βοαθοίας τ|ᾶς ἀποστελλομένας ἔστω τὸ τρίτομ μέρος ὁπλῖται. πεμπόντω δὲ τὰμ βοάθοιαν | ἐγ μὲν 'Ακαρνανίας οἱ στραταγοὶ τῶν 'Ακαρνάνων καὶ οἱ σύνεδροι, ἐγ δὲ Αἰτωλίας | οἱ ἄρχοντες τῶν Αἰτωλῶν. σιταρχούντω δὲ τοὺς ἀποστελλομένους στρατιώτ|ας ἑκάτεροι

τοὺς αὑτῶν ἁμερᾶν τριάκοντα· εἰ δὲ πλείονα χρόνον ἔχοιεν τᾶς βοα||θοίας χρείαν οἱ μεταπεμψάμενοι τὰμ βοάθοιαν, διδόντω τὰς σιταρχίας ἔστε κα | ἐν οἶκον ἀποστείλωντι τοὺς στρατιώτας. σιταρχία δ' ἔστω τοῦ πλείονος χρόν|ου τῶ[ι μὲν ἱππεῖ στα]τὴρ Κορίνθιος τᾶς ἁμέρας ἑκάστας, τῶι [δὲ] τὰμ πανοπλίαν ἔχο|[ντι . . . . . .], τῶι δὲ τὸ ἡμιθωράκιον ἐννέ' ὀβολοί, ψιλῶι ἕπτ' ὀβολοί. ἁγείσθων | [39-42 fragmentary].

Treaty of alliance between the Aetolians and Acarnanians. A fragment found at Olympia (Inschr. v. Olympia 40) has been recognized as belonging to another copy deposited there. This is an example of the mixed dialect current at this time in various parts of Northwest Greece, which we call the Northwest Greek κοινή. See **279**. Note, e.g., the retention of original ᾱ, κα, ποτί, infin. in -μεν, 3 pl. imv. in -ντω, ξ in aor. (τερμαξάντω), but Att. εἰ for αἰ, ου beside εο (e.g., ἀντιποιοῦνται but στραταγέοντος), οἱ beside τοί, εἰς beside ἐν with acc. (εἰς τὰν Αἰτωλίαν but ἐν 'Ακαρνανίαν), ἱππεῦσι beside ἱππέοις.

2/3, 24. **ἄματα τὸμ πάντα χρόνον**, a blend of the old formulaic ἄματα πάντα with the current τὸμ πάντα χρόνον.—16. **ἐπιλεκταρχεόντων**: this is the first reference to ἐπιλεκτάρχαι as military officials in the Aetolian league. For the Achaean league, cf. ἐπίλεκτοι, used of the citizen levies in contrast to the mercenaries, Polyb. 2.65, 5.91, 95, and ἐπιλεκτάρχης Plut. Arat. 32.

Laconian

68. Olympia. Sixth century B.C. IG V.i.1562. GDI 4405. Inschr. v. Olympia 252. Roberts 261. Schwyzer 7.

[Δέξ]ο, ϝάν[αξ] Κρονίδα [Ζ]εῦ 'Ολύνπιε, καλὸν ἄ[γ]αλμα
hιλέϝō[ι θυ]μō̃ι τοῖ Λακεδαιμονίο[ις].

This is the inscription mentioned by Paus. 5.24.3, who reproduces it, eliminating the dialectal peculiarities, as follows:

Δέξο, ἄναξ Κρονίδα Ζεῦ 'Ολύμπιε, καλὸν ἄγαλμα
ἰλάῳ θυμῷ τοῖς Λακεδαιμονίοις.

τοῖ Λακ. = τοῖς Λακ. (**97**.3), 'from the Lacedaemonians.' Cf. Hom. δέξατό οἱ σκῆπτρον and Mel. 'Εκπhάντōι δέκσαι κτλ. (no. 114).

69. Delphi. Soon after 479 B.C. GDI 4406. Ditt. Syll. 31. Roberts 259. Schwyzer 11. Solmsen-Fraenkel 21. Tod 19.

[Τ]ο[ίδε τὸν] | πόλεμον [ἐ]|πολ[έ]μεον · | Λακ[εδ]α[ι]μόν[ιοι], ||
5 Ἀθ[α]ν[α]ῖ[ο]ι, | Κορίνθιοι, | Τεγεᾶτ[αι], | Σικυόνιοι, | Αἰγι-
10 νᾶται, || Μεγαρῆς, | Ἐπιδαύριοι, | Ἐρχομένιοι, | Φλειάσιοι, |
15 Τροζάνιοι, || Ἑρμιονῆς, | Τιρύνθιοι, | Πλαταιῆς, | Θεσπιῆς, |
20 Μυκανῆς, || Κεῖοι, | Μάλιοι, | Τένιοι, | Νάξιοι, | Ἐρετριῆς, ||
25 Χαλκιδῆς, | Στυρῆς, | Ϝαλεῖοι, | Ποτειδιᾶται, | Λευκάδιοι, ||
30 Ϝανακτοριῆς, | Κύθνιοι, | Σίφνιοι, | Ἀμπρακιῶται, | Λεπρεᾶται.

The famous bronze serpent-column which once supported the gold tripod set up at Delphi after the battle of Plataea. According to Thucydides (1.132.3) and others, the Lacedaemonians, after erasing the boastful epigram of Pausanias, inscribed simply the names of the cities which had taken part in the war and had set up the tripod. Note [ἐ]πολ[έ]μεον, for which the true Laconian form would be ἐπολέμιον.

70. Found at Tegea. Fifth century B.C. IG V.ii.159. GDI 4598. Ditt. Syll. 1213. Schwyzer 57. Solmsen-Fraenkel 35. Comparetti, Annuario 2.246 ff. Buck, CP 20.133 ff.

A Ξουθίαι τῶι Φιλαχαίῳ διακάτι|αι μναῖ. αἴ κ' αὐτὸς hίκε, ἀνελέσ-|
θο · αἰ δέ κ' ἀποθάνει, τῶν τέκνον | ἕμεν, ἐπεί κα πέντε Ϝέτεα ||
5 hεβόντι · αἰ δέ κα μὲ γενεὰ λ[ε]|ίπεται, τῶν ἐπιδικατῶν ἕμεν · | δια-
γνόμεν δὲ τὸς Τεγεάτα[ς] | κὰ τὸν θεθμόν.

B Ξουθίαι παρκαθέκα τῶι Φιλαχα|ίῳ τζετρακάτιαι μναῖ ἀργυρίο.
εἰ μ|έν κα ζόε, αὐτὸς ἀνελέσθο · αἰ δέ κ|α μὲ ζόε, τοὶ υἱοὶ ἀνελόσθο
5 τοὶ γνέ||σιοι, ἐπεί κα ἐβάσοντι πέντε Ϝέτε|α · εἰ δέ κα μὲ ζόντι,
ταὶ θυγατέρες | ἀνελόσθο ταὶ γνέσιαι · εἰ δέ κα μὲ | ζόντι, τοὶ
10 νόθοι ἀνελόσθο · εἰ δέ κα | μὲ νόθοι ζόντι, τοὶ 'ς ἄσιστα πόθικ||ες
ἀνελόσθο · εἰ δέ κ' ἀνφιλέγοντ|(ι, τ)οὶ Τεγεᾶται διαγνόντο κὰ
τὸν θεθμόν.

Statements of two deposits of money made by a certain Xuthias, son of Philachaeus, and the conditions for their future disbursement. The place of deposit was without doubt the temple of Athena Alea in Tegea, the Greek temples often being used for such purposes. But the dialect is not Arcadian, and must therefore represent that of a foreign depositor. The most natural assumption is that Xuthias was from the neighboring

Laconia, and we are expressly informed (cf. Ath. 6.233) that the Spartans used to deposit money with the Arcadians to evade the law against holding private property. It has been suggested, partly on account of the names (Xuthias, Philachaeus), but mainly because of the retention of intervocalic σ (γνέσιοι, ἐβάσōντι), that Xuthias was not a Spartan proper, but an Achaean perioecus. But there is no good evidence that the perioeci differed in speech from the Spartans at this time, and the retention of intervocalic σ and of antevocalic ε (ϝέτεα) is sufficiently explained by the fact that the document was intended for use outside of Laconia. See **59**.1, **275**.

A. 'For Xuthias the son of Philachaeus (are deposited) two hundred minae. If he comes in person, let him take it, but if he dies, it shall belong to his children five years after they reach the age of puberty. If no offspring survives, it shall belong to those designated by law as heirs. The Tegeans shall decide according to the law.' 2. The letters following αὐτός are so mutilated that no reading is certain. But the sense required is clear.

B. This was inscribed later than A, which was thereupon canceled, as shown by its mutilation. The Tegean engraver is responsible for the use of εἰ instead of αἰ, the subj. ζόē (cf. **149**) in contrast to ἀποθάνēι of A, the omission of h in υἱοί, ἐβάσōντι (cf. **58***d*); and his blunder in writing τζετρακάτιαι was perhaps due to the Arcadian pronunciation (cf. **68**.3). It is also possible that in ll. 10-11 we should read, without correction, ἀνφιλέγōντοι, with Arc. -τοι = -ται (**139**.1). But the passive with μναῖ understood as subject is less natural than the corrected reading usually adopted.

71. Sparta. Fifth century B.C. IG V.i.213. GDI 4416. Roberts 264. Schwyzer 12. Solmsen-Fraenkel 22.

Δαμόνōν | ἀνέθēκε 'Αθαναία[ι] | Πολιάχōι
5 νικάhας | ταυτᾶ hᾶτ' οὐδὲς || πέποκα τῶν νῦν. |
Τάδε ἐνίκαhε Δαμ[όνōν] | τῶι αὐτῶ τεθρίππō[ι] | αὐτὸς ἀνιοχί-
10 ōν· | ἐν ΓαιαϝόχŌ τετράκι[ν] || καὶ 'Αθάναια τετ[ράκιν] | κἐλευhύ-
νια τετ[ράκιν.] | καὶ Ποhοίδαια Δαμόνō[ν] | ἐνίκē Hέλει, καὶ ho
15 κέλ[ēξ | hαμ]ᾶ, αὐτὸς ἀνιοχίōν || ἐνhēβόhαις hίπποις | hεπτάκιν ἐκ

τᾶν αὐτō̃ | hίππōν κε̄̓κ τō̃ αὐ[τ]ō̃ [hίππō.] | καὶ Ποhοίδαια Δαμό-
20 νōν | [ἐ]νίκē Θευρίαι ὀκτά[κ]ι[ν] || αὐτὸς ἀνιοχίōν ἐν|hēβόhαις
hίπποις | ἐκ τᾶν αὐτō̃ hίππōν | κε̄̓κ τō̃ αὐτō̃ hίππō. | κε̄̓ν 'Αριοντίας
25 ἐνίκē || Δαμόνōν ὀκτάκιν | αὐτὸς ἀνιοχίōν | ἐνhēβόhαις hίπποις |
30 ἐκ τᾶν αὐτō̃ hίππōν | κε̄̓κ τō̃ αὐτō̃ hίππō, καὶ || hο κέλēξ ἐνίκē
h[αμᾶ]. | καὶ 'Ελευhύνια Δαμ[όνōν] | ἐνίκē αὐτὸς ἀνιοχίōν | ἐνhē-
35 βόhαις hίπποις | τετράκιν. || τάδε ἐνίκαhε 'Ενυμα[κρατίδ|ας]
πρᾶτ[ος π]αίδōν δόλ[ιχον | Λιθέ]hια καὶ κέλēξ μι[ᾶς | ἀμέρ]ας
40 hα[μᾶ] ἐν[ίκōν. | - - - || - - - - | - - - -] | δόλιχο[ν καὶ hο κέλēξ
45 μιᾶς] | ἀμέρας hαμᾶ ἐνίκōν. | καὶ Παρπαρόνια ἐνίκē || 'Ενυμακρατί-
δας παῖδας | στάδιον καὶ δίαυλον | καὶ δόλιχον καὶ hο κέ[λēξ] | μιᾶς
50 ἀμέρας hαμᾶ | ἐνίκē. καὶ Δαμόνōν || ἐνίκē παῖς ἰὸν ἐν | ΓαιαϜόχō
στάδιον καὶ | [δί]αυλον. | [κ]αὶ Δαμόνōν ἐνίκē | παῖς ἰὸν Λιθέhια ||
55 στάδιον καὶ δίαυλον. | καὶ Δαμόνōν ἐνίκē | παῖς ἰὸν Μαλεάτεια |
60 στάδιον καὶ δίαυλον. | καὶ Δαμόνōν ἐνίκē || παῖς ἰὸν Λιθέhια | στά-
διον καὶ δίαυλον. | καὶ Δαμόνōν ἐνίκē | παῖς ἰὸν Παρπαρόνια |
65 στάδιον καὶ δίαυλον, || καὶ 'Αθάναια στάδιον. | hυπὸ δὲ 'Εχεμένē
ἔφορο[ν] | τάδε ἐνίκē Δαμόνōν, | 'Αθάναια ἐνhēβόhαις | hίπποις
70 αὐτὸς ἀνιοχίōν || καὶ hο κέλēξ μιᾶς | ἀμέρας hαμᾶ ἐνίκē, καὶ | hο
hυιὸς στάδιον hαμᾶ | ἐνίκē. hυπὸ δὲ | Εὔιππον ἔφορον τάδε ||
75 ἐνίκē Δαμόνōν, 'Αθάναια | ἐνhēβόhαις hίπποις | αὐτὸς ἀνιοχίōν
80 καὶ | hο κέλēξ μιᾶς ἀμέρας | hαμᾶ ἐνίκē, καὶ hο hυιὸς || στάδιον
hαμᾶ ἐνίκē. | hυπὸ δὲ 'Αριστē̃ ἔφορον | τάδε ἐνίκē Δαμόνōν, | ἐν
85 ΓαιαϜόχō ἐνhēβόhαις | [h]ίπποις αὐτὸς ἀνιοχίōν || [κ]αὶ hο κέλēξ
μιᾶς ἀμέρας | [h]αμᾶ ἐνίκē, καὶ hο hυιὸς | στάδιον καὶ δίαυλον καὶ |
90 δόλιχον μιᾶς ἀμέρας | ἐνίκōν πάντες hαμᾶ. || hυπὸ δὲ 'Εχεμένē
ἔφορον | τάδε ἐνίκē Δαμόνōν, | ἐν ΓαιαϜόχō ἐνhēβόhαις | hίπποις
αὐτὸς ἀνιοχίōν, | [κ]αὶ hο hυιὸς στάδιον κ[αὶ - - -

Record of the victories of Damonon and his son.

3 ff. **νικάhας** κτλ.: 'Having won victories in such a manner as never any one of those now living.'—7. 'With his own four-horse chariot,' αὐτō̃ reflexive as in ll. 16, 17, etc. **121**.1-3.—9. 'In the games of Poseidon,' with elliptical genitive as in εἰν 'Αίδαο, etc. So ἐν 'Αριοντίας l. 24. **ΓαιάϜοχος** = Hom. γαιήοχος.—11, 31. **κε̄̓λευhύνια**: καὶ 'Ελευσίνια (**20**, **59**.1), games in honor of the Eleusinian Demeter.—12, 18. **Ποhοίδαια**: Ποσειδώνια (**49**.1, **59**.1, **61**.4) celebrated at Helos in Laconia and Thuria in Messe-

nia.—15 ff. 'Seven times with colts from his own mares and his own stallion.'—**ἐνηβόηαις ηίπποις**: ἐνηβώσαις 'being in ἥβη, young mares.'—19. **Θευρίαι**: the usual form of the name is Θουρία.—24. **'Αριοντία**: the name of some goddess or heroine otherwise unknown.—35 ff. Victories won by 'Ενυμακρατίδας (cf. l. 45). The name (cf. also 'Ενυμαντιάδας IG V.i.97.20, 280) points to an ἔνυμα = ὄνυμα, ὄνομα, with an inherited *e*-grade in the first syllable, which is seen in some of the cognate forms of other languages, e.g. Old Prussian *emmens*, but was hitherto unknown in Greek.—44, 63. **Παρπαρόνια**: Πάρπαρος is the name of a mountain in Argolis where games were held.—49 ff. Victories won by Damonon as a boy.—54, 60. **Λιθέηια**: games in honor of Apollo Lithesius. —57. **Μαλεάτεια**: games in honor of Apollo Maleates. Cf. Paus. 3.12.8.—66 ff. Victories won by Damonon and his son at the same games.—66, 73, 81, 90. **ηυπό** with acc.: **136**.11.

72. Taenarum. Fifth to fourth centuries B.C. IG V.i.1232. GDI 4591. Roberts 265*c*. Schwyzer 52.4). Transitional alphabet. Η = h and once η.

5 'Ανέθεκε | τοῖ Ποηοιδᾶνι | Νίκον | Νικαφορίδα || καὶ Λύηιππον | καὶ Νικαρχίδαν | καὶ ταὐτᾶς πάντα. | ἔφορος | Εὐδαμίδας. ||
10 ἐπάκοε | Μενεχαρίδας | 'Ανδρομέδης.

73. Taenarum. Fifth to fourth centuries B.C. IG V.i.1231. GDI 4592. Roberts 265*d*. Schwyzer 52,3). Transitional alphabet. Η = h and η.

5 'Ανέθηκε | Αἰσχρίον | 'Απειρότας | τοῖ Ποηοιδᾶ||νι 'Ηρακλήιδαν | αὐτὸν καὶ | ταὐτοῖ. ἔφορος | Ηαγηήιστρατος. | ἐπάκο Πρυαῖος,||
10 'Επικύδη[ς].

Manumissions of slaves in the form of dedications to Poseidon. ἐπάκοε, ἐπάκο: dual forms of ἐπάκοος 'witness.' ἐπάκο is the contracted form, of which the uncontracted ἐπακόω occurs in another inscription of the same class. ἐπάκοε is due to the analogy of consonant stems, to which nouns in -οος are not infrequently subject, e.g., Att. χοῦς (**112**.6), late νοῦς gen. sg. νοός, nom. pl. νόες (after βοῦς, βοός, βόες).

74. Thalamae. Fourth century B.C. IG V.i.1317. GDI IV p. 691. Schwyzer 54. Ionic alphabet, but Η = h as well as η.

Νικοσθενίδας τᾶι Παhιφᾶι | γεροντεύων ἀνέσηκε, | αὐτός τε καὶ
5 hο τῶ πατρὸς π|ατὴρ Νικοσθενίδας, προβειπ||άhας τᾶ σιῶ ποτ'
'Ανδρίαν συ|νεφορεύοντα ἀνι[σ]τάμεν | Νικοσθενίδαν ἐ[ν] τῶι
ἰ[ε]ρῶι, h|ὸν καὶ σὺν καλῶι χρῆσται.

From the shrine of Pasiphae at Thalamae, an oracle often consulted by the Spartan officials. The name of the goddess was Πασιφάα (Att. Πασιφάη), whence the contracted Πασιφᾶ, like 'Αθηνᾶ, and here, with Lac. h for intervocalic σ, Παhιφᾶ. Since Nicosthenidas the dedicator was a member of the Council of Elders, his grandfather of the same name could not have been living at the time. He was carrying out an injunction previously laid upon the grandfather by the goddess, which for some reason had been unfulfilled.

4 ff. **προβειπάhας** κτλ.: 'since the goddess had declared that Nicosthenidas should set up in the shrine a statue in honor of Andreas his fellow-ephor, and that he would then consult the oracle with success.' The construction ποτ' 'Ανδρίαν . . . ἀνιστά μεν is unusual, but other possible interpretations are equally difficult in this respect.—**hὸν** κτλ.: infin. clause depending on προβειπάhας 'who would' = 'and that he would.' For χρῆσται = χρῆσθαι see **85**.1.

75. Sparta. Second century A.D. IG V.i. 296. Artemis Orthia p. 318.

5 Νεικάγορος | Σωσιδάμου Εὐ|δάμω κάσεν | νικάσας κελ||οῖαν
καὶ μῶα|ν καὶ καθηρα|τόρειν καὶ μ|ῶαν καὶ ἀπὸ μ|ικιχιζομένων ||
10 μέχρι μελλειρο|νείας τοὺ(ς) Γαάό|χους καὶ 'Ασάνεα | τὴν τῶν παί-
δων | πάλην 'Αρτέ|μιτι 'Ορθεία.

76. Sparta. Second century A.D. IG V.i. 279. Artemis Orthia p. 318.

'Ονασικλείδας Φιλο|στράτου νεικάσας | κασσηρατόριν πρατο|παμ-
5 παίδων, άτρο||παμπαίδων, εἰρέ|νων δὲ κελοῖαν ['Αρτέμιτι κτλ.].

77. Sparta. Second century A.D. IG V.i.307. Artemis Orthia p. 329.

Κλέανδρορ | ὁ καὶ Μῆνιρ | Καλλιστράτω | βουαγὸρ ἐπὶ ||
5 πατρονόμω | Γοργίππω τῶ (Γοργίππω) | νικάαρ μῶαν 'Αρτέ-|
μιτι Βωρσέα ἀνέση|κε.

78. Sparta. Second century A.D. IG V.i.289. Artemis Orthia p. 321.

Εὐδόκιμορ (Εὐδοκίμω) κε|λοία καὶ Εὐδόκι|μορ Δαμοκράτεορ |
5 ὁ καὶ 'Αριστείδαρ κασ||σηρατόριο(ν) νεικάαν|τερ ἐπὶ 'Αλκάστω
βουαγοὶ | μικιχιδδομένων Fωρθέα.

Nos. 75-78 belong to a series, now over 130 in number, of dedication to Artemis Orthia by the victors in certain juvenile contests. The fullest edition is in Artemis Orthia (= JHS, Supplementary Report V). The object dedicated, the prize itself, was an iron sickle, which was let into a socket, with which each of the stone slabs is provided, some with several, even (no. 75) four. Of the contests, one is called κασσηρατόριν, κατθηρατόριν, καθθηρατόριον, etc., i.e., καταθηρατόριον, not an actual chase of wild beasts, but some athletic game call 'the hunt.' The μῶα, i.e., μοῦσα, was of course a musical contest. The word which is variously spelled κελοῖαν, κελῦαν, etc., probably from the root seen in κέλαδος, κελαδέω, also denotes a musical contest. The βουαγόρ was the 'leader of the βοῦαι (βοῦα· ἀγέλη παίδων Hesych.),' the bands in which the Spartan boys were trained.—As was already known from literary sources, an elaborate nomenclature applied to the Spartan youth according to the successive years of their training. The terms which occur in the inscriptions are as follows. μικκιδδόμενος, μικκιχιδδόμενος, etc. (great variety of spellings), derived from μικκός = μικρός (**89**.5*a*) or *μικκιχός with added diminutive suffix (**164**.9), and probably denoting a ten-year-old boy. πρατοπάμπαις 'in first year of full boyhood' (πάμπαιδος occurs elsewhere). ἁτροπάμπαις 'in second year of full boyhood' (ἁτρο- = ἁτερο-). μελλείρην (Plut., etc., but also implied by μελλειρονεία no. 75) 'one about to be a εἴρην.' εἴρην 'ephebe.' τριτίρην 'third-year ephebe.'—κάσεν, following a dative or genitive and meaning 'akin to,' belongs with κάσις 'brother' or 'sister,' κάσης· ἡλικιώτης, κάσιοι· οἱ ἐκ τῆς αὐτῆς ἀγέλης ἀδελφοί τε καὶ ἀνεψιοί - - - Λάκωνες, Hesych., but the termination with the invariable spelling -εν is unexplained.

A few of the dedications are in the κοινή, and a few show Doric forms without specific Laconian coloring, e.g., νικάσας. But most of them, like those given here, represent an artificial revival of the local dialect, that is, artificial as regards its use in inscriptions, but probably reflecting, though only crudely

and with great inconsistency in spelling (e.g., in the use of σ = θ), the form of speech which still survived as a patois among the Laconian peasants. Some of the peculiarities in spelling are not characteristic of Laconian especially, but of the late period, e.g., ει = ῑ in νεικάαντερ etc., ω for ο in Βωρθέα, final α for ᾱι in Βωρθέα etc.

Heraclean

79. The Heraclean Tables. End of fourth century B.C. IG XIV.645. GDI 4629. Schwyzer 62. Solmsen-Fraenkel 23. Ionic alphabet, but with ϝ, and ⊢ = *h*. Only Table I is given here.

I

Ἔφορος Ἀρίσταρχος Ηηρακλείδα· μὴς | Ἀπελλαῖος· ha πόλις καὶ τοὶ ὁρισταί, | ϝε τρίπους Φιλώνυμος Ζωπυρίσκω, | πε καρυ-
5 κεῖον Ἀπολλώνιος Ηηρακλήτω, || αι πέλτα Δάζιμος Πύρρω, κν θρῖναξ | Φιλώτας Ηιστιείω, με ἐπιστύλιον | Ηηρακλείδας Ζωπύρω, Διονύσωι. |

Ἀνέγραψαν τοὶ ὁρισταὶ τοὶ haιρεθέντες ἐπὶ τὼς χώρως τὼς hιαρὼς τὼς τῶ Διονύσω, | Φιλώνυμος Ζωπυρίσκω, Ἀπολλώνιος
10 Ηηρακλήτω, Δάζιμος Πύρρω, Φιλώτας Ηιστιείω, || Ηηρακλείδας Ζωπύρω, καθὰ [ὥρ]ιξαν καὶ ἐτέρμαξαν καὶ συνεμέτρησαν καὶ ἐμέρι|ξαν τῶν Ηηρακλείων διακνόντων ἐν κατακλήτωι ἀλίαι.

Συνεμετρήσαμες δὲ ἀρξάμε|νοι ἀπὸ τῶ ἀντόμω τῶ hυπὲρ Πανδοσίας ἄγοντος τῶ διατάμνοντος τώς τε hιαρὼς χώ|ρως καὶ τὰν ϝιδίαν γᾶν ἐπὶ τὸν ἄντομον τὸν ὁρίζοντα τώς τε τῶ Διονύσω χώρως καὶ | τὸν Κωνέας ho Δίωνος ἐπαμώχη. κατετάμομες δὲ μερίδας
15 τέτορας· || τὰν μὲν πράταν μερίδα ἀπὸ τῶ ἀντόμω τῶ πὰρ τὰ Ηηρώιδεια ἄγοντος, | εὖρος ποτὶ τὰν τριακοντάπεδον τὰν διὰ τῶν hιαρῶν χώρων ἄγωσαν, | μᾶκος δὲ ἄνωθα ἀπὸ τᾶν ἀποροᾶν ἄχρι ἐς ποταμὸν τὸν Ἄκιριν, καὶ | ἐγένοντο μετριώμεναι ἐν ταύται τᾶι μερείαι ἐρρηγείας μὲν δι|ακάτιαι μία σχοῖνοι, σκίρω δὲ καὶ ἀρρήκ-
20 τω καὶ δρυμῶ ϝεξακάτιαι || τετρώκοντα ϝὲξ σχοῖνοι hημίσχοινον· τὰν δὲ δευτέραν μερίδα, εὖρος ἀπὸ | τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν πρᾶτον, μᾶκος δὲ ἀπὸ τᾶν | ἀποροᾶν ἄχρι ἐς ποταμόν, καὶ ἐγένοντο μετριώμεναι ἐν ταύται τᾶι με|ρείαι ἐρρηγείας μὲν διακάτιαι heβδεμήκοντα τρῖς σχοῖνοι, σκίρω δὲ | καὶ ἀρρήκτω

25 καὶ δρυμῶ πεντακάτιαι σχοῖνοι · || τὰν δὲ τρίταν μερίδα, εὖρος ἀπὸ τῶ ἀντόμω τῶ πράτω τῶ πὰρ τὰν τρι|ακοντάπεδον ἄγοντος ἐπὶ τὸν ἄντομον τὸν δεύτερον ἀπὸ τᾶς τρια|κονταπέδω, μᾶκος ἀπὸ τᾶν ἀποροᾶν ἄχρι ἐς ποταμόν, καὶ ἐγέ|νοντο μετριώμεναι ἐν ταύται τᾶι μερείαι ἐρρηγείας μὲν τριακάτιαι | δέκα δύο σχοῖνοι hημί-
30 σχοινον, σκίρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ πεντα||κάτιαι τριάκοντα hεπτὰ hημίσχοινον · τὰν δὲ τετάρταν μερίδα, εὖρος ἀπὸ | τῶ ἀντόμω τῶ δευτέρω ἀπὸ τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν | ὁρίζοντα τάν τε hιαρὰν καὶ τὰν ϝιδίαν γᾶν, μᾶκος δὲ ἀπὸ τᾶν ἀποροᾶν | ἄχρι ἐς ποταμόν, καὶ ἐγένοντο μετριώμεναι ἐν ταύται τᾶι μερείαι ἐρρη|γείας μὲν τριακάτιαι hοκτὼ σχοῖνοι hημίσχοινον,
35 σκίρω δὲ καὶ ἀρρήκτω || καὶ δρυμῶ πεντακάτιαι τετρώκοντα μία hημίσχοινον. |

Κεφαλὰ πάσας ἐρρηγείας χίλιαι hενενήκοντα πέντε σχοῖνοι, σκί|ρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ δισχίλιαι διακάτιαι ϝίκατι πέντε · | τὰν δὲ νᾶσον τὰν ποτιγεγενημέναν ἐς τὰν ἄρρηκτον γᾶν συνεμε|τρήσαμες. ἀπὸ ταύτας τᾶς γᾶς ἀπολώλη ἐρρηγείας μὲν
40 τριακάτιαι || τρῖς σχοῖνοι hημίσχοινον, σκίρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ τετρα|κόσιαι τριάκοντα πέντε σχοῖνοι, ἐμ μὲν τᾶι πράται μερείαι τᾶι | πὰρ τὰ Ηηρώιδεια ἐρρηγείας μὲν hεβδεμήκοντα ϝὲξ σχοῖνοι, σκί|ρω δὲ καὶ ἀρρήκτω καὶ δρυμῶ hεκατὸν hογδοήκοντα πέντε σχοῖ|νοι, ἐν δὲ τᾶι τετάρται μερείαι τᾶι πὰρ τὰ Φιντία ἐρρη-
45 γείας μὲν || διακάτιαι ϝίκατι hεππὰ σχοῖνοι hημίσχοινον, σκίρω δὲ καὶ ἀρρή|κτω καὶ δρυμῶ διακάτιαι πεντήκοντα σχοῖνοι. Κεφαλὰ πά|σας γᾶς hᾶς κατεσώισαμες τῶι Διονύσωι hεπτακάτιαι τριά-| κοντα hοκτὼ σχοῖνοι hημίσχοινον · ταύταν τὰν γᾶν κατεσώισα|μες
50 ἐγδικαξάμενοι δίκας τριακοσταίας τοῖς τὰν hιαρὰν γᾶν ϝι||δίαν ποιόντασσιν. hαύτα ἐμισθώθη [hα γᾶ] κατὰ βίω | [hόσσα]ν h[α]|-μὲς κατεσώισαμες τριακατίων μεδίμνων τὸ ϝέτος hέκαστον, | hα δὲ πᾶσα γᾶ hα τῶ Διονύσω τετρακατίων δέκα μεδίμνων κάδ|διχος τὸ ϝέτος hέκαστον.

Ἐστάσαμες δὲ καὶ ὄρως ἐπὶ μὲν τᾶς | πλευριάδος ἄνω, hένα μὲν
55 ἐπὶ τῶ ἀντόμω τῶ πὰρ Πανδοσίαν || τῶ πὰρ τὰ Ηηρώιδεια τῶ ὁρίζοντος τάν τε hιαρὰν γᾶν καὶ τὰν ϝιδίαν | ἀνχωρίξαντες ἀπὸ τᾶν ἀποροᾶν ἐς τὰν ϝιδίαν γᾶν, hως μὴ καταλυ|μακωθὴς ἀδηλωθείη καθὼς τοὶ ἔμπροσθα ὅροι, ἄλλον δὲ ἐπὶ τῶ ἀν|τόμω τῶ πὰρ τὰ Φιντία ἄγοντος ἐστάσαμες πὰρ τὰν βυβλίαν καὶ | τὰν διώρυγα
60 ἀνχωρίξαντες hωσαύτως ἐς τὰν ϝιδίαν γᾶν <ταν>. ἄλ||λως δὲ ἀντό-

ρως τούτοις ἐστάσαμες ἐπὶ τᾶς ἁμαξιτῶ τᾶς διὰ τῶ χα|ράδεος ἀγώσας τᾶς πὰρ τὸν δρυμόν, τὰς μὲν στάλας ἐς τὰν hιαρὰν | γᾶν, τὼς δὲ ἀντόρως ἐς τὰν Ϝιδίαν γᾶν, καταλιπόντες Ϝικατίπεδον | ἄντομον. ἐστάσαμες δὲ καὶ μεσσόρως, δύο μὲν ἐπὶ τᾶς hοδῶ τᾶς | ἀγώσας ἔκ
65 τε πόλιος καὶ ἐκ Πανδοσίας διὰ τῶν hιαρῶν χώρων, δύο || δὲ ἐν ταῖς hακροσκιρίαις · τούτως πάντας ἂν εὐθυωρείαν hομολό|γως ἀλλάλοις, τὼς μὲν ἐς τὸ hιαρὸν πλάγος τῶ ἀντόμω ἐπιγε|γραμμένως "hιαρὼς Διονύσω χώρων," τὼς δὲ ἐν τᾶι Ϝιδίαι γᾶι ἐπι|γεγραμμένως "ἀντόρως." hωσαύτως δὲ καὶ ἐπὶ τῶ ἀντόμω τῶ | πὰρ τὰ
70 Φιντία ἄγοντος ἐστάσαμες μεσσόρως, δύο μὲν ἐπὶ || τᾶς hοδῶ τᾶς ἐκ πόλιος καὶ ἐκ Πανδοσίας ἀγώσας διὰ τῶν | hιαρῶν χώρων, δύο δὲ ἐπὶ τᾶν hακροσκιριᾶν πὰρ τὰς τυρείας · | τούτως πάντας hομολόγως ἂν εὐθυωρείαν τοῖς ἐπὶ τᾶς hοδῶ | τᾶς διὰ τῶ χαράδεος ἀγώσας πὰρ τὸν δρυμόν, τὼς μὲν ἐς τὸ hιαρὸν | πλάγος ἐπιγεγραμμέ-
75 νως "hιαρὼς Διονύσω χώρων," τὼς δὲ ἐς τὰν Ϝιδί||αν γᾶν ἐπιγεγραμμένως "ἀντόρως", ἀπέχοντας ἀπ' ἀλλάλων hως ἢ|μεν Ϝικατίπεδον ἄντομον. ἐπὶ δὲ τᾶς τριακονταπέδω τᾶς διὰ τῶν hι|αρῶν χώρων ἀγώσας ἐπὶ μὲν τᾶς πλευριάδος ἄνω δύο ἀπέχοντας ἀπ' ἀλ|λάλων τριάκοντα πόδας, ἄλλως δὲ ἀντόρως τούτοις ἐπάξαμες πὰρ | τὰν hοδὸν τὰν πὰρ τὸν δρυμὸν ἄγωσαν δύο ἀπέχοντας ἀπ'
80 ἀλλάλων || τριάκοντα πόδας · ἐν δὲ μέσσωι τῶι χώρωι ἐπὶ τᾶς τριακονταπέδω τέ|τορας ἀπέχοντας ἀπ' ἀλλάλων hᾶι μὲν τριάκοντα πόδας, hᾶι δὲ Ϝίκα|τι · ἐπὶ δὲ τῶ ἀντόμω τῶ πὰρ τὰν τριακοντάπεδον δύο ἀπέχοντας ἀπ' ἀλ|λάλων Ϝίκατι πόδας καὶ ἄλλως ἐπὶ τῶ δευτέρω ἀντόμω ἀπέχοντας | ἀπ' ἀλλάλων Ϝίκατι πόδας · τούτως
85 πάντας ἀνεπιγρόφως ὁρίζοντας || τὰς μερείας τὰς ποτ' ἀλλάλως τοῖς μεμισθωμένοις τὼς hιαρὼς χώ|ρως. τὼς δὲ πάντας χώρως τὼς τῶ Διονύσω τερμάζοντι τοί τε ἄντομοι | hό τε πὰρ τὰ Hηρώιδεια ἄγων καὶ hο πὰρ τὰ Φιντία ἀπὸ τᾶν ἀποροᾶν ἄνω|θα ἄχρι ἐς ποταμὸν τὸν Ἄκιριν. ἀριθμὸς ὅρων τῶν ἐστάσαμες τῶν μὲν | ἐπὶ τῶ ἀντόμω τῶ πὰρ τὰ Hηρώιδεια hεπτὰ σὺν τῶι ἐπὶ τᾶς πλευριά-
90 δος, || ἐπὶ δὲ τᾶς τριακονταπέδω hοκτὼ σὺν τῶι τετρώ<ι>ρωι, ἐπὶ δὲ τῶ ἀντόμω | τῶ τε πὰρ τὰν τριακοντάπεδον καὶ τῶ ἐχομένω δύο ἐφ' ἑκατέρω, ἐπὶ δὲ τῶ | πὰρ τὰ Φιντία hεπτὰ σὺν τῶι πὰρ τὰν βυβλίναν μασχάλαν καὶ πὰρ τὰν δι|ώρυγα. |

Συνθήκα Διονύσω χώρων. ||

95 Ἐπὶ ἐφόρω Ἀριστίωνος, μηνὸς Ἀπελλαίω, hα πόλις καὶ τοὶ πολιανόμοι, $\overline{\text{ας}}$ βότρυς Τίμαρ|χος Νίκωνος, $\overline{\text{Ϝε}}$ ἄνθεμον Ἀπολλώ-

νιος Ἀπολλωνίω, καὶ τοὶ ὁρισταὶ F̄ε τρίπους Φιλώνυ|μος Ζωπυρίσκω, π̄ε καρυκεῖον Ἀπολλώνιος Ηηρακλήτω, ᾱι πέλτα Δάζιμος Πύρρω, | κ̄ν θρῖναξ Φιλώτας Ηιστιείω, μ̄ε ἐπιστύλιον Ηηρακλείδας Ζωπύρω, μισθῶντι τὼς hι|αρὼς χώρως τὼς τῶ Διονύσω ἔχον-
100 τας hως ἔχοντι κατὰ βίω, καθὰ τοὶ Ηηρακλεῖοι διέ||γνον. τοὶ δὲ μισθωσάμενοι καρπευσόνται τὸν ἀεὶ χρόνον, hᾶς κα πρωγγύως ποτάγων|τι καὶ τὸ μίσθωμα ἀποδιδῶντι πὰρ Fέτος ἀεὶ Πανάμω μηνὸς προτερείαι · καἵ κ' ἔμπροσθα | ἀποδίνωντι, ἀπαξόντι ἐς τὸν δαμόσιον ῥογὸν καὶ παρμετρησόντι τοῖς σιταγέρταις τοῖς | ἐπὶ τῶν Fετέων τῶι δαμοσίωι χοἵ μεστὼς τὼς χοῦς κριθᾶς κοθαρᾶς δοκίμας, hοίας κα hα γᾶ | φέρει · ποταξόντι δὲ πρωγγύως τοῖς πολια-
105 νόμοις τοῖς ἀεὶ ἐπὶ τῶν Fετέων ἔντασσιν πὰρ || πενταhετηρίδα, hὡς κα ἐθέλοντες τοὶ πολιανόμοι δέκωνται. καὶ αἵ τινί κα ἄλλωι | παρδῶντι τὰν γᾶν, hάν κα αὐτοὶ μεμισθωσῶνται, ἢ ἀρτυσῶντι ἢ ἀποδῶνται τὰν ἐ|πικαρπίαν, ἂν αὐτὰ τὰ παρhεξόνται πρωγγύως hοι παρλαβόντες ἢ hοῖς κ' ἀρτύσει ἢ hοι πρι|άμενοι τὰν ἐπικαρπίαν, ἂν hὰ καὶ hο ἐξ ἀρχᾶς μεμισθωμένος. hόστις δέ κα μὴ ποτάγει πρωγγύ|ως ἢ μὴ τὸ μίσθωμα ἀποδιδῶι κὰτ τὰ γεγραμμένα, τό τε
110 μίσθωμα διπλεῖ ἀποτεισεῖ τὸ ἐπὶ τῶ Fέ||τεος καὶ τὸ ἀμπώλημα τοῖς τε πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἀεὶ ἐπὶ τῶ Fέτεος, hόσσωι κα | μείονος ἀμμισθωθῆ πὰρ πέντε Fέτη τὰ πρᾶτα, hότι κα τελέθει ψαφισθὲν hάμα πᾶν τῶι πράτωι | μισθώματι, καὶ τὰ ἐν τᾶι γᾶι πεφυτευμένα καὶ οἰκοδομημένα πάντα τᾶς πόλιος ἐσσόνται.

Ἐργαξόν|ται δὲ κὰτ τάδε · hο μὲν τὸν πρᾶτον χῶρον μισθωσάμενος τὸν πὰρ τὸν ἄντομον τὸν hυπὲρ Πανδοσί|ας ἄγοντα τὸν πὰρ τὰ Ηηρώιδα ἄχρι τᾶς τριακονταπέδω ἀμπέλων μὲν φυτευσεῖ μὴ
115 μεῖον ἢ δέκα || σχοίνως, ἐλαιᾶν δὲ φυτὰ ἐμβαλεῖ ἐς τὰν σχοῖνον hεκάσταν μὴ μεῖον ἢ τέτορα ἐς τὰν | δυνατὰν γᾶν ἐλαίας ἔχεν · αἰ δέ κα μὴ φᾶντι τοὶ μεμισθωμένοι δυνατὰν ἦμεν ἐλαίας ἔ|χεν, τοὶ πολιανόμοι τοὶ ἀεὶ ἐπὶ τῶν Fετέων ἔντες καὶ αἵ τινάς κα ἄλλως τοὶ πολιανόμοι ποθέ|λωνται ἀπὸ τῶ δάμω, ὀμόσαντες δοκιμαξόντι καὶ ἀνανγελίοντι ἐν ἀλίαι θασάμενοι τὰν | γᾶν πὸτ τὰν τῶν ἐπιχωρίων. ἐπιμελησόνται δὲ καὶ τῶν hυπαρχόντων δενδρέων · αἰ δέ
120 τινά κα || γήραι ἢ ἀνέμωι ἐκπέτωντι, αὐτοὶ hεξόντι. ταῦτα δὲ πάντα πεφυτευμένα παρhεξόντι καὶ ἐνδε|διωκότα, hόσσα ἐν τᾶι συνθήκαι γεγράψαται, ἐν τῶι πέμπτωι καὶ δεκάτωι Fέτει ἀπὸ τῶ ποτεχεῖ Fέ|τεος ἢ Ἀριστίων ἐφορεύει · αἰ δέ κα μὴ πεφυτεύκωντι κὰτ τὰ γεγραμμένα, κατεδικάσθεν πὰρ μὲν τὰν | ἐλαίαν δέκα νόμως ἀργυ-

ρίω πὰρ τὸ φυτὸν hέκαστον, πὰρ δὲ τὰς ἀμπέλως δύο μνᾶς ἀρ-
γυρίω πὰρ τὰν | σχοῖνον hεκάσταν. τὼς δὲ πολιανόμως τὼς ἐπὶ τῶ
Ϝέτεος ποθελομένως μετ' αὐτοσαυτῶν ἀπὸ τῶ || δάμω μὴ μεῖον ἢ
125 δέκα ἄνδρας ἀμφίστασθαι, ἥ κα πεφυτεύκωντι πάντα κὰτ τὰν συν-
θήκαν, | καὶ τὼς πεφυτευκότας ἀνγράψαι ἐς δόγμα · ἀνγράφεν δὲ
hόσσα κα πεφυτεύκωντι · ἂν αὐτὰ δὲ τὰ | καὶ εἴ τινές κα μὴ πεφυ-
τεύκωντι κὰτ τὰν συνθήκαν, ἀνγραψάντω καὶ ἐπελάσθω τὰ ἐπιζά-
μι|α τὰ γεγραμμένα πὸτ τῶι ἄλλωι μισθώματι. αἰ δέ τίς κα ἐπιβῆι
ἢ νέμει ἢ φέρει τι τῶν ἐν τᾶι hιαρᾶι | γᾶι ἢ τῶν δενδρέων τι κόπτηι
ἢ θραύηι ἢ πριῶι ἢ ἄλλο τι σίνηται, hο μεμισθωμένος ἐγδικαξῆ||-
130 ται hως πολίστων καὶ hότι κα λάβει αὐτὸς hεξεῖ.

Τὰς δὲ τράφως τὰς διὰ τῶν χώρων ῥεώσας καὶ | τὼς ῥόως οὐ
κατασκαψόντι οὐδὲ διασκαψόντι τῶι hύδατι οὐδὲ ἐφερξόντι τὸ hύ-
δωρ οὐδ' ἀφερξόν|τι · ἀνκοθαρίοντι δὲ hοσσάκις κα δέωνται τὰ πὰρ
τὰ αὐτῶν χωρία ῥέοντα · οὐδὲ τὰς hοδὼς τὰς ἀπο|δεδειγμένας ἀρα-
σόντι οὐδὲ συνhερξόντι οὐδὲ κωλυσόντι πορεύεσθαι · hότι δέ κα
τούτων τι ποι|ῶντι πὰρ τὰν συνθήκαν, τοὶ πολιανόμοι τοὶ ἀὲς ἐπὶ τῶ
135 Ϝέτεος ἐπικαταβα(λί)οντι καὶ ζαμιωσόντι, || ἄχρι hῶ κα ἀφομοιώ-
σωντι κὰτ τὰν συνθήκαν. οὐ κοψεῖ δὲ τῶν δενδρέων οὐδὲ θραυσεῖ
οὐδὲ πριωσεῖ | οὐδὲ hῆς οὐδὲ hὲν οὐδὲ ἄλλος τήνωι. οὐδὲ γαιῶνας
θησεῖ πὰρ τὼς hυπάρχοντας οὐδὲ σαρμευσεῖ, | αἰ μὴ hόσσα κα ἐν
αὐτᾶι τᾶι γᾶι hᾶι μεμίσθωται οἰκοδόμηται · οὐδὲ τοφιῶνας ἐν τᾶι
hιαρᾶι γᾶι ποιησεῖ | οὐδὲ ἄλλον ἐασεῖ · αἰ δὲ μή, hυπόλογος ἐσσῆ-
ται hως τὰν hιαρὰν γᾶν ἀδικίων. οἰκοδομησῆται δὲ καὶ οἰ|κίαν ἐν
τοῖς χώροις τούτοις, βοῶνα, μυχόν, ἀχύριον, τὸν μὲν βοῶνα τὸ μὲν
140 μᾶκος Ϝίκατι καὶ δυῶν πο||δῶν, τὸ δὲ εὖρος hοκτὼ καὶ δέκα ποδῶν,
τὸν δὲ ἀχύριον μὴ μεῖον τὸ μὲν μᾶκος hοκτὼ καὶ δέκα ποδῶν, | τὸ
δὲ εὖρος πέντε καὶ δέκα ποδῶν, τὸν δὲ μυχὸν πέντε καὶ δέκα πο-
δῶν παντᾶι. ταῦτα δὲ παρεξόντι οἰκο|δομημένα καὶ στεγόμενα καὶ
τεθυρωμένα ἐν τοῖς χρόνοις ἐν hοῖς καὶ τὰ δένδρεα δεῖ πεφυτευκῆ-
μεν · αἰ | δὲ μή, κατεδικάσθεν πὰρ μὲν τὸν βοῶνα Ϝὲξ μνᾶς ἀργυ-
ρίω, πὰρ δὲ τὸν ἀχύριον τέτορας μνᾶς ἀργυρίω, | πὰρ δὲ τὸν μυχὸν
τρὶς μνᾶς ἀργυρίω. τῶν δὲ ξύλων τῶν ἐν τοῖς δρυμοῖς οὐδὲ τῶν ἐν
145 τοῖς σκίροις οὐ πωλη||σόντι οὐδὲ κοψόντι οὐδὲ ἐμπρησόντι οὐδὲ
ἄλλον ἐασόντι · αἰ δὲ μή, hυπόλογοι ἐσσόνται κὰτ τὰς ῥήτρας | καὶ
κὰτ τὰν συνθήκαν. ἐς δὲ τὰ ἐποίκια χρησόνται ξύλοις ἐς τὰν οἰκο-
δομὰν hοῖς κα δήλωνται, καὶ ἐς τὰς | ἀμπέλως · τῶν δὲ ξηρῶν κο-
ψόντι hόσσα αὐτοῖς ποτ' οἰκίαν ἐς χρείαν · τοῖς δὲ σκίροις καὶ τοῖς

δρυμοῖς χρη|σόνται τοὶ μισθωσάμενοι ἀν τὰν αὐτῶ μερίδα hέκαστος. hόσσαι δέ κα τᾶν ἀμπέλων ἢ τῶν δενδρέων ἀπο|γηράσωντι, ἀποκαταοτασόντι τοὶ καρπιζόμενοι hως ἧμεν τὸν ἴσον ἀριθμὸν ἀεί.

150 Οὐχ ὑπογραψόνται || δὲ τὼς χώρως τούτως hοι μισθωσάμενοι οὐδὲ τίμαμα hοισόντι οὔτε τῶν χώρων οὔτε τᾶς ἐπιοικοδο|μᾶς· αἰ δὲ μή, hυπόλογος ἐσσῆται κὰτ τὰς ῥήτρας. αἰ δέ τίς κα τῶν καρπιζομένων ἄτεκνος ἄφωνος ἀπο|θάνει, τᾶς πόλιος πᾶσαν τὰν ἐπικαρπίαν ἧμεν. αἰ δέ χ' ὑπὸ πολέμω ἐγϝηληθίωντι hώστε μὴ ἐξῆμεν | τὼς μεμισθωμένως καρπεύεσθαι, ἀνhεῶσθαι τὰν μίσθωσιν καθά κα τοὶ Ηηρακλεῖοι διαγνῶντι, καὶ μὴ | ἧμεν hυπολόγως μήτε αὐτὼς μήτε τὼς πρωγγύως τῶν ἐν ταῖ συνθήκαι γεγραμμένων.

155 τὼς δὲ πρωγγύ||ως τὼς ἀεὶ γενομένως πεπρωγγευκῆμεν τῶν τε μισθωμάτων καὶ τῶν ἐπιζαμιωμάτων καὶ τῶν ἀμ|πωλημάτων καὶ τᾶν καταδικᾶν καὶ αὐτὼς καὶ τὰ χρήματα hά κα ἐπιμαρτυρήσωντι, καὶ μὴ ἧμεν μήτε hάρ|νησιν μήτε παλινδικίαν μηδὲ κατ' ἄλλον μηδὲ hένα τρόπον τᾶι πόλι πράγματα παρέχεν μηδὲ τοῖς hυ|πὲρ τᾶς πόλιος πρασσόντασσι· αἰ δὲ μή, ἀτελὲς ἧμεν.

Δεύτερος. Ηο δὲ τὸν δεύτερον μισθωσάμενος | καρπευσῆται ἀπὸ τᾶς τριακονταπέδω τᾶς διὰ τῶν τετρώρων ἀγώσας ἐπὶ τὸν

160 ἄντομον τὸν πρᾶτον hόσ||σος κ' εἶ καὶ πραξεῖ πάντα κὰτ τὰν συνθήκαν καὶ hυπόλογος ἐσσῆται καὶ αὐτὸς καὶ τοὶ πρώγγυοι, hότι κα | μὴ πράξει κὰτ τὰν συνθήκαν.

Τρίτος. Ηο δὲ τὸν τρίτον χῶρον μισθωσάμενος καρπευσῆται ἀπὸ τῶ ἀν|τόμω τῶ ἀνώτερον τᾶς τριακονταπέδω πὸτ τὸν ἄντομον τὸν δεύτερον ἀπὸ τᾶς τριακονταπέδω καὶ | πραξεῖ πάντα κὰτ τὰν συνθήκαν καὶ hυπόλογος ἐσσῆται καὶ αὐτὸς καὶ τοὶ πρώγγυοι, hότι κα μὴ πρά|ξει κὰτ τὰν συνθήκαν.

Τέταρτος. Ηο δὲ τὸν τέταρτον χῶρον μισθωσάμενος πάρ τε

165 τῶν πολιανό||μων τῶν ἐπὶ 'Αριστίωνος ἐφόρω καὶ τῶν ὁριστᾶν καὶ πὰρ τῶν πολιανόμων τῶν ἐπὶ 'Αριστάρχω τῶ Ηηρα|κλείδα ἐφόρω ha ἄνθεμα Φιλωνύμω τῶ Φιλωνύμω, ha ἔμβολος Ηηρακλείδα τῶ Τιμοκράτιος καρπευ|σῆται ἀπὸ τῶ ἀντόμω τῶ τρίτω ἀπὸ τᾶς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν ὁρίζοντα τώς τε τῶ Διο|νύσω χώρως καὶ τὰ Φιντίας ho Κρατίνω παμωχεῖ. ho δὲ ἀνhελόμενος ἐργαξῆται τὰ μὲν ἄλλα κὰτ τὰν | συνθήκαν, καθὼς κὰτ τὼς λοιπὼς γέγραπται, τὰς δὲ ἀμπέλως τὰς hυπαρχώσας ἐργα-

170 ξῆται hως βέλτι||στα· hόσσαι δέ κα τᾶν ἀμπέλων ἀπογηράσκωντι, ποτιφυτευσεῖ hώστε ἀεὶ hυπάρχεν τὸν ἴσον ἀριθμὸν τᾶν | σχοίνων

τὸν νῦν hυπάρχοντα, ϝίκατι τέτορας σχοίνως· αἰ δὲ μή, προκαδ-
δεδικάσθω δύο μνᾶς ἀργυρίω | πὰρ τὰν σχοῖνον hεκάσταν. τὰς δὲ
ἐλαίας καὶ τὰς συκίας καὶ τὰ ἄλλα δένδρεα τὰ hήμερα τὰ hυπάρ-
χον|τα πάντα ἐν τᾶι μερίδι ταύται περισκαψεῖ καὶ ποτισκαψεῖ καὶ
περικοψεῖ τὰ δεόμενα, καὶ αἴ τινά κα γήραι ἢ | ἀνέμωι ἐκπέτωντι,
ἀποκατασταστεῖ μὴ μείω τὸν ἀριθμὸν τῶν hυπαρχόντων· ποτιφυ-
175 τευσεῖ δὲ καὶ ἐλαίας || ἐν τᾶι ψιλᾶι hομολόγως ποιῶν τοῖς hυπαρ-
χόντασσι δενδρέοις καὶ τὸν ἀριθμὸν τὸν hίσον καθῶς καὶ ἐν τᾶι | ἄλ-
λαι συνθήκαι γέγραπται. hότι δέ κα μὴ πράξει ho ἀνhελόμενος
κὰτ τὰν συνθήκαν ἢ μὴ ἐν τοῖς χρό|νοις τοῖς γεγραμμένοις, hυπό-
λογος ἐσσῆται τοῖς πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἐπὶ τῶ
ϝέτεος | καθὼς καὶ ἐν τᾶι ἄλλαι συνθήκαι γέγραπται. αἰ δέ κα τοὶ
πολιανόμοι τοὶ ἀεὶ ἐπὶ τῶν ϝετέων ἔντες μὴ πρά|ξωντι πάντα κὰτ
τὰν συνθήκαν, αὐτοὶ hυπόλογοι ἐσσόνται κὰτ τὰν συνθήκαν.
180 Ἐπὶ τούτοις ἐμισθώσαν||το τὰν μὲν πράταν μίσθωσιν ἀπὸ τῶν
τῶ Ηηρώιδα $\overline{\text{με}}$ κιβώτιον Βορμίων Φιλώτα πεντήκοντα hεπτὰ
μεδί|μνων κάδδιχος· πρώγγυος τῶ σώματος $\overline{\text{με}}$ κιβώτιον Ἀρκὰς
Φιλώτα. τὰν δὲ δευτέραν μίσθωσιν $\overline{\text{hα}}$ | ἔμβολος Δάμαρχος Φιλω-
νύμω τετρώκοντα μεδίμνων· πρώγγυος τῶ σώματος . . . . . Θεό-
δωρος Θε|οδώρω. τὰν δὲ τρίταν μίσθωσιν $\overline{\text{ϝε}}$ γυῖον Πεισίας Λεον-
τίσκω τριάκοντα πέντε μεδίμνων· πρώγγυος | τῶ σώματος $\overline{\text{κν}}$
σφαιρωτῆρες Ἀριστόδαμος . . . . . τὰν δὲ τετάρταν μίσθωσιν
185 $\overline{\text{αλ}}$ λωτήριον || Φίλιππος Φιλίππω διακατίων hεβδεμήκοντα hοκτὼ
μεδίμνων· πρώγγυος τῶ σώματος $\overline{\text{πε}}$ καρυκεῖον | Ἀπολλώνιος
Ηηρακλήτω.|

Γραμματεὺς ϝε γυῖον Ἀριστόδαμος Συμμάχω· γαμέτρας Χαι-
ρέας Δάμωνος Νεαπολίτας.

The lands which were the property of the temples of Dionysus and Athena Polias having been encroached upon by private parties, with a consequent diminution of their revenue, two commissions were appointed to define and mark their boundaries, survey them, and divide them into lots. Table I contains the report of the commission dealing with the lands of Dionysus (ll. 1-94), a statement of the regulations under which the lands were offered for rental (ll. 95-179), and a list of those who took leases, with their sureties and the amount of the rental (ll. 179-87). Table II contains a report of the commission on the lands of Athena Polias.

On the 3 pl. fut. forms, as taken here, κοψόντι, καρπευσόνται, etc., see **141***b*.

1-7. The groups of letters and names of objects which precede the name, as ϝε τρίπους, etc. represent seals marking the tribe and family of the person.—11. **διακνόντων**: = διαγνόντων in table II.9.66.—17. **ἀποροᾶν**: 'watersheds' (?). Schwyzer, Rh.M. 77.225 ff.—18 ff. **ἐρρηγείας** κτλ.: '201 σχοῖνοι of arable land, 646½ of brushwood, barren, and wooded, land.'—38. **νᾶσον**: 'alluvial land' as once an 'island.' Schwyzer, Rh.M. 77.231 ff.—39. **ἀπολώλη**: 'had been lost,' i.e., by private encroachment. This land the commissioners restored to Dionysus, bringing suits against those who had appropriated it to private use (ll. 47 ff.).—49. **δίκας τριακοσταίας**: 'suits which had to be tried within thirty days.' Cf. no. 57.42 and the Attic δίκαι ἔμμηνοι.—56. 'Setting it (the boundary) back from the springs onto the private land, so that it should not be covered over with stones (which were washed down by the current) and made invisible, like the former boundaries.'—81. **hᾶι μὲν . . . hᾶι δὲ**: demonst. use of ὅς.—102. **ἀποδίνωντι**: 'thresh.'—104. **φέρει**: for φέρηι. **39**. So usually, but also ἐπιβῆι, κόπτηι, θραύηι ll. 138-39, and ἀμμισθωθῆ l. 111.—105 ff. **καὶ αἴ τινί κα ἄλλωι** κτλ.: 'if they assign to another the land which they shall have leased, or devise it by will, or sell the harvest rights, those who take it over or those to whom it has been willed, or those who purchase the harvest rights, shall furnish sureties in the same manner as the one who leased it in the beginning.'— **μεμισθωσῶνται**: fut. perf. subj. **146**.5.—108 ff. **hόστις δέ κα μὴ ποτάγει** κτλ.: 'whoever fails to fulfill his obligations shall pay not only double the rental for the year, but also, all together with the first rental, whatever rebate, namely the decrease allowed in re-leasing for the first five years, is determined by decree.' To insure leasing the land again it was generally necessary to offer it at a rental less than that originally fixed. The ἀμπώλημα is the 're-bargaining,' hence concretely the amount involved in it, the 'rebate.' Cf. also ll. 115 ff. 'be surety for the rentals, fines, rebates, and judgments.' hάμα l. 111 seems from its position to go with πᾶν as well as with τῶι πράτωι μισθώματι. For the whole situation, cf. from a Delian inscription, BCH 14.432, ἀνεμισθώσαμεν δὲ καὶ

τῆς Χαριτείας τὸ μέρος, ὃ ἐμίσθωτο Μνησίμαχος οὐ καθιστάντος τοὺς ἐγγύους Μνησιμάχου, - - -· τὸ δὲ λοιπόν, ὅσωι ἔλαττον ηὗρεν ἡ γῆ ἀναμισθωθεῖσα, ὀφείλει Μνησίμαχος κτλ.—120. **ἐκπέτωντι**: ἔπετον, aor. of πίπτω, occurs also in Pindar and Alcaeus and is probably the form of all dialects except Attic-Ionic, where ἔπεσον shows a change of τ to σ which does not fall under the usual conditions (**61**) and is not certainly explained.—121. **γεγράψαται** fut. perf. **146**.5.—122. **κατεδικάσθεν**: 'have been condemned,' i.e., are hereby condemned in advance. Cf. προκαδδεδικάσθω l. 171.—128. **ἐπιβῆι**: 'trespasses,' from ἐπιβάω = ἐπιβαίνω.—130 ff. **τὰς δὲ τράφως** κτλ.: 'the ditches and canals which run through the lands they shall not dig deeper nor make a breach in for the water, nor shall they dam in or dam off the water.'—ἐφερξόντι, ἀφερξόντι, συνhερξόντι: these belong with Ion. ἀπέργω (Hom. also ἀποέργω), συνέργω, etc. from ϝέργω, while Att. ἀπείργω etc. are from *ἐϝέργω with prothetic ε. The spiritus asper is found mainly as here, with the forms in ξ, e.g., Att. καθεῖρξα beside κατείργω.—136. **γαιῶνας**: 'mounds of earth.' **165**.4.—**σαρμευσεῖ**: meaning of σαρμεύω uncertain, perhaps 'make pits (storage pits).' Cf. Hesych. σαρμός· σωρὸς γῆς, καὶ κάλλυσμα. ἄλλοι ψάμμον, ἄλλοι χόρτον, and Et.M. σάρμα· χάσμα.—137. **οἰκοδόμηται**: perf. subj. of the same type as Cret. πέπᾱται (**151**.1). For lack of reduplication, as also in οἰκοδομημένα ll. 112, 141, cf. οἴκημαι etc. in Ionic (Hdt.) and later Attic.—**τοφιῶνας** 'burial places' (so, not 'tufa quarries') **6**, **165**.4.—146. **ἐς δὲ τὰ ἐποίκια** κτλ.: 'But they shall use what wood they wish for the construction of the farm buildings,' i.e., the βοών, μυχός, etc.—149 ff. **οὐχ ὑπογραψόνται**: 'the lessees shall not mortgage the lands or make a payment (perhaps 'pay a fine') out of either the lands or the buildings thereon.' Note that when a stop is changed to an aspirate by a following *h* the latter is not written. So also αἰ δέ χ' ὑπὸ l. 152.

Argolic

80. Mycenae. Sixth century B.C. IG IV.492. Schwyzer 97. Solmsen-Fraenkel 28. Vollgraff, Mnemos. 57.221 f.

Φραhιαρίδας Μυ|κανέαθεν παρ' Ἀ|θαναίας ἐς πόλιος|ἰκέτας
5 ἔγεντο || ἐπ' Ἀντία καὶ Πυρ|ϝία. εἶεν δὲ Ἀντί|ας καὶ Κίθιος
καΐσχρōν.

Very condensed and variously understood, but perhaps best (with Vollgraff, l.c.) 'Phrasiaridas of Mycenae, (having been sent as) a suppliant, arrived from Athena from the citadel in the magistracy of Antias and Pyrrhias. (The reply?) Let Antias and Cithius and Aeschron be - - -.' Since the nature of the request is unknown, the meaning of the reply is obscure.—**ἔγεντο**: unthem. form = ἐγένετο, occurring in poets and here a formulaic expression.

81. Mycenae. Early fifth century B.C. IG IV.493. Schwyzer 98. Solmsen-Fraenkel 29.

Αἰ μὲ δαμιοργία εἴἒ, τὸς ἰαρομνάμονας τὸς ἐς Περσἒ το(ῖ)σι
γονεῦσι κριτἒρας ἒμεν κὰ τὰ ϝεϝρἒμένα.

'If there is no body of demiurgi, the temple administrators to (the heroum of) Perseus shall judge between the parents according to what has been decreed.' This is only the conclusion of an inscription which must have been on the stone which once rested upon the base containing this line. Pausanias reports a heroum of Perseus on the road from Mycenae to Argos. It is probable that boys were employed in the cult and that disputes arose among the parents with regard to their appointment.

82. Argive Heraeum. Early fifth century B.C. IG IV.517. Schwyzer 96. Solmsen-Fraenkel 26.

[Η]α στάλα καὶ ho τελαμὸ̄ | [ἰ]αρὰ τᾶς Ηἒρας τᾶς Ἀργε|[ί]ας.
5 ἰαρομνάμονες τοίδε · | Πυρϝαλίōν Δυμὰνς ἀϝρἒτευε, || Ἀλκαμένἒς
Ηυλλεύς, | Ἀριστόδαμος Ηυρνάθιος, | Ἀμφίκριτος Πανφύλ|[λ]ας.

On the face of the stone, just below the inscription, is a rectangular cutting, with dowel holes, evidently intended for the reception of a tablet. This was the στάλα, while the τελαμὸ̄, properly 'support, pedestal,' refers to the whole stone in which the στάλα was set, and which would itself be called a στήλη in Attic. In several inscriptions from the region of the Euxine τελαμών is actually used as the equivalent of στήλη, e.g., ἀναγράψαντα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος (GDI 3078, Mesembria). This use is

doubtless of Megarian origin, and is closely allied to that seen here at Argos, though with complete loss of the original notion of 'support.'

The hieromnemones consist of a representative of each of four tribes, of which the Δυμᾶνες, whose representative presides, the Ὑλλεῖς, and the Πάμφυλοι, are the three tribes common to all Doric states, while the Ὑρνάθιοι are attested only for Argolis. Cf. Steph. Byz. s.v. Δυμᾶνες· φυλὴ Δωριέων. ἦσαν δέ τρεῖς, Ὑλλεῖς καὶ Πάμφυλοι καὶ Δυμᾶνες ἐξ Ἡρακλέους. καὶ προσετέθη ἡ Ὑρνηθία, ὡς Ἔφορος α′.

83. Argos. Sixth century B.C. Vollgraff, Mnemos. 57.206 ff. Boissevain, Mnemos. 58.13 ff. Schwyzer, Rh.M. 79.321 ff. Bourguet, Rev. Ét. Gr. 43.13 ff. SEG 11.314.

Ἐπὶ τōνδεōνὲν δαμιοργόντōν τὰ ἐ|[ν] Ἀθαναίιας ἐπ[ο]ιϝέθē τα-
δέν· τὰ ποιϝέ|ματα καὶ τὰ χρέματά τε καὶ τὸν . . . . . | . . . . .
ἀ[νέθεν] ταῖ Ἀθαναιίαι ταῖ Πολιιάδι. ||

5 Συλεύς τε τοῖσι χρέμασι τοῖσι χρēστēρ-
καὶ Ἐράτυιιος ιίοισι τοῖσι τᾶς θιιō̃ μὲ χρέ-
καὶ Πολύϙτōρ [σ]θō ϝhεδιέστας [ἐ]χθὸς
καὶ Ἐξάκεστο[ς] τō̃ τεμένεος τō̃ τᾶς Ἀ[θαν-]
καὶ Ηαγι. . [αιίας] τᾶς Πολιάδος. δαμόσ-
10 καὶ Ἐρύϙο[ιρος] ιον δὲ χ[ρ]ὸνσθō προ[τὶ τὰ
ἰαρά]. αἰ δὲ σίναιτο, ἀφ[α]κεσ-
άσθō, hοῖζ δὲ δαμιορ[γὸς ἐπ]α[να]νκασσάτō.
ho δ' ἀμφίπολος μελεταινέτō τούτōν.

'When the following (namely the six listed in ll. 5-10, left column) were demiurgi, these things were made in the temple of Athena. The works and the treasures and the—they dedicated to Athena Polias. Syleus, etc. The treasures that are utensils of the goddess a private citizen shall not use outside the shrine of Athena Polias. But the state may use them for the sacred rites. If anyone injures them he shall make good the damage,—with how much, the demiurgos shall impose. The sacristan shall attend to these matters.'

1, 2. **τōνδεōνέν**, **ταδέν** (the latter occurring in another early Arg. inscription): **123**.—7. **ϝhεδιέστας** = ἰδιώτης, formed from *ϝhέδιος beside *ϝhίδιος in Arg. hίδιος, usual ϝίδιος, ἴδιος, after

the analogy of τελέστας. Schwyzer, Rh.M. 79.323 ff.—10. **δαμόσιον**: Neut. sg. as collective with plural verb. So (Schwyzer) better than δαμοσίῶν partitive gen. pl. (Vollgraff).—12. **hoῖζ δέ**: **97**.4.

84. Argos. Sixth or early fifth century B.C. IG IV.554. Schwyzer 78. Solmsen-Fraenkel 24. Vollgraff, Mnemos. 58.29 ff.

[Θ]ēσαυρῶν [τῶν] τᾶς 'Αθαναίας αἴ τις <τις> | [ἢ τὰ]ν βōλὰν τ[ὰν] ἀνφ' 'Αρίστōνα ἢ τὸν(ς)' συναρτύοντας | [ἢ ἄ]λλον τινὰ τα-
μίαν εὐθύνοι τέλος ἔχōν ἢ δικάσ|[ζοι] ἢ δικάζοιτο τῶν γρασσμά-
5 τōν hένεκα τᾶς κατα||θέσιος ἢ τᾶς ἀλιάσσιος, τρέτō καὶ δαμευέσσθō
ἐνς | 'Αθαναίαν. hα δὲ βōλὰ ποτελάτō hἀντιτυχόνσα· αἰ | δέ κα
μέ, αὐτοὶ ἐνόχοι ἔντō ἐνς 'Αθαναίαν.

An act of indemnity for the management of the treasury of Athena, probably with reference to some specific irregularity which had occurred. Without such an act, persons who proposed or put to vote a proposition to use sacred funds for public purposes were liable to punishment. Cf. Thuc. 2.24, 8.15, Tod 51 B 11 ff.

'Concerning the treasures of Athena. If any magistrate calls to account the council under Ariston or his fellow ἀρτῦναι or any treasurer, or entertains or brings suit on account of the submission (to the assembly) of the proposals or on account of the action of the assembly, he shall be banished and his property be confiscated to treasury of Athena. The council which is in office shall enforce (the confiscation), otherwise they (the members of the council) shall themselves be liable to Athena.'

1. [**θ**]**ēσαυρῶν**, κτλ.: gen. of the matter involved. **171**.—Until the existence of a τιστις (cf. Lat. *quisquis*) is corroborated, it is better to assume simple dittography.—2. **συναρτύοντας**: the ἀρτῦναι as a body of Argive officials are mentioned by Thuc. 5.47.11.—3. **τέλος ἔχōν**: cf. El. ὃρ μέγιστον τέλος ἔχοι, no. 61.—4 ff. **τῶν γρασσμάτōν hένεκα καταθέσιος** κτλ.: 'on account of the deposition of written proposals (i.e., the formal introduction of a measure before the assembly) or the (consequent) act of the assembly.' This refers to some measure sanctioning the irregular use of the treasure. Those responsible for the introduction or passage of such a measure are to be immune from pro-

secution. For the order of words cf. Thuc. 1.57 τῆς Ποτιδαίας ἕνεκα ἀποστάσεως. For γράσσμα = γράμμα, see **164**.4.

85. Argos. About 450 B.C. Ditt. Syll. 56. Schwyzer 83. Solmsen-Fraenkel 27. Tod 33. SEG 11.316. Vollgraff, Verh. Kon. Ned. Akad. Wet., Afd. Letterk., Nieuwe Reeks, Deel 51, no. 2.

[1, 2 fragmentary. τō̃ι Τυλισίōι ἐξε̄̃]μεν ξύλλεσθαι πλὰ[ν] τ|[ὰ μέρε̄ τὰ Κνōσίōν συν]τέλλοντα ἐνς πόλιν. hότ[ι || δέ κα ἐκ δυσμεν]έōν hέλōμες συνανφότεροι, δα[σ|μō̃ι τō̃ν κὰτ γ]ᾶν τὸ τρίτον μέρος ἔχεν πάντōν, τ[ō̃|ν δὲ κὰτ] θάλασαν τὰ hε̄́μισα ἔχεν πάντōν. τὰν δὲ [δ|εκ]άταν τὸνς Κνōσίονς ἔχεν, hότι χ' ἕλōμες κοι[ν|ᾶ]ι. τō̃ν δὲ φαλύρōν τὰ μὲν καλλ(ι)στεῖα Πυθō̃δε ἀπ[ά]||γεν κοινᾶι ἀμφοτέρονς, τὰ δ' ἄλλα τō̃ι Ἄ[ρει Κνōσ|]ō̃ι ἀντιθέμεν κοινᾶι ἀμφοτέρονς. ἐξ[αγōγὰν δ' ε̄̃]|μεν Κνōσόθεν ἐνς Τυλισὸν κε̄̀κ Τυλι[σō̃ Κνōσόνδ]|ε· α[ἰ] δὲ πέρανδε ἐξάγοι, τελίτō hόσσα[περ hοι Κν]|ό-σιοι· τὰ δ' ἐκ Τυλισō̃ ἐξαγέσθω hόπυ[ι κα λε̄̃ι. τō̃]||ιΠοσειδᾶνι τō̃ι ἐν Ἰυτō̃ι τὸν Κνōσίō[ν ἰαρέα θύ]|εν. τᾶι Hε̄́ραι ἐν Ἐ̄ραίōι θύεν βō̃ν θε̄́λει[αν ἀμφοτ]|έρον[ς κ]οινᾶι, θύεν δὲ πρὸ Fακινθ[ίōν - - - | [lines 18-22 fragmentary or missing] χρε̄́ματα δὲ με̄̀ 'νπιπασκέσθō hο Κνό̄σιο[ς] | ἐν Τυλισō̃ι, hο δὲ Τυλίσιος ἐν Κνōσō̃ι hο χρε̄ίζ[ō]||ν. με̄δὲ χό̄ρας ἀποτάμνεσθαι με̄δατέρονς με̄δ' ἄ[π]|ανσαν ἀφαιρῖσθαι. ὄ̄ροι τᾶς γᾶς· Hυō̃ν ὄρος καὶ Α|ἰετοὶ κἀρταμίτιον καὶ τὸ τō̃ Ἀρχō̃ τέμενος κα[ὶ] | hο ποταμὸς κε̄̀λ Λευκόπορον κἀγάθοια, hᾶι hύδō|ρ ῥεῖ τō̃μβριον, καὶ Λᾶος. hῖ κα τō̃ι Μαχανεῖ θύōμ||ες τὸνς Ϝεξε̄́κοντα τελέονς ὄϜινς, καὶ τᾶι Hε̄́ραι | τὸ σκέλος Ϝεκάστō διδόμεν τō̃ Θύματος. αἰ δὲ συ|μπλέονες πόλιες ἐκ πολεμίōν ἔλοιεν χρε̄́ματα, | hόπαι συνγνοῖεν hοι Κνό̄σιοι καὶ τοὶ Ἀργεῖοι, | hούτō ε̄̃μεν. τō̃ι Ἄρει καὶ τἀφροδίται τὸν Κνό̄σι||ον ἰαρέα θύεν, φέρεν δὲ τὸ σκέλος Ϝεκάστō. τὸν Ἀ|ρχὸν τὸ τέμενος ἔχεν τō̃ν Ἀχάρναι. τοῖς θύονσι | ξε̄́νια παρέχεν τὸνς Κνōσίονς, τὸνς δ' Ἀργείονς τō̃ι χορō̃ι ἐν Τυλισō̃ι. αἴ κα καλε̄̃ι hο Κνό̄σιος πρ|εσγε̄́αν, hέπεσθαι hόπυι κα δέε̄ται· καἴ χ' ὁ Τυλίσ||ιος τὸν Κνό̄σιον, κατὰ ταὐτά. αἰ δὲ με̄̀ δοῖεν ξε̄́νι|α, βōλὰ ἐπαγέτō ῥύτιον δέκα στατε̄́ρōν αὐτίκα ἐ|πὶ κόσμος, κε̄̀ν Τυλισō̃ι κατὰ ταὐτὰ hο Κνό̄σιος. hα στάλα ἔσστα ἐπὶ Μελάντα βασιλέος. ἀϜρε̄́τευ|ε Λυκōτάδας Hυλλεύς. ἀλιαίαι ἔδοξε τᾶι τō̃ν || ἰαρō̃ν. ἀ(Ϝρε̄́τευε) βōλᾶς Ἀρχίστρατος Λυκοφρονίδας. | τοὶ Τυλίσιοι ποὶ τὰν στάλαν ποιγραψάνσθō τάδε· | αἴ τις ἀφικνοῖτο Τυλισίōν ἐνς Ἄργος, κατὰ ταὐτά | σφιν ἔστō hᾶιπερ Κνōσίοις.

Treaty between the Cretan cities of Cnossus and Tylissus arranged under the auspices of Argos, which was regarded as the mother state. It was no doubt Tylissus which had appealed to Argos for support in safeguarding its independence against its powerful neighbor, and it is in favor of the weaker party that certain articles are framed (cf. ll. 14, 22 ff.) and Argive support granted (cf. ll. 37-38).

This is the official Argive draft, in the Argive alphabet and in the main in the Argive dialect. Only the characteristic Argive *h* = intervocalic σ is eliminated, not only in the Cretan name Κνό̄σιος (but cf. Κνōhίαν in the draft at Tylissus), but in βασιλέος of the dating (l. 43). Cf. **59**.2, **275**. There is a trace of the influence of preliminary Cretan in l. 33 hοι Κνό̄σιοι καὶ τοὶ 'Αργεῖοι (Cret. οἱ, Arg. τοί, **122**).

A fragment found at Tylissus, containing another section of the same treaty (Schwyzer 84, revised text by Vollgraff, l.c.), is also in the Argive alphabet (⊢ = λ, ⊢ = β, ⊟ = *h*, but once = η as in Cretan) and dialect, even having the Argive *h* = intervocalic σ, e.g., Κνōhίαν. The use of δυσμενέες for 'enemies,' which in literature is mainly poetical, is seen in both these inscriptions, and may be another Cretan element (cf. Law-Code VI.46), though not necessarily so. Likewise τέλλω = τελέω (l. 4, but τελίτō l. 13), as in Law-Code X.42 etc.

3. **ξύλλεσθαι**: σκύλλεσθαι 'plunder.' **87**.—6 ff. Tylissus, being the party last named and the smaller of the two cities, is to be understood as the subject of ἔχεν.—9. **φαλύρōν**: λαφύρων. **88**.—13. **τελίτō**: τελείτω, cf. ἀφαιρῖσθαι l. 25, and **25***c*.—17. **πρὸ Fακινθίōν**: before the festival 'Υακίνθια. **52***c*.—23 ff. 'The citizen of Cnossus may not acquire property in Tylissus, but any citizen of Tylissus who wishes may do so in Cnossus. Neither partly shall detach any part of the other's land or take it all away.' Both provisions are obviously for the protection of Tylissus.—**ἐνπιπασκέσθō**: **162**.12.—28. **κὲ̄λ Λ-**: καὶ ἐς Λ-, with crasis and assimilation (**97**.3).—28-29. 'where the rain-water flows, the torrent.'—29. **hῖ**: **25***c*.—30. **Hέ̄ραι**: written ⊟PAI; cf. **4**.6.—36. **τὸ̄ν**: τὸ ἐν (**94**.2).—38 ff. 'If the Cnossian summon an embassy, (the Tylissian) shall conform for whatever purpose when it is required, and if the Tylissian (summons) the Cnossian,

he shall do likewise.'—39. **καΐ χ' ὁ**: καὶ αἴ κα ὁ.—41. 'The council shall impose upon the κόσμοι a pledge of ten staters.'—44-45. The document originally closed in l. 44, with the official Argive dating. The rest, beginning ἀλιαίαι, is added in another hand, and with a later dating, and empowers the Tylissians to attach the provision of equal privileges with the Cnossians in visiting Argos. ποιγραψάνσθō: **140**.3*b*.

86. Cimolos. Fourth century B.C. IG XII.iii.1259. GDI 3277. Schwyzer 85. Ditt. Syll. 261.

Θεός. | Ἔκρινε ὁ δᾶμος ὁ τῶν | Ἀργείων κατὰ τὸ δόκη|μα τοῦ
5 συνεδρίου τῶν || Ἑλλάνων, ὁμολογη|σάντων Μα[λ]ίων καὶ | Κι-
μωλίων ἐμμενὲν | ἄι κα δικάσσαιεν τοὶ | Ἀργεῖοι π[ε]ρὶ τᾶν ||
10 [ν]άσων, Κιμωλίων | ἧμεν Πολύαιγαν, Ἑτη|ρείαν, Λιβείαν. ἐδί-|
κασσαν νικῆν Κιμωλί|[ο]υς. ἀρήτευε Λέων || [β]ωλᾶς σευτέρας,
15 Ποσίδα|ον γρο[φ]εὺς βωλᾶς, Πέριλ|λος Πεδίον.

Decision of the Argives in a dispute between Melos and Cimolos.—15. **σευτέρας**: δευτέρας. **97**.4.—**Ποσίδαον**, **Πεδίον**: names of demes.

87. Argos. Third century B.C. Schwyzer 89.

Θεός. Πομάντιες ἀνέθεν | Ἀπόλλωνι Ἀρισ[τ]εὺς Σφυρή|δας,
5 Φιλοκράτης Νατελιά|δας, γροφέ[ες] Αἰσχύλος Ἀραχνά||δας, Τρύ-
γης Αἰθωνίδας, καὶ κα|τεσκεύασσαν καὶ [ἥ]σσαντο [θείας] | ἐκ
μαντήας γᾶς ὀμφαλὸν καὶ τ[ὰ]|ν περίσταιν καὶ τὸ φάργμα καὶ
10 τὸν | βωμὸν προ[άγαγ]ον ποτ' ἀ[Ϝ]ῶ καὶ πέτ||τρινον ῥόον καὶ τὰν
ἀ....ραν | ὑπὲρ αὐτοῦ, καὶ θηαυρὸν ἐν τῶι μαν|τήωι κατεσκεύασ-
σαν τοῖς πελα|νοῖς κλαικτόν, καὶ τὰν ὁδὸν ἠργάσ|σαντο ἅπανσαν
15 καὶ ὀφρύαν πεδ' ἰα||ρὸν καὶ τὰν ἐπιπολὰν, καὶ τὸνς βω|μὸνς ἐνς
τάξιν πεδάγαγον καὶ τ[ὸν]|ς κολοσσόνς, καὶ τὰν ἐπιπολὰν ὠ[μά]-|
λιξαν, καὶ τοῖχον [π]έτρινον πὰρ τὸ[ν] | - - - ἔθεν καὶ τὰνς θ[ύ-
20 ρα]νς τοῦ ναοῦ || ὠχύρωαν, [καὶ] λο[π]ίδας καὶ ἐπιχύ|[τ]αν ἀρ-
γυρέα ἔθεν καὶ θηαυρὸν ἐνς ἐ|[π]ο[ή]αντο [remainder fragmentary].

From the temple of the Pythian Apollo mentioned by Paus. 2.24.

2 ff. Σφυρήδας, Νατελιάδας, etc.: designations of the phratry or gens.—6 ff. 'Have had made and put in place, in accor-

dance with the divine oracle, the Omphalus of the Earth, the colonnade, the enclosing wall, have moved the altar to the east, have had made a stone conduit and the . . . above it, and in the oracle chamber a treasury, which can be locked, for the monetary offerings; have constructed all the road, the ramp leading to the shrine, and the surface area; have rearranged the altars and the colossi, have leveled the surface, built a stone wall by the . . . , strengthened the doors of the temple, and dedicated cups and a silver beaker.'—12/13. **πελανοῖς**: cf. no. 1 A 25 ff., note.—14. **ὀφρύαν**: here 'ramp.' Cf. the use of ὀφρύς for 'embarkment', etc.

88. Troezen. Early second century B.C. IG IV.752 and p. 381. Nikitskij, Hermes 38.406 ff. Schwyzer 104.

Εἰ δὲ δικάσαιτο, ἀποτεισάτω εἰ μὲν ἰδιώτας χιλίας δραχ[μάς],
5 εἰ δ[ὲ πόλις]|| μυρίας, καὶ ἁ δίκα ἀτελὴς ἔστω. περὶ δὲ τῶν ἐρρυτι-
ασμένων ὑπὸ τᾶς πό|λιος ἢ ἀγμένων ἀπὸ τᾶς χώρας ἐν ταῖς ἀνε-
πιβασίαις· ἀπὸ τᾶγ κοινᾶ[ν] | πο[θ]όδων τᾶν ἐκ τῶν θυννείων
ἐπιλυθῆμεν τοὺς ἐρρυτιασμένους | στάσι ἀν' ὅ κα φέρηι ὁ λόγος
ὁ ταμία Φιλοκλέος, καὶ τοῖς σώμασιν τοῖς | ἀποπραχθεῖσιν ἀπὸ
10 τῶν πολεμάρχων, Ἀρτεμιδώρωι, Πύρρωι Θεο||δότωι, ἑκάστωι
δραχμὰς διακοσίας ἂν Τροζάνιοι νομίζοντι, καὶ τὰ | χωρία καὶ τὰς
οἰκίας ὅσσα ἐστὶ ἐρρυτιασμένα ὑπὸ τᾶς πόλιος ἀποδό|μεν τοῖς ἐρρυ-
τιασμένοις, ἐπιλύσαντας ἀπὸ τᾶγ κοινᾶν ποθόδων τοῖς | πεπεμμένοις
τι τῶν ἐρρυτιασμένων ὑπὸ τᾶς πόλιος. τὰς δ' ἐπιγαμίας | καὶ τὰς
ἐγκτάσεις ὑπάρχειν ἑκατέροις ποτ' ἀλλάλους εἰς ἅπαντα τὸ[ν ||
15 χρόνον. ὅπ]ως δὲ τὰ συμφωνηθέντα κύρια ἦι. ἀποσ[τ]ειλάντω
πρεσβείας [ἀμφότ]εροι εἰς Ἀθάνας καὶ ἀξιούντω δόμεν αὐτοῖς
ἄνδρας τρεῖς, οἵτι[ν]ες π[α|ραγ]ενόμεν[οι] τὰ γεγονότα αὐτοῖς
ὁμόλογα ἐπικρίναντες ἀνα[θη]σοῦντ[αι| ἐν σ]τ[άλ]αις εἰς τὰ ἱερὰ
τό τε ἐγ Κα[λα]υ[ρείαι τ]οῦ Ποσειδᾶνος [καὶ τὸ ἐν Ἐπι|δ]α[ύ]-
ρ[ω]ι το[ῦ] Ἀσκλαπίου καὶ τὸ ἐν [Ἀθάναις] ἐν [ἀκ]ρο[π]όλει
τ[ᾶ]ς [Ἀθάνα]ς.

Agreement by Troezen with another city, probably Hermione, in settlement of previous reprisals and certain other matters. A part of the copy ordered set up at Epidaurus (l. 19) has been found there (IG IV.²i.77). Influence of the κοινή appears in the numerals διακόσιοι, χίλιοι, acc. pl. τρεῖς, and the use of σῶμα

as 'person' (as in papyri).—6. **ἀνεπιβασία** 'prohibition of traffic.' —**ἀπὸ τᾶγ κοινᾶν** κτλ.: 'from the common proceeds of the tunny-fisheries those who have suffered by reprisal shall be recompensed by payment according to the account of the treasurer; and to those persons who were sold out by the polemarchs to each shall be given 200 drachmas in the coinage of Troezen.'—13. **πεπεμμένοις**: 'to those who have worked on,' that is 'cultivated' any of the lands seized, from πένομαι (**86**.8).

89. Epidaurus. End of fifth century B.C. IG IV.²i.40/41. Ditt. Syll. 998. Schwyzer 108. Solmsen-Fraenkel 31. Alphabet transitional (form of the letters mostly Ionic, but ⊟ = *h*, never η, no Ω, gen. sg. O and OV).

[Τ̄ο̄ι ’Απόλλōνι θύεν βō̄ν ἔ|ρσενα καὶ hομονάοις βō̄|ν ἔρσενα· ἐπὶ τō̄ βōμοῦ τō̄] | ’Απόλλō[νος] τα[ῦτα] θ[ύεν κ]||αὶ καλαΐδα τᾶι Λατοῖ κα|ὶ τἀρτάμιτι ἄλλαν, φερν|ὰν τō̄ι θιō̄ι κριθᾶν μέδι|μμνον, σπυρō̄ν hēμίδιμμ|νον, οἴνου hēμίτειαν κα||ὶ τὸ σσκέλος τοῦ βοὸς το|ῦ πράτου, τὸ δ’ ἄτερον σκέ|λος τοὶ ἰαρομμνάμονες | φερόσθō· τοῦ δευτέρου β|οὸς τοῖς ἀοιδοῖς δόντō || τὸ σκέλος, τὸ δ’ ἄτερον σκ|έλος τοῖς φρουροῖς δόν|τō καὶ τἐνδοσθίδια. |

Τō̄ι ’Ασσκλαπιō̄ι θύεν βō̄|ν ἔρσενα καὶ hομονάοις || βō̄ν ἔρσενα καὶ hομονάα|ις βō̄ν θέλειαν· ἐπὶ τοῦ β|ōμοῦ τοῦ ’Ασκλαπιοῦ θύε|ν ταῦτα καὶ καλαΐδα. ἀνθ|έντō τō̄ι ’Ασκλαπιō̄ι φερ||νὰν κριθᾶν μέδιμμνον, σ|πυρō̄ν hēμίδιμμνον, οἴν|ου hēμίτειαν· σκέλος τō̄ | πράτου βοὸς παρθέντō τ|[ō̄ι] θιō̄ι, τὸ δ’ ἄτερον τοὶ ἰ||[αρο]μνάμονες φ[ε]ρόσθō· τ|[οῦ δε]υτέρō τοῖς ἀοιδοῖ|[ς δόντō,] τὸ δ’ ἄτερον το[ῖς | φρουροῖς δόντō καὶ τἐν|δοσθίδια.]

Regulations for sacrifices in the Asclepieum. For the frequent doubling of consonants see **89**.2, **101**.2. For φερόσθō see **140**.3*b*.—**καλαΐς**: 'hen' (from καλαϜίς, cf. καλέω 'call,' like Eng. *hen* to Lat. *cano*).—**φερνά**: here the gods' 'portion.'

90. Epidaurus. Late fourth century B.C. IG IV.²i.121. GDI 3339. Ditt. Syll. 1168. Herzog, Die Wunderheilungen von Epidaurus (Philol. Supplementband 22).

Θεός. Τύχα [ἀγ]αθά. | [’Ιά]ματα τοῦ ’Απόλλωνος καὶ τοῦ ’Ασκλαπιοῦ. |

[Κλ]εὼ πένθ’ ἔτη ἐκύησε. αὕτα πέντ’ ἐνιαυτοὺς ἤδη κυοῦσα ποὶ τὸν | [θε]ὸν ἱκέτις ἀφίκετο καὶ ἐνεκάθευδε ἐν τῶι ἀβάτωι. ὡς δὲ

5 τάχισ||[τα] ἐξῆλθε ἐξ αὐτοῦ καὶ ἐκ τοῦ ἰαροῦ ἐγένετο, κόρον ἔτεκε, ὃς εὐ|[θ]ὺς γενόμενος αὐτὸς ἀπὸ τᾶς κράνας ἐλοῦτο καὶ ἅμα τᾶι ματρὶ | [π]εριῆρπε. τυχοῦσα δὲ τούτων ἐπὶ τὸ ἄνθεμα [ἐ]πεγράψατο· "οὐ μέγε|[θο]ς πίνακος θαυμαστέον, ἀλλὰ τὸ θεῖον, πένθ' ἔτη ὡς ἐκύησε ἐγ γασ|[τρ]ὶ Κλεὼ βάρος, ἔστε | ἐγκατεκοιμάθη, καί
10 μιν ἔθηκε ὑγιῆ."—Τριετὴς ||[φο]ρά. Ἰθμονίκα Πελλανὶς ἀφίκετο εἰς τὸ ἱαρὸν ὑπὲρ γενεᾶς. ἐγ|[κοι]μαθεῖσα δὲ ὄψιν εἶδε· ἐδόκει αἰτεῖσθαι τὸν θεὸν κυῆσαι κό|[ραν], τὸν δ' Ἀσκλαπιὸν φάμεν ἔγκυον ἐσσεῖσθαι νιν καί, εἴ τι ἄλλο | α[ἰτ]οῖτο, καὶ τοῦτό οἱ ἐπιτελεῖν, αὐτὰ δ' οὐθενὸς φάμεν ἔτι ποι|δ[εῖ]σθαι· ἔγκυος δὲ γενομένα ἐγ
15 γαστρὶ ἐφόρει τρία ἔτη, ἔστε πα||ρέβαλε ποὶ τὸν θεὸν ἱκέτις ὑπὲρ τοῦ τόκου. ἐγκατακοιμαθεῖσα | δὲ ὄψ[ι]ν εἶδε· ἐδόκει ἐπερωτῆν νιν τὸν θεόν, εἰ οὐ γένοιτο αὐτᾶι | πάντ[α] ὅσσα αἰτήσαιτο καὶ ἔγκυος εἴη, ὑπὲρ δὲ τόκου ποιθέμεν | νιν οὐθέν, καὶ ταῦτα πυνθανομένου αὐτοῦ, εἴ τινος καὶ ἄλλου δέ|οιτ[ο], λέγειν, ὡς ποιησοῦντος καὶ
20 τοῦτο· ἐπεὶ δὲ νῦν ὑπὲρ τούτου || παρείη ποτ' αὐτὸν ἱκέτις, καὶ τοῦτό οἱ φάμεν ἐπιτελεῖν. μετὰ δὲ | τοῦτο σπουδᾶι ἐκ τοῦ ἀβάτου ἐξελθοῦσα, ὡς ἔξω τοῦ ἰαροῦ ἦς, ἔτε|κε κό[ρ]αν.—Ἀνὴρ τοὺς τᾶς χηρὸς δακτύλους ἀκρατεῖς ἔχων πλὰν | ἑνὸς ἀ[φ]ίκετο ποὶ τὸν θεὸν ἱκέτας. θεωρῶν δὲ τοὺς ἐν τῷ ἱαρῶι | [π]ίνακας ἀπίστει τοῖς ἰάμα-
25 σιν καὶ ὑποδιέσυρε τὰ ἐπιγράμμα||[τ]α. ἐγκαθεύδων δὲ ὄψιν εἶδε· ἐδόκει ὑπὸ τῶι ναῶι ἀστραγαλίζον|[τ]ος αὐτοῦ καὶ μέλλοντος βάλλειν τῶι ἀστραγάλωι ἐπιφανέντα | [τ]ὸν θεὸν ἐφαλέσθαι ἐπὶ τὰν χῆρα καὶ ἐκτεῖναί οὐ τοὺς δακτύλ|λους, ὡς δ' ἀποβαίη, δοκεῖν συγκάμψας τὰν χῆρα καθ' ἕνα ἐκτείνειν | [τ]ῶν δακτύλων, ἐπεὶ δὲ
30 πάντας ἐξευθύναι, ἐπερωτῆν νιν τὸν θεὸν || [ε]ἰ ἔτι ἀπιστησοῖ τοῖς ἐπιγράμμασι τοῖς ἐπὶ τῶμ πινάκων τῶν | [κ]ατὰ τὸ [ἱ]ερόν, αὐτὸς δ' οὐ φάμεν· "ὅτι τοίνυν ἔμπροσθεν ἀπίστεις | [α]ὐτο[ῖ]ς ο[ὐκ] ἐοῦσιν ἀπίστοις, τὸ λοιπὸν ἔστω τοι" φάμεν "Ἄπιστος | ὄ[νομα]." ἁμέρας δὲ γενομένας ὑγιὴς ἐξῆλθε.—Ἀμβροσία ἐξ Ἀθανᾶν | [ἀτερό]πτ[ι]λλος. αὕτα ἱκέτ[ις] ἦλθε ποὶ τὸν θεὸν. περιέρπουσα δὲ ||
35 [κατὰ τ]ὸ [ἱα]ρὸν τῶν ἰαμάτων τινὰ διεγέλα ὡς ἀπίθανα καὶ ἀδύνα|[τα ἐόν]τα χωλοὺς καὶ τυφλοὺς ὑγιεῖς γίνεσθαι ἐνύπνιον ἰδόν-| [τας μό]νον. ἐγκαθεύδουσα δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θεὸς ἐπιστὰς | [εἰπεῖν] ὅτ[ι] ὑγιῆ μέν νιν ποιησοῖ, μισθὸμ μάντοι νιν δεησοῖ ἀν|-
40 [θέμεν ε]ἰς τὸ ἱαρὸν ὖν ἀργύρεον, ὑπόμναμα τᾶς ἀμαθίας· εἴπαν-|| [τα δὲ ταῦτα] ἀνσχίσσαι οὐ τὸν ὀπτίλλον τὸν νοσοῦντα καὶ φάρμ[α| κόν τι ἐγχέ]αι. ἁμέρας δὲ γενομένας [ὑ]γιὴς ἐξῆλθε.—Παῖς ἄφω-

νος. | [οὗτος ἀφίκ]ετο εἰς τὸ ἱαρὸν ὑ[πὲ]ρ φωνᾶς. ὡς δὲ προεθύσα-
το καὶ | [ἐπόησε τὰ] νομιζόμενα, μετὰ τοῦτο ὁ παῖς ὁ τῶι θεῶι πυρ-
φορῶν | [ἐκέλετο, πο]ὶ τὸμ πατέρα τὸν τοῦ παιδὸς ποτιβλέψας,
45 ὑποδέκεσ||[σθαι αὐτὸν ἐ]νιαυτοῦ, τυχόντα ἐφ' ἃ πάρεστι, ἀποθυ-
σεῖν τὰ ἴατρα· | [ὁ δὲ παῖς ἐξ]απίνας "ὑποδέκομαι" ἔφα. ὁ δὲ πα-
τὴρ ἐκπλαγεὶς πάλιν | [ἐκέλετο αὐτ]ὸν εἰπεῖν. ὁ δ' ἔλεγε πάλιν καὶ
ἐκ τούτου ὑγιὴς ἐγέ|[νετο.—Πάνδαρ]ος Θεσσαλὸς στίγματα ἔχων
ἐν τῶι μετώπωι. οὗτος | [ἐγκαθεύδων ὄψ]ιν εἶδε· ἐδόκει αὐτοῦ
50 τ[αι]νίαι καταδῆσαι τὰ στί||[γματα ὁ θεὸς κα]ὶ κέλεσθαι νιν, ἐπεί
[κα ἕξω] γένηται τοῦ ἀβάτου, | [ἀφελόμενον τὰν] ταινίαν ἀνθέμ[εν
εἰς τ]ὸν ναόν. ἁμέρας δὲ γενο|[μένας, ἐξανέστα] καὶ ἀφήλετο τὰ[ν
ται]νίαν καὶ τὸ μὲν πρόσωπον | [ἐκεκάθαρτο τῶ]ν στιγμάτ[ων,
τ]ὰν δ[ὲ τ]αινίαν ἀνέθηκε εἰς τὸν να|[ὸν ἔχουσαν τὰ γρ]άμματ[α]
55 τὰ ἐκ τοῦ μετώπου.—'Εχέδωρος τὰ Πανδά||[ρου στίγματα ἔλ]αβε
ποὶ τοῖς ὑπάρχουσιν. οὗτος λαβὼν πὰρ [Παν|δάρου χρήματα],
ὥστ' ἀνθέμεν τῶι θεῶι εἰς 'Επίδαυρον ὑπὲρ αὐ[τοῦ, | οὐκ] ἀπεδίδου
ταῦτα. ἐγκαθεύδων δὲ ὄψιν εἶδε ·ἐδ όκει οἱ ὁ θε[ὸς] | ἐπιστὰς ἐπερω-
τῆν νιν, εἰ ἔχοι τινὰ χρήματα πὰρ Πανδάρου ἐ[ξ 'Α]|θηνᾶν ἄνθεμα
60 εἰς τὸ ἱαρὸν, αὐτὸς δ' οὐ φάμεν λελαβήκειν οὐθὲ[ν] || τοιοῦτον πὰρ
αὐτοῦ, ἀλλ' αἴ κα ὑγιῆ νιν ποιήσαι, ἀνθησεῖν οἱ εἰκό|να γραψάμενος·
μετὰ δὲ τοῦτο τὸν θεὸν τὰν τοῦ Πανδάρου ταινί|αν περιδῆσαι περὶ
τὰ στίγματά οὐ καὶ κέλεσθαί νιν, ἐπεί κα ἐξ|έλθηι ἐκ τοῦ ἀβάτου,
ἀφελόμενον τὰν ταινίαν ἀπονίψασθαι τὸ | πρόσωπον ἀπὸ τᾶς κρά-
65 νας καὶ ἐγκατοπτρίξασθαι εἰς τὸ ὕδωρ. ἁ||μέρας δὲ γενομένας
ἐξελθὼν ἐκ τοῦ ἀβάτου τὰν ταινίαν ἀφήλετο | τὰ γράματα οὐκ
ἔχουσαν, ἐγκαθιδὼν δὲ εἰς τὸ ὕδωρ ἑώρη τὸ αὑτοῦ | πρόσωπον ποὶ
τοῖς ἰδίοις στίγμασιν καὶ τὰ τοῦ Πανδάρου γρά|ματα λελαβηκός.—
Εὐφάνης 'Επιδαύριος παῖς. οὗτος λιθιῶν ἐνε[κά]|θευδε· ἔδοξε δὴ
70 αὐτῶι ὁ θεὸς ἐπιστὰς εἰπεῖν· "τί μοι δωσεῖς, αἴ τ[ύ]||κα ὑγιῆ
ποιήσω;" αὐτὸς δὲ φάμεν "δέκ' ἀστραγάλους", τὸν δὲ θεὸν γελά-|
σαντα φάμεν νιν παυσεῖν. ἁμέρας δὲ γενομένας ὑγιὴς ἐξῆλθε.— |
'Ανὴρ ἀφίκετο ποὶ τὸν θεὸν ἱκέτας ἀτερόπτιλος οὕτως, ὥστε τὰ |
βλέφαρα μόνον ἔχειν, ἐνεῖμεν δ' ἐν αὐτοῖς μηθέν, ἀλλὰ κενεὰ εἶ|μεν
ὅλως. ἔλεγον δή τινες τῶν ἐν τῶι ἱαρῶι τὰν εὐηθίαν αὐτοῦ τὸ ||
75 νομίζειν βλεψεῖσθαι ὅλως μηδεμίαν ὑπαρχὰν ἔχοντος ὀπτίλ|λου,|
ἀλλ' ἢ χώραμ μόνον. ἐγκαθ[εύδον]τι οὖν αὐτῶι ὄψις ἐφάνη· ἐδό-
κει τὸν θεὸν ἑψῆσαί τι φά[ρμακον, ἔπε]ιτα διαγαγόντα τὰ βλέφα|ρα
ἐγχέαι εἰς αὐτά. ἁμέρ[ας δὲ γενομέν]ας β(λ)έπων ἀμφοῖν ἐξῆλθε.

—Κώθων. σκευοφόρος εἰ[ς τὸ] ἰαρ[ὸν ἀνιών], ἐπεὶ ἐγένετο περὶ
80 τὸ δε||καστάδιον, κατέπ[ε]τε. [ὡς δ' ἀ]νέστα, ἀνῶιξε τὸγ γυλιὸν
κα[ὶ ἐ]πεσκό|πει τὰ συντετριμμένα σ[κε]ύη. ὡς δ' εἶδε τὸγ κώθω-
να κατε[αγ]ότα, | ἐξ οὗ ὁ δεσπότας εἴθιστ[ο π]ίνειν, ἐλυπεῖτο καὶ
συνετίθει [τὰ] ὄ|στρακα καθιζόμενος. ὁδοιπόρος οὖν τις ἰδὼν αὐ-
τόν, "τί, ὦ ἄθλι'," ἔ|φα, "συντίθησι τὸγ κώθωνα [μά]ταν; τοῦτον
85 γὰρ οὐδέ κα ὁ ἐν Ἐπιδαύ||ρωι Ἀσκλαπιὸς ὑγιῆ ποιῆσαι δύναιτο."
ἀκούσας ταῦτα ὁ παῖς, συν|θεὶς τὰ ὄστρακα εἰς τὸγ γυλιόν, ἧρπε
εἰς τὸ ἱερόν. ἐπεὶ δ' ἀφίκε|το, ἀνῶιξε τὸγ γυλιὸν καὶ ἐξᾶιρεν ὑγιῆ
τὸγ κώθωνα γεγενημέ|νον, καὶ τῶι δεσπόται ἡρμάνευσε τὰ πραχ-
θέντα καὶ λεχθέντα. ὡ|ς δὲ ἄκουσ', ἀνέθηκε τῶι θεῶι τὸγ κώθωνα.
90 — || Αἰσχίνας ἐγκεκοιμισμένων ἤδη τῶν ἱκετᾶν ἐπὶ δένδρεόν τι
ἀμ|βὰς ὑπερέκυπτε εἰς τὸ ἄβατον. καταπετῶν οὖν ἀπὸ τοῦ δέν-
δρεος | περὶ σκόλοπάς τινας τοὺς ὀπτίλλους ἀμφέπαισε. κακῶς δὲ
δια|κείμενος καὶ τυφλὸς γεγενημένος καθικετεύσας τὸν θεὸν ἐν-|
95 εκάθευδε· καὶ ὑγιὴς ἐγένετο. — || Εὔιππος λόγχαν ἔτη ἐφόρησε
ἔξ ἐν τᾶι γνάθωι. ἐγκοιτασθέντος | δ' αὐτοῦ ἐξελὼν τὰν λόγχαν ὁ
θεὸς εἰς τὰς χῆράς οἱ ἔδωκε. ἀμέρας | δὲ γενομένας ὑγιὴς ἐξῆρπε
τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων. — | Ἀνὴρ Τορωναῖος δεμελέας.
οὗτος ἐγκαθεύδων ἐνύπνιον εἶδε· | ἔδοξέ οἱ τὸν θεὸν τὰ στέρνα
100 μαχαίραι ἀνσχίσσαντα τὰς δεμε||λέας ἐξελεῖν καὶ δόμεν οἱ ἐς τὰς
χεῖρας καὶ συνράψαι τὰ στή|θη. ἀμέρας δὲ γενομένας ἐξῆλθε τὰ
θηρία ἐν ταῖς χερσὶν ἔχων | καὶ ὑγιὴς ἐγένετο. κατέπιε δ' αὐτὰ
δολωθεὶς ὑπὸ ματρυιᾶς ἐγ κυ|κᾶνι ἐμβεβλημένας ἐκπιών. — |
Ἀνὴρ ἐν αἰδοίωι λίθον. οὗτος ἐνύπνιον εἶδε· ἐδόκει παιδὶ καλῶι ||
105 συγγίνεσθαι. ἐξονειρώσσων δὲ τὸλ λίθον ἐγβάλλει καὶ ἀνελόμε|νος
ἐξῆλθεν ταῖς χερσὶν ἔχων.— | Ἑρμόδικος Λαμψακηνὸς ἀκρατὴς τοῦ
σώματος. τοῦτον ἐγκαθεύ|δοντα ἰάσατο καὶ ἐκελήσατο ἐξελθόντα
λίθον ἐνεγκεῖν εἰς τὸ | ἱαρὸν ὁπόσσον δύναιτο μέγισ[τ]ον. ὁ δὲ τὸμ
110 πρὸ τοῦ ἀβάτου κείμε||νον ἤνικε.— | Νικάνωρ χωλός. τούτου καθ-
ημένου παῖς [τ]ις ὕπαρ τὸν σκίπωνα ἁρ|πάξας ἔφευγε. ὁ δὲ ἀστὰς
ἐδίωκε καὶ ἐκ τούτου ὑγιὴς ἐγένετο.— | Ἀνὴρ δάκτυλον ἰάθη ὑπὸ
ὄφιος. οὗτος τὸν τοῦ ποδὸς δάκτυλον ὑ|πό του ἀγρίου ἕλκεος δει-
115 νῶς διακείμενος μεθάμερα ὑπὸ τῶν θε||ραπόντων ἐξενειχθεὶς ἐπὶ
ἑδράματός τινος καθῖζε. ὕπνου δέ νιν | λαβόντος ἐν τούτωι δράκων
ἐκ τοῦ ἀβάτου ἐξελθὼν τὸν δάκτυλον | ἰάσατο τᾶι γλώσσαι καὶ
τοῦτο ποιήσας εἰς τὸ ἄβατον ἀνεχώρησε | πάλιν. ἐξεγερθεὶς δέ, ὡς
ἧς ὑγιής, ἔφα ὄψιν ἰδεῖν, δοκεῖν νεανίσ|κον εὐπρεπῆ τὰμ μορφὰν

120 ἐπὶ τὸν δάκτυλον ἐπιπῆν φάρμακον.— ||'Αλκέτας 'Αλικός. οὗτος τυφλὸς ἐὼν ἐνύπνιον εἶδε· ἐδόκει ὁ θεὸς ποτελθὼν τοῖς δα|κτύλοις διάγειν τὰ ὄμματα, καὶ ἰδεῖν τὰ δένδρη πρᾶτον τὰ ἐν τῶι ἱαρῶι. ἁμέρας δὲ γε|νομένας ὑγιὴς ἐξῆλθε.—'Ηραιεὺς Μυτιληναῖος. οὗτος οὐκ εἶχεν ἐν τᾶι κεφαλᾶι | τρίχας, ἐν δὲ τῶι γενείωι παμπόλλας. αἰσχυνόμενος δὲ [ἅτε] καταγελάμενος ὑπ[ὸ] | τῶν ἄλλων ἐνεκάθ-
125 ευδε. τὸν δὲ ὁ θεὸς χρίσας φαρμάκωι τὰν κεφαλὰν ἐπόησε || τρίχας ἔχειν.—Θύσων 'Ερμιονεὺς παῖς ἀιδής, οὗ[τος] ὕπαρ ὑπὸ κυνὸς τῶν | κατὰ τὸ ἱαρὸν θ[εραπ]ευόμενος τοὺς ὀπτίλλους ὑ[γιὴ]ς ἀπῆλθε.

One of several stelae found in the Asclepieum recording the cures effected. Cf. Paus. 2.27.3 στῆλαι δὲ εἱστήκεσαν ἐντὸς τοῦ περιβόλου, τὸ μὲν ἀρχαῖον καὶ πλέονες, ἐπ' ἐμοῦ δὲ ἓξ λοιπαί. ταύταις ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστιν ὀνόματα ἀκεσθέντων ὑπὸ τοῦ 'Ασκληπιοῦ, προσέτι δὲ καὶ νόσημα ὅ τι ἕκαστος ἐνόσησε καὶ ὅπως ἰάθη· γέγραπται δὲ φωνῇ τῇ Δωρίδι.

The dialect shows considerable Attic influence, e.g., usually εἰ rarely αἰ, contraction in ποιησοῦντος, etc., acc. pl. ἀκρατεῖς etc. Secondary ō is always ου, and ē usually ει, but χηρός beside χειρός, and ἀφήλετο (**25***c*).—3. **πενθ' ἔτη**: **58***c*.—Cf. Paus. 2.27.1 οὐδὲ ἀποθνήσκουσιν οὐδὲ τίκτουσιν αἱ γυναῖκες σφίσιν ἐντὸς τοῦ περιβόλου.—6. **περιῆρπε**: ἕρπω = εἶμι, **162**.6.—7 ff. The words on the votive offering form a rude epigram, hence the poetical μιν, for which elsewhere νιν.—9/10. **τριετὴς [φο]ρά**: 'three year gestation.'—43 ff. 'Then the boy who acted as torch-bearer for the god, looking at the boy's father, bade him promise that he (the boy), if he obtained what he was there for, would within a year make the thank-offerings for his cure.'—66. **ἑώρη**: **280**.—74. **ἔλεγον**: probably error for ἐγέλαν; cf. διεγέλα l. 35.—75. 'When he had not even any rudiment of an eye, but only the place for it,' i.e., the empty eye-socket.—98 f. **δεμελέας**: 'leeches.' Cf. δεμβλεῖς· βδέλλαι Hesych.—102. αὐτά agrees in form with θηρία, while with ἐμβεβλημένας we must understand δεμελέας.

Corinthian

91. Corinth. Early sixth century B.C. IG IV.358. GDI 3114. Roberts 85. Schwyzer 124.

ΔϜΕνία τόδε [σᾶμα], τὸν ὄλεσε πόντος ἀναι[δέ̄ς].

This and the following illustrate the Corinthian differentiation of ʙ = open ε or ε̄ (η) and E = close ε̣̄ corresponding to Attic spurious or genuine ει. See **28**. The epithaph forms a single hexameter. Cf. nos. 93-95.

92. Corinth. Early sixth century B.C. IG IV.210, 211, 219, 329. GDI 3119. Schwyzer 123.

a. Σιμίōν μ' ἀνέθ(ε̄)κε ΠοτΕδαϜōν[ι Ϝάνακτι].
ΠοτΕδ[άν].
b. ϙυλόιδας μ' ἀνέθε̄κε Πο[τΕδάϜōνι Ϝάνακτι]. ΠοτΕδάν.
c. -ōν μ' ἀνέθε̄κε ΠοτΕδᾶνι Ϝάν[ακτι]. ['Αμφι]τρίτα.
d. ΠεραΕόθεν hίϙομες.

From a large collection of pottery fragments found near Corinth. They are mostly votive offerings to Poseidon, and contain the name in both uncontracted and contracted forms, as ΠοτΕδαϜōνι and ΠοτΕδᾶνι, but in the nominative only the contracted ΠοτΕδάν. See **41**.4. For ΠεραΕόθεν (*d*), cf. Πείραιον Xen. Hellen. 4.5.1 ff. Probably ʙ in the first syllable is an error.

93. Corcyra. Early sixth century B.C. IG IX.i.867. GDI 3188. Roberts 98. Schwyzer 133, 1. Solmsen-Fraenkel 34*a*.

Ηυιοῦ ΤλασίαϜο Μενεκράτεος τόδε σᾶμα,
Οἰανθέος γενεάν· τόδε δ' αὐτο̄ῖ δᾶμος ἐποίει·
ἔ̄ς γὰρ πρόξενϜος δάμου φίλος· ἀλλ' ἐνὶ πόντōι
ὄλετο, δαμόσιον δὲ καϙὸν ῥό[θιον πόρε κῦμα]
Πραξιμένε̄ς δ' αὐτο̄ῖ γ[αία]ς ἀπὸ πατρίδος ἐνθὸν
σὺν δάμ[ō]ι τόδε σᾶμα κασιγνέ̄τοιο πονέ̄θε̄.

Monument of Menecrates. This and the two following are examples of metrical inscriptions composed in the epic style and with retention of several epic words, i.e., ἐνί, κασιγνέ̄τοιο, στονόϜε(σ)σαν, ἀϜυτάν (**32**) = ἀυτήν, and inflectional forms, e.g., gen. sg. in -οιο and -ᾱϜο = -αο (**105**.2*b*), dat. pl. in -αισι, augmentless verb forms.

4. The restoration is that suggested by H. Frisk, Eranos 29.31 f.—6. **πονέ̄θε̄**: transitive sense as in Homer.

94. Corcyra. Early sixth century B.C. IG IX.i.868. GDI 3189. Roberts 99. Tod 2. Schwyzer 133,2. Solmsen-Fraenkel 34*b*.

Σᾶμα τόδε Ἀρνιάδα· χαροπὸς τόνδ' ὅλε|σεν Ἄρες
βαρνάμενον παρὰ ναυσ|ὶν ἐπ' Ἀράθθοιο phoϝαῖσι
πολλὸ|ν ἀριστεύ<τ>οντα κατὰ στονόϝεσαν ἀϝυτάν.

2. **phoϝαῖσι**: cf. also Μheίξιος in another inscription of Corcyra. See **76***a*.—3. **ἀριστεύτοντα**: error for ἀριστεύοντα or ἀριστεύϝοντα (cf. **36**).

95. Northern Acarnania (exact provenance unknown). Fifth century B.C. IG IX.i.521. GDI 3175. Roberts 106. Schwyzer 140.

Προκλείδας τόδε σᾶμα κεκλ|ἔσεται ἐνγὺς ὁδοῖο,
hὸς περὶ τᾶς αὐτοῦ γᾶς | θάνε βαρνάμενος.

Προκλείδας: gen. sg. masc. in -ας. **105**.*2c*.

96. Sicyon. Fifth century B.C. Orlandos, Ἑλληνικά 10.5 ff.

Τούτῶν δὲ κοινὰ ἔστω τὸ ἐστιατόριον καὶ τὰ ὄρε καὶ ho χαλκιόν | καὶ τἄλα ϝοικέουσίν γα καὶ τὰ τέλε φέρουσιν· πόλεν δὲ | μεδὲ συναλάζεσθαι ἐξέστω. [There follows a list of 73 names].

The inscription has the characteristic Ξ = E, the san, but the straight iota. The Ξ is used, like the Corinth. ϐ for ε and η (μεδέ and η from εα in ὄρε, τέλε). But E for secondary ε, as at Corinth (**25***d*) in ΠΟΓΕΝ to be read πόλεν rather than = Arg. πωλέν. OV for secondary ο, as at Corinth (**25***d*), in ϝοικέουσιν, φέρουσιν (for which see also **102**).

97. Cleonae, found at Nemea. Sixth century B.C. Argive alphabet, but Corinthian ϑ = ε (but not ε). AJA 1927, 433. Ἀρχ. Ἐφ. 1931, 103. SEG 11.290.

Ἀρίστις με ἀνέθ|εκε Δὶ Ϙρονίονι ϝά|νακτι πανκράτιο|ν νιφόν
τετράκις | ἐν Νεμέαι, Φείδο|νος ϝhιὸς τὸ Κλεο|ναίο.

Dedication by Aristis, son of Pheidon of Cleonae. The Corinthian ϐ is here used = η but not also = ε as at Corinth (cf. ἀνΕθϐκΕ vs. Corinth. ανϐθϑκϐ no. 92*b*). Same practice in another archaic inscription of Cleonae (Schwyzer 129).—**ϝhιός**: **52***c*.

Megarian

98. Selinus. Fifth century B.C. IG XIV.268. GDI 3046. Ditt. Syll. 1122. Roberts 117. Schwyzer 166. Solmsen-Fraenkel 33. Tod 37.

[Δι]ὰ τὸ̄ς θεὸ̄ς τό̄[σ]δε νικο̄̃ντι τοὶ Σελινόν[τιοι· | δι]ὰ τὸν Δία νικο̄̃μες καὶ διὰ τὸν Φόβον [καὶ] | δ[ιὰ] Η̄ερακλέα καὶ δι' Ἀπόλλο̄να καὶ διὰ Π[οτ]|ε[ιδᾶ]να καὶ διὰ Τυνδαρίδας καὶ δι' Ἀθ[α]-|| ν[ά]αν καὶ διὰ Μαλοφόρον καὶ διὰ Πασικ|ρά|τ]ειαν καὶ δι[ὰ] τὸ̄ς ἄλλο̄ς θεό̄ς, [δ]ιὰ δ[ὲ] Δία | μάλιστ[α]. φιλί[ας] δὲ γενομένας ἐν χρυσ|έο̄[ι] ἐλά[σα]ντα[ς, τὰ δ'] ὀνύματα ταῦτα κολ|άψαντ[ας ἐς] τὸ Ἀ[π]ολ[λ]ό̄νιον καθθέμε||ν, τὸ Διὸ[ς προ]γρά[ψα]ντες· τὸ δὲ χρυσίον | ἐξέ̄κ[οντα τ]αλάντο̄ν ἔ̄μεν.

The Selinuntians promise golden statues to the gods who shall help them to victory. Instead of an express condition, there is an enumeration of the gods who usually assist them, the implication being that they will continue to do so.

1. 'Through the help of the following gods do the Selinuntians, win victory. Through Zeus we conquer,' etc.—2. **Φόβον**: 'Ares'. —5. **Μαλοφόρον**: 'Demeter.' Cf. Paus. 1.44.3 ἱερὸν Δήμητρος Μαλοφόρου.—**Πασικράτεια**: 'Persephone.' Cf. Δέσποινα.—7 ff. '(Resolved) when there is peace, making statues in gold and engraving these names, to set them up in the temple of Apollo, writing the name of Zeus first.'—**προγράψαντες**: nominative carelessly written for accusative.

99. Decision of the Megarians. Epidaurus. Between 242 and 234 B.C. IG IV.926. GDI 3025. Ditt. Syll. 471. Schwyzer 157.

[Ἐ]πὶ στραταγ[οῦ τῶν Ἀ]χαιῶν Αἰγιαλεῦς, ἐν δ' Ἐπιδαύρωι ἐπ' ἰαρεῦς | [το]ῦ Ἀσκλαπι[οῦ Δι]ονυσίου. κατὰ τάδε ἐκρίναν τοὶ Μεγαρεῖς τοῖς | [Ἐπ]ιδαυρίοις καὶ Κορινθίοις περὶ τᾶς χώρας ἃς ἀμφέλλεγον καὶ | [περ]ὶ τοῦ Σελλανύο[υ] καὶ τοῦ Σπιραίου, κατὰ τὸν αἶνον τὸν τῶν Ἀ||[χαι]ῶν δικαστήριον ἀποστείλαντες ἄνδρας ἑκατὸν πεντήκοντα | [ἕνα]· καὶ ἐπελθόντων ἐπ' αὐτὰν τὰν χώραν τῶν δικαστᾶν καὶ κρινάν|[των] Ἐπιδαυρίων εἶμεν τὰν χώραν, ἀντιλεγόντων δὲ τῶν Κορινθί|[ων τῶ]ι τερμονισμῶι, πάλιν ἀπέστειλαν τοὶ Μεγαρεῖς τοὺς τερμο|ν[ιξ]οῦ[ν]τας ἐκ τῶν αὐτῶν δικαστᾶν ἄνδρας τριάκοντα καὶ ἕνα κα||[τὰ τ]ὸν αἶνον τὸν τῶν Ἀχαιῶν, οὗτοι δὲ ἐπελθόντες ἐπὶ τὰν χώραν | ἐτερμόνιξαν κατὰ τάδε· ἀπὸ τᾶς κορυφᾶς τοῦ Κορδυλείου ἐπὶ | [τ]ὰν κορυφὰν τοῦ Ἁλιείου· ἀπὸ τοῦ Ἁλιείου ἐπὶ τὰν κορυφὰν τοῦ | [Κ]εραυνίου· ἀπὸ τοῦ Κεραυνίου ἐπὶ τὰν κορυφὰν τοῦ Κορνιάτα· | ἀπὸ τᾶς κορυφᾶς τοῦ Κορνιάτα ἐπὶ τὰν ὁδὸν ἐπὶ τὸν ῥάχιν τὸν τοῦ || Κορνιάτα· ἀπὸ τοῦ ῥάχιος

τοῦ Κορνιάτα ἐπὶ τὸν ῥάχιν τὸν ἐπὶ ταῖ|ς Ἀνείαις ὑπὲρ τὰν Σκολ-
λείαν· ἀπὸ τοῦ ῥάχιος τοῦ ὑπὲρ τὰν Σκολ|λείαν ὑπὸ τᾶς Ἀνείας
ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς ὁδοῦ τᾶς ἁμα|ξιτοῦ [τᾶς κα]ταγού-
σας ἐπὶ τὸ Σπίαιον· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲ|ρ τᾶς [ὁδοῦ] τᾶς
20 ἁμαξιτοῦ ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Φάγας· ἀπὸ || τοῦ κορυφοῦ
τοῦ ἐπὶ τοῦ Φάγας ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Αἰγι|πύρα[ς]· ἀπὸ
τοῦ κορυφοῦ τοῦ ἐπὶ τᾶς Αἰγιπύρας ἐπὶ τὸν κορυφὸν | τὸν τ[οῦ
Ἀρα]ίας· ἀπὸ τοῦ Ἀραίας ἐπὶ τὸν κορυφὸν τὸν ὑπὸ τᾶι Πέτρ|αι·
ἀπ[ὸ το]ῦ ὑπὸ τᾶι Πέτραι ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Σχοινοῦν-|
τος· ἀ[πὸ τ]οῦ κορυφοῦ τοῦ ὑπὲρ τοῦ Σχοινοῦντος ἐπὶ τὸν κορυ-
25 φὸν || τὸν κ[ατὰ τ]ὰν Εὐόργαν· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τᾶς
Εὐόργας [ἐπὶ] | τὸν ῥάχιν τὸν ὑπὲρ τᾶς Συκουσίας· ἀπὸ τοῦ ῥά-
χιος τοῦ ὑπὲρ τᾶς | Συ[κουσί]ας ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς
Πελλερίτιος· ἀπὸ τοῦ | κορυφοῦ τοῦ ὑπὲρ τᾶς Πελλερίτιος ἐπὶ τὸν
κορυφὸν τὸν τοῦ Π[αν|ίου]· ἀπὸ τοῦ Πανίου ἐπὶ τὸν ῥάχιν τὸν ὑπὲρ
30 τοῦ Ὀλ[κοῦ]· ἀπὸ τοῦ ῥά||[χιο]ς τ[οῦ] ὑπὲρ τοῦ Ὀλκοῦ ἐπὶ τὸν
ῥάχιν τὸν (ὑπὲρ) τοῦ Ἀπ[ολλ]ωνίου· ἀπὸ | τ[οῦ] ῥάχιος τοῦ ὑπὲρ
τοῦ Ἀπολλωνίου ἐπὶ τὸ Ἀπολλώνιον. δικασ|[ταὶ τ]οὶ κρίναντες
τοίδε. [There follow, ll. 32—99, the names of the arbitrators
and of those appointed to lay out the boundaries for them.]

Decision of the Megarians, appionted by the Achaean league to arbitrate in a territorial dispute between Epidaurus and Corinth.

1. **Αἰγιαλεῦς, ἰαρεῦς**: gen. sg. in -εῦς from -έος. **111**.3.—For the psilosis in ἐπ' ἰαρεῦς, see **58***b*.—3. **ἀμφέλλεγον**: **76**.—4. **Σπιραίου**: name of a harbor and promontory north of Epidaurus, referred to by Thuc. 8.10.3 (with correction of Πειραιόν to Σπίραιον) and Pliny, Nat. Hist. 4.18 (Spiraeum).—**αἶνον**: αἶνος 'decree,' but distinct from a ψάφισμα. Cf. Delph. μήτε κατὰ ψάφισμα μήτε κατ' αἶνον (GDI 2642.20).—19. **Φάγας**: gen. sg. masc. in -ᾱς. **105**.2*c*. So Ἀραίας l. 22, but also the usual form in Κορνιάτα ll. 13 ff. The confusion caused by the identity with the feminine form is shown by τᾶς Αἰγιπύρας l. 21 beside τοῦ Αἰγιπύρας l. 20.—32 ff. The list of names, arranged according to the three Doric tribes, contains the characteristic forms Θέδωρος, Θοκρίνης, etc. (**42**.5*f*).

Rhodian

100. Camirus. Sixth century B.C. IG XII.i.737. GDI 4140. Schwyzer 272.

Σᾶμα τόζ' Ἰδα|μενεὺς ποίη|σα hίνα κλέος | εἴη· ||
Ζεὺ δέ νιν ὅστις | πημαίνοι λειό|λη θείη.

τόζ': τόδε. **62**.2.—**Ζεὺ δέ**: Ζεὺς δέ. **97**.4.—**λειόλη**: 'accursed.' Cf. Hesych. λεώλης· τελείως ἐξώλης, and, for the first part of the compound, λείως = τελείως in Archilochus, Hesych., etc.

101. Camirus. Sixth century B.C. IG XII.i.709. GDI 4127. Schwyzer 273.

Εὐθυ[τ]ίδα | ἠμὶ λέσχα | τῷ Πραξσιόδῳ | τοὐφύλῳ ||τοὐφυλίδα.

λέσχα: 'grave.' The original meaning of the word (from *λεχσκᾱ, cf. λέχος) was 'resting place,' whence either 'grave' or the usual 'place of recreation, club.'—The last words are to be read, with resolution of the crasis, τῷ Εὐφύλῳ, τῷ Εὐφυλίδα.

102. Camirus. Fourth (or third) century B.C. IG XII.i.694. GDI 4118. Ditt. Syll. 339. Schwyzer 281. Solmsen-Fraenkel 42.

Ἔδοξε Καμιρεῦσι τὰς κτοίνας τὰς Καμιρέων τὰς | ἐν τᾶι νάσωι καὶ τὰς ἐν τᾶι ἀπείρωι ἀναγράψαι πάσας | καὶ ἐχθέμειν ἐς τὸ ἱερὸν τᾶς Ἀθαναίας ἐ στάλαι | λιθίναι χωρὶς Χαλκῆς· ἐξήμειν δὲ καὶ
5 Χαλκήταις || ἀναγραφήμειν, αἴ κα χρήιζωντι. ἑλέσθαι δὲ ἄνδρας | τρεῖς αὐτίκα μάλα, οἵτινες ἐπιμεληθησεῦντι ταύ|τας τᾶς πράξιος ὡς τάχιστα καὶ ἀποδωσεῦνται | τῶι χρήιζοντι ἐλαχίστου παρασχεῖν τὰν στάλαν | καὶ τὰς κτοίνας ἀναγράψαι καὶ ἐγκολάψαι ἐν
10 τᾶι στά||λαι καὶ στάσαι ἐν τῶι ἱερῶι τᾶς Ἀθάνας καὶ περιβολιβῶ|σαι ὡς ἔχηι ὡς ἰσχυρότατα καὶ κάλλιστα. τὰ δὲ τε|λεύμενα ἐς ταῦτα πάντα τὸν ταμίαν παρέχειν. | ἐγ δὲ ταυτᾶν τᾶν κτοινᾶν ἀπο-
15 δεικνύειν τοὺς | κτοινάτας μαστρὸν ἐν τῶι ἱερῶι τῶι ἁγιωτάτωι || ἐν τᾶι κτοίναι κατὰ τὸν νόμον τὸν τῶν Ῥοδίων· | τοῦτοι δὲ συνλεγέσθων ἐν Καμίρωι εἰς τὸ | ἱερὸν τᾶς Ἀθαναίας, ὅκκα τοὶ ἱεροποιοὶ παραγγ[έλ|λ]ωντι, καὶ ἀθρεόντω τὰ ἱερὰ τὰ Καμιρέων [τὰ δα|μο]τελῆ πάντα, αἴ τι - - - - - -

The names of the κτοῖναι or demes of Camirus are to be inscribed, both those on the island and those on the mainland. For the latter cf., from the Periplus of Scylax, Χώρα ἡ Ῥοδίων ἡ ἐν τῇ ἠπείρῳ.—The neighboring island of Χαλκῆ (see **42**.2)

was under the control of Camirus at this time, yet evidently sustained a relation to it different from that of the other demes.—6. **ἐπιμεληθησεῦντι**: **145.**—8 ff. **ἀποδωσεῦνται** κτλ.: 'shall give out the contract to the one who is willing to furnish the stele at the lowest figure.'

103. Ialysus. Fourth (or third) century B.C. IG XII.i.677. GDI 4110. Ditt. Syll. 338. Schwyzer 284.

Ἔδοξε τοῖς μαστροῖς καὶ Ἰαλυσίοις, | Στράτης Ἀλκιμέδοντος
εἶπε· | ὅπως τὸ ἱερὸν καὶ τὸ τέμενος | τᾶς Ἀλεκτρώνας εὐαγῆται
5 κα||τὰ τὰ πάτρια, ἐπιμεληθήμειν | τοὺς ἱεροταμίας ὅπως στάλαι |
ἐργασθέωντι τρεῖς λίθου Λαρτ[ί]|ου καὶ ἀναγραφῆι ἐς τὰς στάλα|ς
10 τό τε ψάφισμα τόδε καὶ ἃ οὐχ ὅ||σιόν ἐντι ἐκ τῶν νόμων ἐσφέ|ρειν
οὐδὲ ἐσοδοιπορεῖν ἐς τὸ τέ|μενος, καὶ τὰ ἐπιτίμια τῶ[ι] πράσ|σοντι
15 παρὰ τὸν νόμον· θέμειν δὲ | τὰς στάλας μίαμ μὲν ἐπὶ τᾶς ἐσό||δου
τᾶς ἐκ πόλιος ποτιπορευομέ|νοις, μίαν δὲ ὑπὲρ τὸ ἱστιατόριον, |
ἄλλαν δὲ ἐπὶ τᾶς καταβάσιος τᾶ[ς] | ἐξ Ἀχαίας πόλιος. |
20 Νόμος ἃ οὐχ ὅσιον ἐσίμειν οὐδὲ || ἐσφέρειν ἐς τὸ ἱερὸν καὶ τὸ
τέ|μενος τᾶς Ἀλεκτρώνας. μὴ ἐσί|τω ἵππος, ὄνος, ἡμίονος, γῖνος |
25 μηδὲ ἄλλο λόφουρον μηθέν, μη|δὲ ἐσαγέτω ἐς τὸ τέμενος μη||θεὶς
τούτων μηθέν, μηδὲ ὑποδή|ματα ἐσφερέτω μηδὲ ὕειον μη|θέν· ὅτι
δέ κά τις παρὰ τὸν νόμον | ποιήσηι, τό τε ἱερὸν καὶ τὸ τέμενος | καθ-
αιρέτω καὶ ἐπιρεζέτω, ἢ ἔνο||χος ἔστω τᾶι ἀσεβείαι· εἰ δέ κα |
πρόβατα ἐσβάληι, ἀποτεισάτω ὑ|πὲρ ἑκάστου προβάτου ὀβολὸν |
35 ὁ ἐσβαλών· ποταγγελλέτω δὲ | τὸν τούτων τι ποιεῦντα ὁ χρήι||ζων
ἐς τοὺς μαστρούς.

4. **Ἀλεκτρώνας**: a daughter of Helios and the nymph Rhodos, who was worshipped with divine honors by the Rhodians. Cf. Diod. 5.56, where the name appears as Ἠλεκτρυώνη.—7. **λίθου Λαρτίου**: also πέτρας Λαρτίας on another inscription, 'marble from Lartus,' a place in the neighborhood of Lindus.—10. **ἐντι**: pl. for sg. **163**.10.—18. **Ἀχαίας πόλιος**: the name given to the acropolis of Ialysus. Cf. Ath. 8.360 ἐν τῇ Ἰαλυσῷ πόλιν ἰσχυροτάτην τὴν Ἀχαίαν καλουμένην.

104. Rhodian (?) inscription from Abu-Symbel in Egypt. Sixth century B.C. GDI 5261. Ditt. Syll. 1. Roberts 130. Schwyzer 301. Tod 4. The signatures added below (b-i) are omitted here.

a. Βασιλέος ἐλθόντος ἐς Ἐλεφαντίναν Ψα(μ)ματίχō | ταῦτα ἔγραψαν, τοὶ σὺν Ψαμματίχōι τōῖ Θεοκλōῖς | ἔπλεον. ἦλθον δὲ Κέρκιος κατύπερθε, υἷς ὁ ποταμὸς | ἀνίη. ἀλογλōσσōς δ' ἦχε Πο-
5 τασιμπτό, Αἰγυπτίōς δὲ Ἄμασις. || ἔγραφε δ' ἀμὲ Ἄρχōν ἀμοιβίχō καὶ Πέλεϙος ōὐδάμō.

Inscribed on the legs of one of the colossal statues at Abu-Symbel by Greek mercenaries who had taken part in an expedition up the Nile under Psammetichus II (594-589 B.C.). These mercenaries were from Asia Minor and the adjacent islands. Cf. Hdt. 2.154 and the names inscribed below, which include two Ionians, from Teos and Colophon, and one Rhodian. The main part of the inscription is clearly in Doric and may well have been written by one of the Rhodian mercenaries.

a.3. **υἷς ὁ ποταμὸς ἀνίη**: 'as far as the river let them go up.' For υἷς see **132**.4.—5. **ἀμοιβίχō ōὐδάμō**: ὁ Ἀμοιβίχου, ὁ Εὐδάμου. **94**.1, 7.

106. Gela. Sixth century B.C. GDI 4247. Schwyzer 302.

Πασιάδαϝο τὸ | σᾶμα, Κράτēς ἐ|ποίει.

Beginning of a hexameter. For Πασιάδαϝο see **105**.*2a*.

106. Agrigentum. Second half of third century B.C. (before 210). IG XIV.952. GDI 4254. Schwyzer 307.

Ἐπὶ ἱεροθύτα | Νυμφοδώρου τοῦ Φίλωνος | παραπροστά(τα)
5 τᾶς βουλᾶς, | προεδρευούσας τᾶς φυλᾶς || τῶν Ὑλλέων, προαγοροῦντος | Διοκλέος τοῦ Διοκλέος, | γραμματεύοντος Ἀδρανίωνος Ἀλεξάνδρου, | ἁλίασμα ἕκτας διμήνου, Καρνείου ἐξήκο[ντ]ος παντᾶι, | ὑπὲρ προξενίας Δημητρίωι Διοδότου Συρακοσίωι. ||
10 Ἔδοξε τᾶι ἁλίαι καθὰ καὶ τᾶι συ(ν)κλήτωι ρι΄. ἐπειδὴ ἀνάγ|γελλον οἱ πρεσβέες οἱ ἐς Ῥώμαν πορευθέντες, Πασίων | Πασίωνος Κότητος καὶ Θεόδωρος Θεοδώρου Ξηνιάδα, | Δημήτριον Διοδότου Συρακόσιον πολλὰς καὶ μεγάλας χρείας | παρεισχῆσθαι τῶι ἁμῶι
15 δάμωι καὶ μεγάλων ἀγαθῶν παραίτιο(ν) || γεγόνειν, τοῖς δὲ Ἀκραγαντίνοις πάτριόν ἐστι καὶ ἐκ προγόνων | παραδεδομένον τιμεῖν τοὺς ἀγαθοὺς ἄνδρας καὶ προϊσταμέ|νους τοῦ ἁμοῦ δάμου ταῖς καταξίοις τιμαῖς· | δεδόχθαι ἐπὶ ἀγαθᾶι τύχαι καὶ σωτηρίαι τοῦ δάμου τῶν Ἀκραγαντίνων· | εἶμεν πρόξενον καὶ εὐεργέταν Δημήτριον
20 Διοδότου Συρακόσι||ον, ὅπω(ς) πᾶσι φανερὸν ἦ ὅτι ὁ δᾶμος τῶν Ἀκραγαντίνων ἐπί|σταται χάριτας ἀπονέμειν καταξίας τοῖς εὐερ-

γετεῖν προαι|ρουμένοις αὐτόν. τὸ δὲ δόγμα τόδε κολάψαντας ἐς χαλκώ|ματα δύο τὸ μὲν ἓν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ |
25 ἄλλο ἀποδόμειν Δημητρίωι Διοδότου Συρακοσίωι ὑπό||μναμα τᾶς ποτὶ τὸν δᾶμον εὐνοίας· τοὺς δὲ ταμίας | ἐξοδιάξαι ἐς τὰ προγεγραμμένα ὅσον κα χρεία ἦ, καὶ φέ|ρειν τὰν ἔξοδον διὰ τῶν ἀπολόγων. | ὁμογνώμονες τοῦ συνεδρίου πάντες.

Proxeny decree of Agrigentum in honor of Demetrius of Syracuse. In view of l. 11 and of the fact that this inscription was found at Rome, being evidently the copy given to Demetrius (l. 24), it appears that he was resident in Rome, and his services probably consisted in some dealings with the Roman senate in behalf of Agrigentum.

8. **ἁλίασμα** κτλ.: 'decree in the sixth period of two months, at the very end of the month Καρνεῖος.'—14. **παρεισχῆσθαι**: εἴσχηκα, εἴσχημαι, for ἔσχηκα, ἔσχημαι, with ει after the analogy of εἴληφα etc. (**76**), occur in several κοινή inscriptions.—15. **γεγόνειν**: **147**.2.

107. Rhegium. Second century B.C. IG XIV.612. GDI 4258. Ditt. Syll. 715. Schwyzer 310.

Ἐπὶ πρυτάνιος Νικάνδρου τοῦ Νικοδάμου, βουλᾶς προστατέοντος Σωσιπόλιος τοῦ Δαματρίου, Χίωι Ἱππίου δυοδεκάται, ἔδοξε τᾶι ἁλία | καθάπερ τᾶι ἐσκλήτωι καὶ τᾶι βουλᾶι· ἐπεὶ ὁ στραταγὸς τῶν Ῥωμαίων Γναῖος Αὐφίδιος Τίτου υἱὸς εὔνους ὑπάρχει τᾶι ἁμᾶ πόλει, ἄξιος φαινόμενος | τᾶς αὐτοῦ καλοκἀγαθίας, δεδόχθαι Γναῖον Αὐφίδιον Τίτου υἱὸν στραταγὸν Ῥωμαίων στεφανῶσαι ἐν τῶ ἀγῶνι τοῖς πρώτοις Ἀθανίοις ἐλαίας στεφά|νω καὶ πρόξενον καὶ εὐεργέταν ποιῆσαι τοῦ δάμ(ο)υ τῶν Ῥηγίνων καὶ ἐγγόνους αὐ-
5 τοῦ, εὐνοίας ἕνεκεν ἃς ἔχων διατελεῖ εἰς τὸν δᾶμον τῶν Ῥηγί||νων. τὰν δὲ βουλὰν τὸ ἁλίασμα κολαψαμέναν εἰς χαλκώματα δισσὰ τὸ μὲν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ ἀποστεῖλαι Γναίω Αὐφιδίω.

Rhegium was a Chalcidian colony, and in the few early inscriptions the Ionic element predominates. But after its destruction by Dionysius of Syracuse in 387 B.C. and its subsequent restoration, there were continual changes in its population. Some of its new inhabitants must have been furnished by Gela or Agrigentum, if we may judge by the language of this inscription which is not merely Doric, but contains the Rhodian infin. -μειν

and the word ἁλίασμα, otherwise known only from inscriptions of Gela and Agrigentum.

1. **χίωι**: unexplained and probably an error of some kind.—2. **ἐσκλήτωι**: refers to a small select body, probably mediating between the council and the assembly. Cf. Hesych. ἔσκλητος· ἡ τῶν ἐξόχων συνάθροισις ἐν Συρακούσαις. So also Corcyr. ἐπείσκλητος.

Coan

108. Cos. Middle fourth century B.C. Paton-Hicks 37. GDI 3636. Schwyzer 251A. Solmsen-Fraenkel 43. Herzog, Abh. Preuss. Akad. 1928. no. 6. pp. 6 ff. (revised text, followed here, with omission of the dots marking mutilated letters).

[The fragmentary first three lines omitted here.] [ἐ]ς
5 [ἀ]πο[καρ]υσσόντω, ἱεροποιοὶ δὲ καὶ τοὶ κάρυκες ἰόντω κ[α||τ]ὰ χ[ι]λ[ιασ]τύας, βοῦς δὲ ἐννῆ [ἐ]λᾶντι, βοῦν ἐξ ἐνάτας ἑκάστ[ας], | [ἐ]ξ Α. . . .έων καὶ Πασθεμιαδᾶν πράτων καὶ Ν[οσ]τιδᾶν· ἐς δὲ | [τ]ὰν ἀ[γο]ρὰν ἐλάντω Πάμφυλοι πρᾶτοι, ἐν ἀγορᾶι συμμίσ|[γ]ονται· ὁ δὲ ἱερεὺς καθήσθω [παρὰ] τ[ὰ]ν τράπεζαν ἔχων τὰ[ν σ]|τολὰν τὰν ἱεράν, τοὶ δὲ ἱερ[οποιοὶ ἑκατ]έρω τᾶς τραπέζας· Π[άμ-||
10 φ]υλοι δὲ ἐπελάντω βοῦ[ς τρεῖς τοὺ]ς καλλίστους, αἰ [μέγ κα] τούτωγ κριθῆι τις· αἰ δὲ [μή, Ὑλλεῖς τρ]εῖς ἐλάντω, αἰ μ[έγ κα τ|ο]ύτωγ κριθῆι τις· αἰ δὲ μ[ή, Δυμᾶνες τρ]εῖς τοὺς λοιπούς, αἰ [μέ]|γ κα τούτων κριθῆι τις· αἰ [δὲ μή, ἀτέρους] ἐλάντω ἐς τὰν ἀ[γο|ρ]ὰν καὶ ἐπελάντω κατὰ τα[ὐτά, αἰ μ]έγ κα τούτωγ κριθῆι
15 τ[ις]· || αἰ δὲ μή, τρίτον ἐπελάντω κατὰ τα[ὐτ]ά· αἰ δέ κα τούτωγ κρι[θῆι] | μηδείς, ἐπικρινόντω βοῦν ἐκ χι[λιασ]τύος ἑκάστας· ἐλά[σα]|ντες δὲ τούτους συμμίσγον[ται τοῖ]ς ἄλλοις καὶ εὐθὺ κ[ρίν?] |οντι καὶ εὔχονται καὶ ἀποκαρύ[σσο]ντι· ἔπειτα ἐπελᾶντ[ι αὖ]|τις κατὰ ταὐτά· θύεται δέ, αἰ μέγ κα ὑποκύψει, τᾶι Ἱστίαι·
20 θύ[ει] || δὲ γερεαφόρος βασιλέων καὶ ἱερὰ παρέχει καὶ ἐπιθύει ἱερὰ ἐξ [ἡ]|μιέκτου· γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποι[οὶ] | δὲ σκέλος, τὰ δὲ ἄλλα κρέα τᾶς πόλιος· τὸν δὲ κριθέντα τ[ῶι] | Ζηνὶ κάρυκες ἄγοντι ἐς ἀγοράν· ἐπεὶ δέ κα ἐν τᾶι ἀγορᾶι ἔω[ν]|τι, ἀγορεύει οὗ κα ἦι ὁ βοῦς ἢ ἄλλος ὑπὲρ κήνου ἐνδέ-
25 ξιο[ς]· || "[Κώ]ιοις παρέχω τὸμ βοῦν, Κῶιοι δὲ τιμὰν ἀποδόντω <το> τᾶι Ἱστία[ι]·" | τιμώντω δὲ προστάται ὀμόσαντες παραχρῆ-

μα · ἐπεὶ δέ κα τι[μα|θῆ]ι, ἀναγορευέτω ὁ κῆρυξ ὁπόσσου κα τιμα-
θῆι · τουτῶ δὲ ἐλᾶντ[ι πα|ρ]ὰ τὰν Ἴστίαν τὰν Ἑταιρείαν καὶ θύοντι
(?) · ὁ δὲ ἱερεὺς στέπτει καὶ [ἐπι]|σπένδει κύλικα οἴνου κεκραμένου
30 πρὸ τοῦ βοός. ἔπειτα ἄγοντι τὸ[μ β|ο]ῦν καὶ τὸγ καυτὸν καὶ φθοίας
ἑπτὰ καὶ μέλι καὶ στέμμα · ἐξάγο[ντ|ε]ς δὲ καρύσσοντι εὐφαμίαν ·
κηνεῖ δὲ ἐκδήσαντες τὸμ βοῦν κα[τ]|άρχονται θκλλῶι καὶ δάφναι ·
τοὶ δὲ [κάρυκες κ]αρπῶντι τὸμ μὲγ χοῖ|[ρο]γ καὶ τὰ σπλάγχνα ἐπὶ
τοῦ βωμοῦ ἐπισπένδοντες μελίκρατον, ἔ[ντ|ερ]α δὲ ἐσπλύναντες
35 παρὰ τὸ[μ βωμὸν καρ]πῶντι · ἐπεὶ δέ κα καρπω[θῆι] || ἄποτα,
ἐπισπενδέτω μελίκρατον · ὁ δὲ [κᾶρ]υξ καρυσσέτω ἑορτάζε[ν Ζη-
ν]|ὸς Πολιέως ἐνιαύτια ὡραῖα ἑορτάν · [ἱερεὺς] δὲ τοῖς ἐντέροις
ἐπιθυέ[τω |θ]ύη καὶ τοὺς φθοίας καὶ σπονδὰς [ἄκρατο]ν καὶ κε-
κραμέναν καὶ στέ[μ]|μα · τουτῶ δὲ ἰόντω πὰρ τοὺς ἱαροποιὸς ἐς τὸ
οἴκημα τὸ δαμόσιον ἱα[ρ]|εὺς καὶ κάρυκες, ἱαροποιοὶ δὲ ξενίζοντι
40 τ[ὸν] ἱερῆ καὶ τὸς κάρυκας τα[ύ]|ταν τὰν νύκτα · ἐπεὶ δέ κα σπον-
δὰς π[οιή]σ[ω]νται, αἱρέσθω ὁ ἱαρεὺς [σ|φ]αγῆ τῶν ἱαροποιῶν
βοὸς τοῦ θυομένου τῶι Ζηνὶ τῶι Πολιῆι καὶ προα[γο|ρ]ευέτω
ἁγνεύεσθαι γυναικὸς καὶ ἀνδ[ρὸ]ς ἀντὶ νυκτός · τοὶ δὲ κάρυ[κε|ς]
αἱρείσθω σφαγῆ τοῦ βοὸς ὅγ κα χρήιζωντι ηὐτῶν καὶ προαγορευ-
έ[τω | ὅς κα δή]ληται τῶι αἱρεθέντι κατὰ ταὐτά. τᾶι αὐτᾶι ἁμέραι
45 Διονύσωι [Σκ]||υλλίται χοῖρος καὶ ἔριφος · τοῦ χοίρου οὐκ ἀπο-
φορά · θύει δὲ ἱερεὺς κ[αὶ ἱε|ρ]ὰ παρέχει · γέρη φέρει δέρμα, σκέλος.

Ἰκάδι · βοῦς ὁ κριθεὶς θύεται Ζηνὶ | [Πο]λιῆι · ἔνδορα ἐνδέρεται ·
ἐφ' ἑστίαν θύεται ἀλφίτων ἡμίεκτον, ἄρτο[ι δ]ύο ἐξ ἡμιέκτου, ὁ
ἄτερος τυρώδης καὶ τὰ ἔνδορα · καὶ ἐπισπένδει ὁ ἱε[ρ]|εὺς τούτοις
οἴνου κρατῆρας τρεῖς · γέρη τοῦ βοὸς τῶι ἱερῆι δέρμα κ[αὶ σ|κέ]-
50 λος · ἱερὰ ἱερεὺς παρέχει · || καὶ χέλυος ἥμισυ καὶ κοιλίας ἥμ[ι|συ] ·
θυαφόρωι δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν δίδοται ἀκρίσχιον,
[κάρυ|ξι ν]ώτου δίκρεας, ὑπώμαια, αἱματίου ὀβελὸς τρικώλιος,
Νεστορίδαι[ς | δὲ] νώτου δίκρεας, ἰατροῖς κρέας, αὐλητᾶι κρέας,
χαλκέων καὶ κερα[μέ|ω]ν ἑκατέροις τὸ κεφάλαιο[ν · τὰ δὲ ἅλ]λα
55 κρέα τᾶς πόλιος · ταῦτα πάν[τα || οὐκ] ἀποφέρεται ἐκτὸς τᾶς π[ό-
λιος]. τᾶι αὐτᾶι ἁμέραι Ἀθαναίαι Πο[λι]|άδι ὅις κυεῦσα · θύει δὲ
ἱε[ρεύς καὶ] ἱερὰ παρέχει · γέρη λαμβάνει δέ[ρ]|μα καὶ σκέλος.
ἐνάται με[τ' ἰκ]άδα Διονύσωι Σκυλλίται χοῖρος [καὶ] | ἔριφος ·
τοῦ χοίρου οὐκ ἀποφορά · θύει ἱερεὺς καὶ ἱερὰ παρέχει · γέρη
[λ]|αμβάνει δέρμα καὶ σκέλος. ἑβδόμαι ἀνομένου ἐσς Ἀλκηίδας
60 Δά[μ]||ατρι ὅις τέλεως καὶ τελέα κυεῦσα · τούτων οὐκ ἀποφορά ·

κύλικες κ[αι|ν]αὶ δύο δίδονται· θύει ἱερεὺς [καὶ ἱερ]ὰ παρέχει· γέρη δὲ οὔατα. ἔχκτ[αι Δι|ο]νύσωι Σκυλλίτα[ι χοῖρος καὶ ἔριφος·] τοῦ χοίρου [ο]ὐκ [ἀποφορά· κτλ.]

Portion of a sacrificial calendar, enumerating the rites appropriate to each day of the year.

The dialect is somewhat mixed, with fluctuation between earlier and later forms (e.g., ἱερός, ἱερεύς, but also the earlier ἱαροποιοί beside ἱεροποιοί) and with some Ionic influence (τέλεως, ἱρεύς, ἱαρεωσύνα). Generally ει, ου for secondary ē, but κῆνος, δήλομαι, and old spelling E, O in αἱρέσθω (3 sg.) l. 40, vs. αἱρείσθω (3 pl.) l. 43.

1-18. Selection of the ox for sacrifice to Zeus Polieus. After the formal announcement and the arrival of the officials, they (the tribes, each of them) drive in nine oxen, one from each ninth (of the tribe). The Pamphyli first are to drive their oxen to the agora and there they are united in a common herd (with those of the other tribes, as they come in). When the priest and the ἱεροποιοί have taken their place at the table, the Pamphyli are to drive up (ἐπελάντω 'drive up' for inspection) their three finest oxen for selection. If none of these is chosen, the Hylleis are to drive in three more, then the Dymanes, then, if none has been chosen, (the same tribes in rotation) are to drive up others, and again a third time. If still no choice has been made (of the twenty-seven oxen driven up), they select an additional ox from each χιλιαστύς (the third part of a tribe) and unite these with the others. Then the choice is effected, followed by vows and a proclamation of the choice.—**ἐλᾶντι**, **ἐλάντω**, etc.: **159**.

18-22. The procedure is repeated and a sacrifice is made to Histia. The main sacrifice, to which the preceding refers, is that to Zeus Polieus as shown in l. 23.—19. **ὑποκύψει**: 'submits tamely,' aor. subj. **150**.—20. **γερεαφόρος**: title occurring only here and in an inscription from the neighboring small island of Pserimos.—20/21. **ἐξ ἡμιέκτου**: cf. **136**.9.—24. **οὗ κα**, κτλ.: the owner of the ox or another entitled to represent him (ἐνδέξιος literally 'on the right').—30. **καυτόν**: 'burnt-offering,' in this case a pig. Cf. χοῖρος προκατεύεται in another part of the calendar.

—35. **ἄποτα**: = ἄποινα 'without wine.' Cf. ἄποινος θυσία in schol. Hom.—42. **ἀντὶ νυκτός**: 'during the night.' **136**.8.—43. **ηὐτῶν**: = ἑαυτῶν **121**.2.—47. **ἔνδορα ἐνδέρεται**: the reference is to certain parts of the victim which are wrapped up in the skin and made a special offering. Cf. Hesych. ἔνδραται· τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσίν.—50. **χέλυος** (new reading): here 'breast, chest' as in Hippocr.

Theran, Melian

109. Thera. Eighth (?) century B.C. IG XII.iii.536. GDI 4787. Schwyzer 214. Solmsen-Fraenkel 36.

a. Πheιδιπίδας ὦιπhε. *b.* Τιμαγόρας καὶ 'Ενπhέρης καὶ ἐγὼιπh[ομες]. *c.* Ἔνπυλος τάδε—πόρνος. *d.* 'Ενπεδοκλῆς ἐνεϙόπτετο τάδε. *e.* ϙὠρκε̄το μὰ τὸν 'Απόλω.

No. 109 belongs to a series of inscriptions cut in the solid rock and mostly of obscene content. Like the epitaphs in no. 110 and the Mel. no. 114, it belongs to the oldest period of the alphabet, when there were no signs for φ and χ, which were indicated by πh and κh or ϙh, in consequence of which even θ was sometimes indicated by θh. Even at this early time ϝ was completely lost, cf. Κλεαγόρας, 'Ορθοκλῆς, Λεονίδας, ἐποίε̄. Η = *h* (also hε, hε̄) and = original η, but Ε for ε̄ by contraction Ο = ω.—In no. 109*d*, *e* apparently a pun was intended in ἐνεϙόπτετο, which may be used in an obscene sense, and perhaps in ϙὠρκε̄το which some wish to read ϙὠρκ(h)ε̄το from ὀρχέομαι 'dance.'

110. Thera. Seventh century B.C. IG XII.iii.762. GDI 4808. Roberts 2. Schwyzer 215, 1).

a. 'Ρε̄κσάνωρ ἀρκhαγέτας, Προκλῆς, Κλεαγόρας, Περαιεύς.

b. Ἄγλων, Περίλας, Μάληϙος.

c. Λεοντίδας.

d. 'Ορθοκλῆς.

111. Thera. Sixth or early fifth century B.C. IG XII.iii. Suppl. 1324. Schwyzer 219. Solmsen-Fraenkel 37.

'Αγλο̄τέλης πράτισ|τος 'Αγορᾶν hικάδι |
Κα[ρ]νῆια θεὸν δεί|πν[ι]ξεν hὂνιπαντίδα ||
καὶ Λακαρτο̄ς.

'Agloteles, son of Enipantidas and Lacarto, was the first to honor with a Carnean banquet the god (Apollo Carneus) on the twentieth of the month in which the 'Αγοραί were celebrated' (cf. 'Αγορήιοις no. 113). But the words from πράτιστος to δείπνιξεν are variously interpreted. The inscription, up to the last two words, is metrical (two iambic trimeters), hence δείπνιξεν without augment and with the Att.-Ion. ν movable.

112. Thera. Fourth century B.C. IG XII.iii.436. GDI 4765. Ditt. Syll. 1032. Schwyzer 221. Solmsen-Fraenkel 38.

5 Οὔροι γᾶς | Θεῶν Ματρί. | Θεὸς ἀγαθᾶι τ|ύχαι ἀγαθοῦ δ||αίμονος
θυσία | 'Αρχίνου· τῶι ἔτ|ει τῶι πρατίστ|ωι θύσοντι βοῦ|ν καὶ πυ-
10 ρῶν ἐγ || μεδίμνου καὶ | κριθᾶν ἐγ δύο μ|εδίμνων καὶ οἴνο|υ μετρη-
15 τὰν καὶ ἄλλα | ἐπάργματα ὧν αἱ ὧρ||αι φέρουσιν, μηνὸς 'Αρτε|μι-
σίου πέμπται ἱσταμ|ένου καὶ μηνὸς Ὑακινθίο|υ πέμπται ἱσταμένου.

1 f. 'Boundaries of the land for the Mother of the Gods.' This was, doubtless, land dedicated to her service by Archinus, who also promises a sacrifice.—6 ff. 'In the very first year they shall offer an ox, a medimnus of wheat, etc.'—**θύσοντι**: instead of θυσέοντι (cf. no. 113), but with retention of the Doric ending, while φέρουσιν l. 15 is completely Attic, likewise 'Αρτεμισίου (cf. 'Αρταμιτίου no. 113).—**ἐγ μεδίμνου**, κτλ.: **136**.9.

113. Thera. Fourth century B.C. IG XII.iii. 452. GDI 4772. Schwyzer 220.

'Αρταμιτίῑ τετάρται | πεδ' ἱκάδα θυσέοντι | ἱαρόν, 'Αγορήιοις δὲ | [δ]εῖπνογ καὶ ἱα[ρ]ὰ πρὸ τῇ σαμηίῑ.

'On the twenty-fourth of the month Artemisius they shall offer a sacrifice, and at the Agoreia (name of a festival) a banquet, and sacrifices in front of the image.'

114. Melos. Early sixth century B.C. IG XII.iii.1075. GDI 4871. Roberts 7. Schwyzer 207.

Παῖ Διός, 'Εκπηάντῑι δέκσαι τόδ' ἀμενπηὲς ἄγαλμα
σοὶ γὰρ ἐπευκηόμενον τοῦτ' ἐτέλεσσε γρόπηῑν.

γρόπηῑν (also γρόφῑν in another inscription) = γράφων here 'carving.' **49**.2. **'Εκπηάντῑι**: see no. 68, note.

Cyrenaean

115. Cyrene. Early fourth century B.C. Solmsen-Fraenkel 39. SEG 9.1.no. 72 (with full bibliography of the extensive literature; Oliverio, Documenti Antichi della Africa Italiana 2.14 ff., is the latest full discussion, with the best photograph).

'A]πόλλων ἔχρη[σε· | ἐς ἀ]εὶ καθαρμοῖς καὶ ἁγνηίαις κα[ὶ θε-| ραπ]ηίαις χρειμένος τὰν Λεβύαν οἰκ[έν].

§ 1. [Αἴ] κα ἐπὶ τὰγ γᾶν ἢ ἐπὶ τὰμ πόλιν ἐπείηι νόσο[ς ἢ λι-|| 5 μὸ]ς ἢ θάνατος, θύεν ἔμπροσθε τᾶμ πυλᾶν, [ἐναν|τίον] τῶ ἀποτρο-παίω, τῶι 'Απόλλωνι τῶι ἀποτρό[π|ωι] χίμαρον ἐρυθρόν.

§ 2. [Κ]ᾶλον ἐν ἱαρῶι πεφυκός· αἴ κα τῶι θεῶι τὰν τιμὰ[ν | 10 ἐ]ρεῖσες, τῶι κάλωι χρησῆι καὶ ἐς ἱαρὰ καὶ ἐς βάβ[α||λα] καὶ ἐς μιαρά.|

§ 3. 'Α[π]ὸ γυναικὸς ἀνὴρ τὰν νύκτα κοιμαθὲς θυσεῖ ὅ|[πυι κα] δήληται· τὰν δὲ ἁμέραν κοιμαθὲς λωσάμεν[ος | θυσεῖ - - - - εἴ̣τι, ὅπυι κα δήλ[ηται]ι, πλὰν ἢ ἐς τ[ὸ | - - only a few letters legible 15 - - - - || - - -

§ 4. ['Α λ]εχώι ὅροφον μιανεῖ· τὸν μ[ὲν ὑπώροφον μιανεῖ, τὸν | δ' ἐ]ξόροφον οὐ μιανεῖ, αἴ κα μὴ ὑπένθηι. ὁ δ' ἄ[νθρ|ω]πος, ὅ κα ἔνδοι ἦι, αὐτὸς μὲν μιαρὸς τέντα[ι ἁμ|έρα]ς τρῖς, ἄλλον δὲ οὐ 20 μιανεῖ, οὐδὲ ὅπυι κα ἔνθ[ηι ο]||ὗτος ὁ ἄνθρωπος. |

§ 5. Ἅ κα μαντίων ὁσία παντὶ καὶ ἁγνῶι καὶ βαβάλω[ι]· | πλὰν ἀπ' ἀνθρώπω Βάττω τῶ ‹τω› 'Αρχαγέτα καὶ | Τριτοπατέ-ρων καὶ ἀπὸ 'Ονυμάστω τῶ Δελφῶι, | ἀπ' ἄλλω ὅπη ἄνθρωπος 25 ἔκαμε, οὐκ ὁσία ἁγνῶ[ι], || τῶν ἱαρῶν ὁσία παντί. |

§ 6. Αἴ κα ἐπὶ βωμῶι θύσηι ἱαρήιον ὅτι μὴ νόμος θύεν, τ[ὸ] | ποτιπίαμμα ἀφελὲν ἀπὸ τῶ βωμῶ καὶ ἀποπλῦν|αι καὶ τὸ ἄλλο λῦμα ἀνελὲν ἐκ τῶ ἱαρῶ, καὶ τὰν ἴκ|νυν ἀπὸ τῶ βωμῶ καὶ τὸ πῦρ 30 ἀφελὲν ἐς καθαρόν· || καὶ τόκα δὴ ἀπονιψάμενος, καθάρας τὸ ἱαρὸν καὶ | ζαμίαν θύσας βοτὸν τέλευν, τόκα δὴ θυέτω ὡς νομ|ο-κώχιμος μέστα ἐς ἀδελφεῶν τέκνα. |

§ 7. Αἴ κα δεκατὸς ἦι ἄνθρωπος ἡβάτας, καθάρας α|[ὐ]τὸς 35 αὐτὸν αἵματι, καθαρεῖ τὸ ἱαρὸν καὶ πωλη||[θ]ὲς ἐν τᾶι ἀγορᾶι ὁπόσσω κα πλείστω ἄξιος ἦ[ι], | προθυσεῖ πρὸ τᾶς δεκάτας ζαμίαν βοτὸν τέλ|[ε]υν, οὐκ ἀπὸ τᾶς δεκάτας, καὶ τόκα δὴ θυσεῖ τὰν | [δ]εκάταν καὶ ἀποισεῖ ἐς καθαρόν· αἰ δὲ μή, τῶν αὐ|[τ]ῶν δησῆ-ται [σκ]οίκιον δὲ οἰσεῖ πᾶς ὁ θύων. ||

40 § 8. [Ἄ]νηβος αἰ μή τί κα ἐκὼν μιᾶι, ἀποχρεῖ καθάρασ|[θ]αι αὐτὸν καὶ ζαμίας οὐ δεῖ· αἰ δέκα ἐκὼμ μιᾶι, κα|[θ]αρεῖ τὸ ἰαρὸν καὶ ζαμίαν προθυσεῖ βοτὸν τέλευν. |

§ 9. Αἴ κα χρήματα δεκατὰ ἦι, ἐκτιμάσας τὰ χρήματ|α, κα-
45 θαρεῖ τὸ ἰαρὸν καὶ τὰ χρήματα δίχα καὶ τόκα || [δ]ὴ προθυσεῖ ζαμίαν βοτὸν τέλευν, οὐ τᾶς δεκάτ|[ας], καὶ τόκα δὴ θυσεῖ τὰν δεκάταν καὶ ἀποισεῖ ἐς | [κα]θαρόν· αἰ δὲ μή, τῶν αὐτῶν δησεῖ. τῶν δὲ χρημά|[τω]ν, ἃς κα δεκατὰ ἦι, ἐντόφιον οὐκ ἐνθησεῖ οὐδὲ
50 [ἧς ο]ὐδὲ ἕν, οὐδὲ χύτλα οἰσεῖ πρίν κα τῶι θεῶι ἀπο[δε||κατε]ύσει. αἰ δέ κα χύτλα ἐνίκει ἢ ἐντόφια ἐνθῆι, κα|[θά]ρας τὸ Ἀπολλώνιον ζαμίαν προθυσεῖ κατὰ τὰν | [ἁμα]ρτίαν βοτὸν τέλευν. |

§ 10. [Αἴ κ]α δεκατός ἐὼν ἄνθρωπος ἀποθάνηι, κατακομί-|
55 [ξα]ντες τὸν ἄνθρωπον, τᾶι μὲν πρατίσται ἁμέραι || [ἐπι]θησεῖ ὅ τι κα δήληται ἐπὶ τὸ σᾶμα, δεύτερον δ|[ὲ ο]ὐδὲ ἕν, πρίγ κα ἀποδεκατεύσει τῶι θεῶι, καὶ ο[ὐ]|δὲ θυ]σεῖ οὐδ' ἐπὶ τὸ σᾶμα εἶτι. ἐκτιμασέντι δὲ οἴ[ω | κα πλ]είστω ἄξιος ἦς, κοινὸς ἐὼν τῶι θεῶι. (κ)αθάρα[ς | δὲ τὸ] Ἀπολλώνιον καὶ τὰ χρήματα δίχα, προθύ-
60 [σα||ς αὐτὸ]ς ζαμίαν βοτὸν τέλευν, οὐκ ἀπὸ τᾶς δε(κ)ά[τ|ας, προ]-βώμιον, θυσεῖ τὰν δεκάταν προβώμιον κ[α|ὶ ἀπο]ισεῖ ἐς καθαρόν. αἰ δὲ μή, τῶν αὐτῶν δησεῖ. |

§ 11. [Αἴ κα ἀπ]οθάνηι δεκατὸς ἐὼν καὶ τὰ τέκνα καταλι-
65 [π|όμενα τ]ὰ μὲν ζῶι, τὰ δὲ ἀποθάνηι, ἐκτιμάσας τὰ [ἀ||πηλλαγ]μένα, ὁπόσσω κα πλείστω ἄξια ἦι, καθάρα[ς τὸ | Ἀπολλώ]-νιον καὶ τὰ χρήματα δίχα, προθυσεῖ ζαμ]ίαν | τὰν τῶ ἡ]βατᾶ προβώμιον, καὶ τόκα δὴ θυσεῖ τὰν δε[κ|άταν προ]βώμιον. τὸν δὲ ζοὸν καθάρας αὐτὸς αὐτ[ὸ|ν καθᾶρ]αι τὸ ἰαρὸν δίχα πωληθὲς ἐν
70 τᾶι ἀγοραῖ θ[υ||σεῖ τὰν τ[ῶ ἡβατᾶ ζαμίαν βοτὸν τέλευν καὶ τόκ[α δὴ | θυσεῖ τὰ]ν δεκάταν καὶ | ἀποισεῖ ἐς καθαρόν· αἰ [δὲ μ|ή, τῶν αὐτ]ῶν δησεῖ. |

§ 12. [Ἀρκτεῦε]ν ἐπεί κα ἄρξεται, θύεν κατὰ νόμον. [αἰ μέγ |
75 κα ἄρκος ἔν]θηι, τὸ λοιπὸν θυσεῖ ὁπόκα κα δήλη[ται· αἰ || δέ κα μὴ ἔν]θηι, καθαρμὸς ἀποχρεῖ ὅπ[υι] τις τ[ὰν δεκέτ|ιν χαλάξει]· καθᾶραι οὐ δεῖ, αἰ δέ κα δήλητ[αι, αἰ δέ κα μ|ή, κάθαρ]μα προβώμιον οἰσεῖ ὅπυι τ[ις τὰν δεκέτιν χ|αλάξει· αἰ ἄ]νθρωπος δ'
80 ἐχάλαξε τ[ὰν παρθένον - - - | - - - -]ς μὲν ἐπ[ιθυσεῖ - - - || - - - | - - - | - - - |

§ 13. [Νύμφ]αμ μ[ὲν αἴ κα ἔνθηι ἐς κοιτατή]ριον, ζ[αμίαν |
85 δεῖ] ἐς Ἄρτ[αμιν θύεν]· αὐτὰ δὲ οὐχ ὑπώροφ||[ος τῶι ἀνδρὶ

τένται οὐδὲ μιασεῖ, μέστα κα [ἐ|ς] Ἄρτεμιν ἔνθηι. ἃ δέ κα ταῦτα μὴ ποιήσα[ι|σ]α μιᾶι ἕκασσα, καθάραισα τὸ Ἀρταμίτιον ἐπ[ι | θ]υσεῖ ζαμίαν βοτὸν τέλευν, καὶ τόκα δὴ εἶτ|[ι] τὸ κοιτατήριον· αἰ δέ κα μὴ ἑκοῖσα μιᾶι, κα||[θ]αρεῖ τὸ ἰαρόν. |

§ 14. [Ν]ύμφαν δὲ τὸ νυμφήιον ἐς Ἄρταμιν κατ[εν|θ]ὲν δεῖ, ὁπόκα κα δήληται Ἀρτεμιτίοις, [ὥς κα | τ]άχιστα δὲ λώιον· ἃ δέ κα μὴ κατένθηι, ἀ[ποθ|υ]σεῖ τᾶι Ἀρτάματι ἅ κ[α νομίζητ]αι τοῖς [Ἀρταμιτίοις || ὠ]ς μὴ κατεληλευ[θυῖα, καὶ τόκα δὴ καθαρεῖ τὸ ἰαρ|ὸ]ν καὶ ἐπιθυσεῖ ζ[αμίαν βοτὸν τέλευν] |

§ 15. [Νύμφα ἐπεί κα διακορηθῆι, κάτε]ιτι τὸ νυμφήι[ον] | ἐς Ἄρταμιν [αὐτὰ] κ[αὶ τᾶι ἄρκωι δωσεῖ πόδας καὶ | τὰν κεφαλὰν καὶ τὸ δέρμα· αἰ δέ κα μὴ κατ[έν]||θηι, πρὶν τεκὲν κάτειτι σὺμ βοτῶι τελέωι· ἁ δ[ὲ] | κατίασσα ἁγνευσεῖ ἑβδέμαν καὶ ὀγδόαν | καὶ ἠνάταν, καὶ ἁ μὴ κατεληλευθυῖα ἁγν|ευσεῖ ταύτας τὰς ἁμέρας· αἰ δέ κα μιᾶι. καθα|ραμένα αὐτὰ καθαρεῖ τὸ ἰαρὸν καὶ ἐπιθυσ[εῖ] || ζαμίαν βοτὸν τέλευν. |

§ 16. Αἴ κα γυνὰ ἐγβάληι, αἰ μέγ κα διάδηλον ἦι, μ[ι]αίνονται ὥσπερ ἀπὸ θανόντος, αἰ δέ κα μὴ | διάδηλον ἦι, μιαίνεται αὐτὰ ἁ οἰκία καθάπε[ρ] | ἀπὸ λεχός. ||

§ 17. Ἱκεσίων |

Ἱκέσιος ἐπακτός· αἴ κα ἐπιπεμφθῆι ἐπὶ τὰν | οἰκίαν, ἀ᾽ αἰ μέγ κα ἴσαι ἀφ᾽ ὅτινός οἱ ἐπῆνθε, ὀ|νυμαξεῖ αὐτὸν προειπὼν τρῖς ἁμέρας· αἰ δ[έ] | κα τεθνάκηι ἔγγαιος ἢ ἄλλη πη ἀπολώλη[ι], || αἰ μέγ κα ἴσαι τὸ ὄνυμα, ὀνυμαστὶ προερεῖ, αἰ | δέ κα μὴ ἴσαι "ὦ ἄνθρωπε, αἴτε ἀνὴρ αἴτε γυνὰ | ἐσσί", κολοσὸς ποιήσαντα ἔρσενα καὶ θήλεια[ν] | ἢ καλίνος ἢ γαΐνος, ὑποδεξάμενον παρτιθ[έ]||μεν τὸ μέρος πάντων· ἐπεὶ δέ κα ποιῆσες τὰ || νομιζόμενα, φέροντα ἐς ὕλαν ἀεργὸν ἐρε[ῖ]|σαι τὰς κολοσὸς καὶ τὰ μέρη· |

§ 18. Ἱκέσιος ἄτερος, τετελεσμένος ἢ ἀτελής. ἰσ|σάμενος ἐπὶ δαμοσίωι ἰαρῶι, αἰ μέγ κα προ[φέ]|ρηται, ὁπόσσω κα προφέρηται, οὕτως τελίσκ[ε]||σθαι· αἰ δέ κα μὴ προφέρηται, γᾶς καρπὸν θ[ύ]-|εν καὶ σπονδὰν καθ᾽ ἔτος ἀεί. αἰ δέ κα παρῆι ἐ[ς] | νέω, δὶς τόσσα. αἰ δέ κα διαλίπηι τέκνον ἐπι[λα]|θόμενον καὶ οἱ προφέρηται, ὅ τι κά οἱ μαντε[υ]|ομένωι ἀναιρεθῆι, τοῦτο ἀποτεισεῖ τῶι θεῶ<ι> κ[αὶ] || θυσεῖ, αἰ μέγ κα ἴσαι, ἐπὶ τὸμ πατρῶιον, αἰ δὲ μή, [χρή]σασθαι.|

§ 19. Ἱκέσιος τρίτος, αὐτοφόνος· ἀφικετεύεν ἐς [τρι]|πολίαν καὶ τριφυλίαν· ὡς δέ κα καταγγήλε[ι ἱκέ]|σθαι, ἴσσαντα ἐπὶ τῶι

135 ὠδῶι ἐπὶ νάκει λευκ[ῶι νί]||ζεν καὶ χρῖσαι καὶ ἐξίμεν ἐς τὰν δα-
μοσί[αν] | ὁδὸν καὶ σιγὲν πάντας, ἦ κα ἔξοι ἔωντι, [τὸ|ς] ὑποδεκο-
μένος τὸν προαγγελτ[ῆρα · ἐς τὸ ἷα|ρὸ]ν παρίμεν τὸν ἀφικτευ[ό]-
μενο[ν - - - - | - -] εων καὶ τὸς ἑπομένος [of the remaining lines only a few letters are legible].

Ritual practices enjoined by the oracle of Apollo.

'Apollo proclaimed by oracle. Always practicing purifications and holy acts and services they shall inhabit Libya.'—**χρείμενος**: could be the Delphian form in this passage beginning Ἀπόλλων ἔχρησε, but not necessarily so. See **158**.

§ 1. 'If disease or famine or death comes to the land or the city, one shall sacrifice before the gates, facing the apotropaion, a red goat to Apollo the averter of evil.'

§ 2. 'Timber grown in the sacred precinct. If you have deposited the price for the god, you may use the timber for things sacred and profane and defiled.' —9. **ἐ]ρεῖσες** : probable reading. Oliverio's π]οεῖσες = ποιῆσες l. 119 is to be rejected, for ει = original η is unknown. ἐρείδω 'prop up, support', also 'make firm, fix,' and below l. 120 probably 'deposit.' Here 'deposit' or 'fix' = 'arrange for.'

§ 3. 'A man (purifying himself) from a woman, if he has lain with her by night, he shall sacrifice wherever he wishes. If he has lain (with her) by day, having washed himself, (he shall sacrifice and) shall go wherever he wishes except into the - - - -.' —13. The letters preceding ὅπυι κα δήληται are uncertain, but εἶτι or κατεῖτι looks more probable than Oliverio's [μετ' ὀλίγ]ον τι.

§ 4. 'The woman in childbed will defile the house. The one within the house she will defile, but the one outside the house she will not defile, unless one comes inside. The person who is inside shall himself be defiled for three days, but shall not defile another, nor (any place) where this person comes.'—16. **ὄροφος**: 'roof' here = 'house', like Cret. στέγα.—18. **τένται**: = τέλεται = ἔσεται. **72**.

§ 5. 'As to oracles, sanction (to consult them) belongs to everyone, both the holy and the profane—except that (for those) from the person Battus the Founder and the Ancestors and Onumastus the Delphian (and) from any other person who died

(lit. from anyone else where a person died) there is no sanction for the holy. As to the shrines, sanction belongs to everyone.'—This is the most difficult paragraph and there has been no agreement in the interpretation. ἅ κα 'in case that' (cf. l. 93) properly requires a verb, but probably is here an abbreviated form of ἅ κα ἦι.—**μαντίων**: not from μάντις 'seer,' but from a *μάντιον = μαντεῖον, like ἱαρῶν l. 25 and Ἰκεσίων l. 110., gen. of matters or persons involved (**171**).—The passage ll. 22 ff. plainly refers to oracles of the dead (cf. νεκυομαντεῖον Hdt. 5.92, Paus. 9.30.6).—22. **τῶ‹τω›**: probably dittography. ἄνθρωπος points the contrast of oracles of deceased human beings to those of the gods.—23. **τῶ Δελφῶι**: cf. **38***a*.—24. **ἔκαμε**: 'died.' Cf. Hom. βροτῶν εἴδωλα καμόντων.

§ 6. Regulations for one who has sacrificed a victim which it is not lawful to sacrifice.—27. **ποτιπίαμμα**: 'the fat that remains.' **164**.4.—28/9 ἴκνυν. Cf. ἴκνυον· κονίαν, σμῆμα Hesych. Here 'ashes' ?—31, 32. **ὡς νομοκώχιμος μέστα ἐς ἀδελφεῶν τέκνα**: 'as bound by the law (which extends) up to the children of brothers.' νομοκώχιμος (or possibly νομωκώχιμος as Oliverio), parallel to κατοκώχιμος, is the probable reading. At the end of l. 31 there is no room after νομ for any more letters, so that the reading νόμ(ος) implies an abbreviation that is improbable.

§§ 7-11. Regulations for a δεκατός 'one subject to a tithe.'—34/5 **πωληθές** κτλ.: 'having been offered for sale in the market-place for whatever he is worth.'—38, 46/7, 62, 72. **ἀποισεῖ** ἐς καθαρόν: 'shall restore (things) to a state of purity.'—39. [**σκ**]**οίκιον**, some kind of receptacle, quotable from papyri, is the probable reading. Oliverio reads ἐποίκιον 'supellex' but this is not the sense of the word in CIGI 1730 (= IG IX.i.47) to which he refers.—40, 41, 86, 89. **μιᾶι**: 3 sg. aor. subj. (**144***b*, **151**.1) in pass. sense 'be defiled,' as also 3 sg. fut. μιασεῖ l. 85 vs. trans. μιανεῖ ll. 16-19.—45. **οὐ τᾶς δεκάτας**: = οὐκ ἀπὸ τᾶς δεκάτας ll. 36, 60.—47. **δησεῖ**: so certainly here (where Oliverio assumes omission of ται), and from the photograph probable in l. 62 (Oliverio δησειτ[αι]) and l. 72 (Oliverio δησεῖται, but no visible traces after EI).—48/9. Read οὐδὲ [ἧς ο]ὐδὲ ἕν after Tab. Heracl. 1.136. Calhoun, CP 29. 345.—53 ff. 'If the one subject to a tithe has died, after they have buried him, on the first day (the

heir) shall bring whatever he wishes to the grave, but afterwards nothing until he has paid off the tithe to the god, and he shall not make an offering or go to the grave. They shall evaluate (the deceased δεκατός) for the most that he was worth, he being a partner of the god (that is, in part indebted to him).'—57. **ἐκτιμασέντι**: **42**.5*e*.—65/6. **ἐκτιμάσας** κτλ.: '(the heir) having evaluated the deceased (children) for the most they are worth.'

§ 12. This paragraph is wholly obscure without extensive restorations. Those of Oliverio, repeated in SEG and with some minor changes in the text above, are only plausible conjectures, of which the critical ones are [ἄρκος] (the girl in the service of Artemis, mentioned in l. 98), [ἀρκτεύε]ι̣ν (should be rather [ἀρκτεῦε]ν), and [δεκέτιν]. Even so, the sense is none too clear.

§§ 13-15. Regulations regarding a bride.—The restorations in ll. 83/4 of the words before αὐτά and of διακορηθῇ in l. 97 are of course uncertain.

§ 16. 'If a woman suffers a miscarriage or abortion, if it is plain (that is, if the fetus is fully formed), (persons) are defiled as from one dead, but if it is not plain the houshold itself is defiled as from one in childbirth.'

§§ 17-19, with the heading 'About Suppliants.' The view of Stukey, CP 32.32 ff., that the ἱκέσιοι were not suppliants but supernatural beings, is not convincing. Although the text is nearly perfect and the literal meaning generally clear, the interpretation of the real situation is in part uncertain.

§ 17. 'Suppliant from abroad. If he has been sent to the home, if (the master of the home) knows from whom he came to him, he shall name this person, giving notice for three days. If he (this person) has died within the land or has perished anywhere else, if he (the master) knows the name he shall give notice by name. But if he does not know, (then saying) "O person whether thou art man or woman," having made figures male and female of wood or clay, as host one shall place beside them the (proper) portion of all (that is, the customary food and drink). When you have done the things customary, bringing them to a virgin forest deposit the figures and the portions.'

§ 18. 'Second suppliant, initiated or uninitiated. Having been seated at the public shrine, if there is a declaration (by the

priest), for whatever amount is declared so it shall be fulfilled. If there is no declaration, one shall sacrifice the fruit of the land and a libation annually forever. If he presents himself anew, then twice as much. If he leaves a child who has neglected it and a declaration is made to him (the child), whatever is ordained for him consulting the oracle this he shall pay to the god and shall sacrifice, if he knows (where it is) on the ancestral tomb,—if not, consult the oracle.'—126. **αἰ δέ κα παρῆι**: παρῆι is taken by most commentators as 'omit' and so from πάρειμι, cpd. of εἶμι in its use for 'pass by' (Hdt. 7.109, etc.). But from this one expects παρείηι like ἐπείηι l. 4. As it stands, παρῆι belongs to the cpd. of εἰμί. De Sanctis, Riv. fil. 55.206, so takes it.

19. 'Third suppliant, a homicide. One shall make intercession to the tribunal of the three cities and the three tribes. When one has announced that one is making supplication, having seated (the suppliant) on the threshold, on a white fleece, one shall wash and anoint him and go forth into the public road, and they shall all keep silent, so long as they are outside, following the announcer. The one for whom intercession is made shall procede to the shrine - - and those following - - -'

Cretan

116. Drerus. Sixth century B.C. P. Demargne et H. van Effenterre, BCH 61.333 ff., 62.194.

Ἆδ' ἔϝαδε πόλι· ἐπεί κα κοσμήσει δέκα ϝετίōν τὸν ἀ|ϝτὸν μὴ κοσμέ̄ν· αἰ δὲ κοσμησίē, ὄπē δικασσίē, αὐτὸν ὀπῆλεν διπλεῖ κἀϝτόν, | θιὸς ὄλοι ὄν, ἄκρηστον ἤμēν, ἆς δṓοι, κō̆τι κοσμησίē μηδὲν ἤμην. | ὀμόται δὲ κόσμος κō̆ι δάμιοι κō̆ι ἴκατι οἱ τᾶς πόλ[ιος].

As in other early Cretan inscriptions, ⊟ = η, but here beside E which in some cases must also stand for η. Cf. ⊟ /W E N beside ⊟ /W Π N. We therefore transcribe ἤμēν beside ἤμην, and so ὄπē, κοσμέ̄ν, κοσμησίē. V = λ in contrast to usual Cret. ^.

'Voted by the city as follows. When one shall have been kosmos, the same one shall not be kosmos within ten years. If he has become kosmos (within ten years), in whatever case he pronounces judgment, he shall owe a double penalty and himself—god destroy him—be without function as long as he

lives, and whatever he has done as kosmos shall be null and void. Jurors the kosmos and the damioi (those appointed from the people?) and the twenty of the city.'

1. **ἅδ'**: 'in this manner, as follows' (**132**.6), confirming this interpretation of Delph. ἅδε in no. 51.—**πόλι**: for lack of article see **122***a*.—**κοσμησίε̄**, **δικακσίε̄**: **152**.4.—The insertion between the first and second lines, just above κἀϝτόν, is obviously an imprecation thrown in. The letters are clear except for the third from the end, and that, despite the peculiar form that appears in the photograph, is probably the crooked iota and so taken by the editor. Read θιὸς ὄλοι ὄν, with 2. aor. act. (otherwise only attested in mid.) of ὄλλυμι and demonstrative use of ὅς.—3. **ἄκρηστον**: = ἄχρηστον 'useless', here 'without right to function.'—4. **ἴκατι**: the absence of ϝ, in contrast to ἔϝαδε, ϝετίῑν, is strange, but seen also in ἰκάδι of another archaic inscription of Drerus.

117. Gortyn. Fifth century B.C. GDI 4991. Inscr. Jurid. I, pp. 352 ff. Schwyzer 179. Solmsen-Fraenkel 40.

Θιοί. | Ὅς κ' ἐλευθέρōι ἢ δόλōι μέλλει ἀν|πιμōλῆν, πρὸ δίκας μὲ ἄγεν. αἰ δ|έ κ' ἄγει, καταδικακσάτō τῶ ἐλευθέρ|ō δέκα στατῆρανς, τῶ δόλō πέν||τε, ὅτι ἄγει, καὶ δικακσάτō λαγάσαι | ἐν ταῖς τρισὶ ἀμέραις. αἰ [δέ] κα | μὲ [λαγ]άσει, καταδικαδδέτō τō μὲν | ἐλευθέρō στατῆρα, τῶ δόλō [δα]ρκν|ὰν τᾶς ἀμέρας ϝεκάστας, πρίν κα λα||γάσει · τō δὲ κρόνō τὸν δι[κ]αστ|ὰν ὀμνύντα κρίνεν. αἰ δ' ἀννί-οιτο | μὲ ἄγεν, τὸν δικαστὰν ὀμνύντ|α κρ[ί]νεν, αἰ μὲ ἀποπōνίοι μαῖτυς. | αἰ δέ κα μōλῆι ὁ μὲν ἐλεύθε[ρ]ον, || ὁ δ[ὲ δ]ōλον, κάρτο-νανς ἔμēν | [ὅτερο]ί κ' ἐλεύθερον ἀποπōνίōν|τι. αἰ δέ κ' ἀνπὶ δόλōι μōλίōντι | πōνίοντες ϝὸν ϝεκάτερος ἔμ|ēν, αἰ μέν κα μαῖτυς ἀποπō-νῆι, κ||ατὰ τὸν μαίτυρα δικάδδεν, αἰ | δέ κ' ἢ ἀνποτέροις ἀποπōνί-ōντι | ἢ μēδατέρōι, τὸν δικαστὰν ὀ|μνύντα κρίνεν. ἒ δέ κα νικαθῆι ὀ | ἔκōν, [τ]ὸμ μὲν ἐλεύθερον λαγ||άσαι τᾶν πέ[ν]τ' ἀμερᾶν, τὸν δὲ δō|λ[ον] ἐς κῆρανς ἀποδόμēν. αἰ δέ | κα μὲ λαγάσει ἢ μὲ ἀποδōι, δικακ|σάτō νικῆν τō μὲν ἐλευθέρō | πεντέκοντα στατῆρανς καὶ σ||τατῆρα τᾶς ἀμέρας ϝεκάστ|ας, πρίν κα λαγάσει, τō δὲ δόλō | δέκα στατῆρανς καὶ δαρκνὰν | τᾶς ἀμέρας ϝεκάστας, πρίν κ' ἀ|πο-δōι ἐς κῆρανς. ἒ δέ κα καταδι||κάκσει ὁ δικαστάς, ἐνιαυτōι π|ράδ-δεθθαι τὰ τρίτρα ἢ μεῖον, | πλίον δέ μέ · τō δὲ κρόνō τὸν δι|κανστὰ

ὀμνύντα κρίνεν. αἰ δέ | κα ναεύēι ὀ δō̃λος ὃ̄ κα νικαθē̃||ι, καλίōν ἀντὶ μαιτύρōν δυō̃ν δ|ρομέōν ἐλευθέρōν ἀποδεικσάτ|ō ἐπὶ τō̃ι ναō̃ι ὄπē κα ναεύēι ἒ α|ὐτὸς ἒ ἄ(λ)λος πρὸ τούτō· αἰ δέ | κα μὲ καλε̃ι ἒ μὲ δείκσει, κατισ||[τάτ]ō τὰ ἐ[γρα](μ)μένα. αἰ δέ κα μēδ' | αὐτὸν ἀποδō̃ι ἐν τō̃ι ἐνιαυτō̃ι, | τὰνς ἀπλόονς τ[ι]μὰνς ἐπικατ|αστασεῖ. αἰ δέ κ' ἀποθάνēι μ|ōλιομένας τᾶδ δί[κα]ς, τὰν ἀπλ||όον τιμὰν κατ(α)στασεῖ. αἰ δ|έ κα κοσ[μ]ίōν ἄγēι ἒ κοσμίοντο|ς ἄλλος, ἒ κ' ἀποστᾶι, μōλέν, καἴ κ|α νικαθε̃ι, κατιστάμεν ἀπ' [ἆ]ς | [ἀμέρα]ς ἄγαγε τὰ ἐγραμένα. || [τὸ]ν δὲ νενικαμένο[ν] κα[ὶ τὸν κα]-|||
II τακείμενον ἄγοντι ἄπατον | ἔ̄μēν.

Αἴ κα τὸν ἐλεύθερον ἒ | τὰν ἐλευθέραν κάρτει οἴπēι, ἐκα|τὸν στατε̃ρανς καταστασεῖ· α||ἰ δέ κ' ἀπεταίρō, δέκα· αἰ δέ κ' ὀ δō̃λο|ς τὸν ἐλεύθερον ἒ τὰν ἐλευθέρα|ν, διπλεῖ καταστασεῖ· αἰ δέ κ' ἐλε|ύθερος Ϝοικέα ἒ Ϝοικέαν, πέντε | δαρκνάνς· αἰ δέ κα Ϝ[ο]ικεὺς Ϝοικέα || ἒ Ϝοικέαν, π[έν]τε στατε̃ρανς. | ἐνδοθιδίαν δό̄λαν αἰ κάρτει δαμ|άσαιτο, δύο στατε̃ρανς κατασ|τασεῖ· αἰ δέ κα δεδαμν[α]μέναν πε|δ' ἀμέραν, [ὀ]δελό̄ν, αἰ δέ κ' ἐν νυτ||τί, δύ' ὀδελόνς· ὀρκιōτέραν δ' ἔ̄|μēν τὰν δό̄λαν. αἴ κα τὰν ἐ|λευθέραν ἐπιπēρε̃ται οἴπεν ἀκε|ύοντος καδεστᾶ, δέκα στατε̃|ρανς καταστασεῖ, αἰ ἀποπōνίο||ι μαῖτυς. αἰ κα τὰν ἐλευθέραν | μοικίōν αἰλεθε̃ι ἐν πατρὸς ἒ ἐν ἀ|δελπιō̃ ἒ ἐν τō̃ ἀνδρός, ἐκατὸν | στατε̃ρανς καταστασεῖ· αἰ δέ κ' ἐ|ν ἄ(λ)λō, πεντέ̄κοντα· αἰ δέ κα τὰν || τō̃ ἀπεταίρō, δέκα· αἰ δέ κ' ὀ δō̃λος [τὰ]|ν ἐλευθέραν, διπλεῖ καταστασε|ῖ· αἰ δέ κα δō̃λος δό̄λō, πέν|τε. προϜειπάτō δὲ ἀντὶ μαιτ|ύρōν τριō̃ν τοῖς καδεσταῖ||ς τō̃ ἐναιλεθέντος ἀλλύεθ|θαι ἐν ταῖς πέντ' ἀμέραις· | τō̃ δὲ δό̄λō τō̃ι πάσται ἀντὶ | μαιτύρōν δυō̃ν. αἰ δέ κα μ|ὲ ἀλλύσεται, ἐπὶ τοῖς ἐλόν-|| σι ἔ̄μēν κρε̃θθαι ὄπαι κα λε|ίōντι. αἰ δέ κα πονε̃ι δολό̄|σαθθαι, ὀμόσαι τὸν ἐλό|ντα τō̃ πεντēκονταστατέ̄|ρō καὶ πλίονος πέντον αὐ||τὸν Ϝὶν αὐτō̃ι Ϝέκαστον ἐπ|αριόμενον, τō̃ δ' ἀπεταίρō | τρίτον αὐτόν, τō̃ δὲ Ϝοικέ|ος τὸν πάσταν ἄτερον αὐτ|ὸν μοικίοντ' ἐλέν, δολό̄σαθ-|| θαι δὲ μέ̄.

Αἴ κ' ἀνὲρ [κα]ὶ [γυ]|νὰ διακρ[ί]νōν[τ]αι, τὰ Ϝὰ α|ὐτᾶς ἔκεν, ἄτι ἔκονσ' ε̃ιε π|ὰρ τὸν ἄνδρα, καὶ τō̃ καρπō̃ τ|ὰνν ἐμίναν, αἴ κ' ε̃ι ἐς τō̃ν Ϝō̃||ν αὐτᾶς κρēμάτōν, κō̃τι | κ' ἐνυπάνει τὰν [ἐμίνα]ν ἄτι | κ' ε̃ι, καὶ πέντε στατε̃ρανς, αἴ κ' ὀ ἀ|νὲρ αἴτιος ε̃ι τᾶς κē[ρ]εύσι|ος· α[ἰ] δὲ πōνίοι ὀ ἀνὲρ [αἴτι||ος μὲ ἔ̄]μēν, τὸν δικαστὰν |||
III ὀμνύντα κρίνεν. αἰ δέ τι ἄλλ|ο πέροι τō̃ ἀνδρός, πέντε στ|ατε̃ρανς

5 καταστασεῖ κὄτι | κα πέρēι αὐτόν, κὄτι κα παρ||έλēι ἀποδότō αὐτόν. ἓν δέ κ' | ἐκσαννέσεται δικάκσαι τ|ὰν γυναῖκ' ἀπομόσαι τὰν Ἄρ|τεμιν πὰρ Ἀμυκλαῖον πὰρ τὰν | Τοκσίαν. ὅτι δέ τίς κ' ἀπομο-||
10 σάνσαι παρέλēι, πέντε στατ|ἔρανς καταστασεῖ καὶ τὸ κρ|έος αὐτόν. αἰ δέ κ' ἀλλόττρι|ος συνεσάδδēι, δέκα στ[ατ]ἔ|ρανς καταστασεῖ,
15 τō δὲ κρέ||ιος διπλεῖ ὅτι κ' ὁ δικαστὰς | ὀμόσει συνεσσάκσαι. | αἰ ἀνὲρ ἀποθάνοι τέκνα κατ|αλιπόν, αἴ κα λεῖ ἁ γυνά, τὰ Ϝὰ | αὐτᾶς
20 ἔκονσαν ὀπυίεθθα||ι κἄτι κ' ὁ ἀνὲδ δōι κατὰ τὰ ἐγ|ραμμένα ἀντὶ μαιτύρōν τρ|ιōν δρομέōν ἐλευθέρōν· αἰ |δέ τι τōν τέκνōν πέροι, ἔν-
25 δι|κον ἔμēν. αἰ δέ κα ἄτεκνον || καταλίπēι, τά τε Ϝὰ αὐτᾶς ἔκε|ν κὄτι κ' ἐν[υ]πάνει [τ]ὰν ἐμ[ί]ν|αν κα[ὶ τ]ō καρπ[ō] τō ἔνδ[ο]θεν π|εδὰ τōν ἐπιβαλλόντ[ōν] μοῖρα|ν λακὲ[ν] καἴ τί κ' ὁ ἀνὲδ δōι ἄι
30 ἔγ||ρατται· αἰ δέ τι ἄλλο πέροι, ἔν|δικον ἔμēν. αἰ δὲ γυνὰ ἄτεκ|νος ἀποθάνοι, τά τε Ϝὰ | αὐτᾶς τοῖς ἐπιβάλλονσι ἀπ|οδόμēν κὄτι ἐνύ-
35 πανε τὰν ἐ||μίναν καὶ τō καρπō, αἴ κ' ἔι ἐς | τōν Ϝōν αὐτᾶς, τὰν ἐμίνα|ν. κόμιστρα αἴ κα λεῖ |δόμēν | ἀνὲρ ἢ γυνά, ἢ Ϝἔμα ἢ δυὅδεκ|α
40 στατἔρανς ἢ δυὅδεκα στατ||ἔρōν κρέος, πλίον δὲ μέ. αἴ κ|α Ϝοικέος Ϝοικέα κριθεῖ δōō | ἢ ἀποθανόντος, τὰ Ϝὰ αὐτᾶ|ς ἔκεν· ἄλλο δ' αἴ τι πέροι, ἔνδ|ικον ἔμēν.

45 Αἰ τέκοι γυνὰ κ||ē[ρ]ε[ύο]νσα, ἐπελεῦσαι τōι ἀ|νδρὶ ἐπὶ στέγαν ἀντὶ μαιτ|ύρōν τριōν. αἰ δὲ μὲ δέκσαι|το, ἐπὶ τᾶι ματρὶ ἔμēν τὸ
50 τέκ|νον ἢ τράπεν ἢ ἀποθέμēν· ὀρκ||ιōτέροδ δ' ἔμēν τὸς καδεστ|ὰνς καὶ τὸς μαίτυρανς, αἰ | ἐπέλευσαν. αἰ δὲ Ϝοικέα τέ|κοι κēρεύονσα,
55 ἐπελεῦσαι | τōι πάσται τō ἀνδρός, ὃς ὅ||πυιε, ἀντὶ μαιτύρōν [δυ]-
IV ōν. ||| αἰ δέ κα μὲ δέκσεται, ἐπὶ τōι | πάσται ἔμēν τὸ τέκνον τōι τ|ᾶς
5 Ϝοικέας. αἰ δὲ τōι αὐτōι αὔ|τιν ὀπυίοιτο πρὸ τō ἐνιαυτ||ō, τὸ παιδίον ἐπὶ τōι πάσται | ἔμēν τōι τō Ϝοικέος. κὄρκιό|τερον ἔμēν τὸν ἐπελεύσαν|τα καὶ τὸς μαίτυρανς. γ|υνὰ κēρεύονσ' αἰ ἀποβάλοι ||
10 παιδίον πρὶν ἐπελεῦσαι κα[τ]|ὰ τὰ ἐγραμμένα, ἐλευθέρō μ|ὲν καταστασεῖ πεντέκοντα | στατἔρανς, δόλō πέντε καὶ Ϝ|ίκατι, αἴ κα
15 νικαθē. ὃι δέ κα μ' ||εἴ[ē] τι(ς) στέγα ὄπυι ἐπελευσε|ῖ, ἢ αὐτὸν μὲ ὀρῆι, αἰ <αι> ἀποθ|είē τὸ παιδίον, ἄπατον ἔμēν. | αἰ κύσαιτο καὶ
20 τέκοι Ϝοικ|έα μὲ ὀπυιομένα, ἐπὶ τōι τ[ō] || πατρὸς πάσται ἔμēν τὸ τ|έκνον· αἰ δ' ὁ πατὲρ μὲ δόοι, ἐ|πὶ τοῖς τōν ἀδελπιōν πάσ|ταις ἔμēν.

25 Τὸν πατέρα τōν | τέκνōν καὶ τōν κρēμάτōν κ||αρτερὸν ἔμēν τᾶδ

δαίσιος | καὶ τὰν ματέρα τῶν ϝῶν αὐ|τᾶς κρεμάτων. ἄς κα δόοντι, |
30 μὲ ἐπάνανκον ἔμεν δατε̃|θθαι· αἰ δέ τις ἀταθείε̃, ἀποδ||ἀτταθθαι
τοῖ ἀταμένοι ἄ|ι ἔγρατται. ἒ δέ κ' ἀποθάνε̃ι τι(ς), | στέγανς μὲν
τὰνς ἐν πόλι κἄ|τι κ' ἐν ταῖ(ς) στέγαις ἐνε̃ι, αἴ|ς κα μὲ ϝοικεὺς ἐν-
35 ϝοικε̃ι ἐπ||ὶ κόραι ϝοικίων, καὶ τὰ πρόβατα κα|ὶ καρτα[ί]ποδα, ἄ
κα μὲ ϝοικέος ἒι, | ἐπὶ τοῖς υἱάσι ἔμεν, τὰ δ' ἄλ|λα κρέματα πάντα
40 δατε̃θθα|ι καλῶς, καὶ λανκάνεν τὸς μὲν || υἱὸνς ὀπόττοι κ' ἴοντι δύ|ο
μοίρανς ϝέκαστον, τὰδ δ|ὲ θυγατέρανς ὀπότται κ' ἴον|τι μίαν μοῖ-
45 ραν ϝεκάσταν. δ|ατε̃θ[θ]αι δὲ καὶ τὰ ματρ[ῶ]ια, ἒ || κ' ἀποθα[νε̃]ι,
ἄιπε[ρ] τὰ [πατρῶι'] | ἔ[γραττ]αι. αἰ δὲ κρέματα μὲ εἴ|ε̃, στέγα δέ,
λακὲν τὰθ θ[υ]γατέ|ρας ἄι ἔγρατται. αἰ δέ κα λε̃|ι ὁ πατὲρ δῶς ἰὸν
50 δόμεν τᾶ||ι ὀπυιομέναι, δότω κατὰ τ|ὰ ἐγραμμένα, πλίονα δὲ μέ. |
V ὀτείαι δὲ πρόθθ' ἔδωκε ἓ ἐπέσ|πενσε, ταῦτ' ἔκεν, ἄλλα δὲ μὲ ||| ἀπο-
λαν[κά]νεν. γυνὰ ὀ[τ]εία κ|ρέματα μὲ ἔκει ἓ [πα]τρὸ δό|ντος ἓ
5 ἀ[δ]ελπιῶ ἓ ἐπισπέν|σαντος ἓ ἀπολα[κ]όνσα ἄ||ι ὄκ' ὁ Αἰθ[α]λεὺ(ς)
σταρτὸς ἐκόσ|μιον οἱ σὺν Κύ[λ]λοι, ταύτ|ας μὲν ἀπολανκάνεν,
ταῖ|δ δὲ πρόθθα μὲ ἔ[ν]δικον ἔμ|εν.
10 Ἒ κ' ἀπ[ο]θάνε̃ι ἀνὲρ ἓ γυν||ά, αἰ μέν κ' ἒι τέκνα ἓ ἐς τέ|κνῶν
τέκνα ἓ ἐς τούτῶν τέ|κνα, τούτος ἔκε[ν] τὰ κρέμα|τα. αἰ δέ κα
15 μέτις ἒι τούτῶ|ν, ἀ<α>δελπιοὶ δὲ τῶ ἀποθανόν||τος κἐκς ἀδε[λ]πιῶν
τέκν|α ἓ ἐς τούτῶν τέκνα, τούτ|ος ἔκεν τὰ κρέματα. αἰ δέ κα |μέτις
20 ἒι τούτῶν, ἀδευπιαὶ δ|ὲ τῶ ἀποθανόντος κἐς ταυτ||ᾶν τέκνα ἓ ἐς τῶν
τέκνῶν τέ|κνα, τούτος ἔκεν τὰ κρέμα|τα. αἰ δέ κα μέτις ἒι τούτῶν, |
25 οἷς κ' ἐπιβάλλε̃ι ὄπῶ κ' ἒι τὰ κρ|έματα, τούτος ἀναιλε̃θθα||ι. αἰ δὲ
μὲ εἶεν ἐπιβάλλοντε|ς, τᾶς ϝοικίας οἵτινές κ' | ἴοντι ὁ κλᾶρος,
τούτονς ἔ|κεν τὰ κρέματα.
30 Αἰ δέ κ' οἱ | ἐπιβάλλοντες οἱ μὲν λεί||ῶντι δατε̃θθαι τὰ κρέματ|α,
οἱ δὲ μέ, δικάκσαι τὸν δι|καστὰν ἐπὶ τοῖλ λείονσι δ|ατε̃θθαι ἒμεν
35 τὰ κρέματα π|άντα, πρίν κα δάττονται. || αἰ δέ κα δικάκσαντος τῶ
δ|ικαστᾶ κάρτει ἐνσείε̃ι ἓ ἄ|γε̃ι ἓ πέρε̃ι, δέκα στατε̃ραν|ς καταστα-
40 σεῖ καὶ τῶ κρε̃|ιος διπλεῖ. τνατῶν δὲ καὶ καρ||πῶ καὶ ϝέμας κάνπι-
δέμας κ|ἐπιπολαίῶν κρεμάτῶν, αἴ κα μ|ὲ λείῶντι δατε̃[θθαι - - τὸν
45 δ|ικαστ]ὰν ὀμνύντα κρῖνα|ι πορτὶ τὰ μῶλιόμενα. [α]ἰ [δ]||έ κα κρέ-
ματα δατιομένοι | μὲ συνγιγνόσκῶντι ἀν|πὶ τὰν δαῖσιν, ὄνε̃ν τὰ κρέ-
50 μ|ατα κὄς κα πλεῖστον διδ|ῶι ἀποδόμενοι τᾶν τιμᾶν || δια[λ]ακόν-
τῶν τὰν ἐπαβο|λάν ϝέκαστος. δατιομέ|νοιδ δὲ κρέματα μαίτυρα|νς
VI παρέμε̃ν δρομέανς ἐλε|υθέρονς τρίινς ἓ πλίανς. ||| θυγατρὶ ἒ διδῶι,
κατὰ τὰ αὐ|τά.

VI Ἆς κ' ὁ πατὲ̄δ δό̄ε̄ι, το̄̃ν το̄̃ π|ατρὸς κρε̄μάτο̄ν πὰρ υἱέος | με̄̀ ὄνε̄̃θθαι με̄δὲ καταθίθ||εθθαι· ἄτι δέ κ' αὐτὸς πάσετ|αι ἒ ἀπολάκε̄ι ἀποδιδόθθο̄, | αἴ κα λε̄̃ι. με̄δὲ τὸν πατέρα τὰ το̄̃|ν τέκνο̄ν ἄτι κ' αὐτοὶ πάσον|ται ἒ ἀπολάκο̄ντι. με̄δὲ τὰ τ||ᾶς γυναικὸς τὸν ἄνδρα ἀπο|δόθαι με̄δ' ἐπισπένσαι, με̄δ' | υἱὺν τὰ τᾶς ματρός. αἰ δ|έ τις πρίαιτο ἒ καταθεῖτο ἒ ἐ|πισπένσαιτο, ἀλλᾶι δ' ἔγρατ||[τα]ι, ἆι τάδε τὰ γράμματα ἔγ|[ρατται, τὰ] μ[ὲ]ν κρε̄́ματα ἐπὶ τᾶι ματρὶ ἔ̄μ|ε̄ν κε̄̀πὶ τᾶι γυναικί, ὁ δ' ἀπο|δόμενος ἒ καταθὲνς ἒ ἐπι||σπένσανς το̄̃ι πριαμένο̄ι | ἒ καταθεμένο̄ι ἒ ἐπισπεν|σαμένο̄ι διπλεῖ καταστα|σεῖ καἴ τί κ' ἄλλ' ἄτας ε̄̃ι, τὸ ἀπ|λόον· το̄̃ν δὲ πρόθθα με̄̀ ἔν||δικον ἔ̄με̄ν. αἰ δέ κ' ὁ ἀντίμ|ο̄λος ἀπομο̄λε̄̃ι ἀνπὶ τὸ κρ|έος ο̄̃ι κ' ἀνπιμο̄λίο̄ντι μ|ὲ̄ ἔ̄με̄ν τᾶς ματ[ρ]ὸς ἒ τᾶ|ς γυναικός, μο̄λὲν ὄπε̄ κ' ἐπ||ιβάλλε̄ι, πὰρ το̄̃ι δικαστᾶι | ἒ ϝεκάστο̄ ἔγρατται. αἰ δέ κ' ἀ|ποθάνε̄ι μάτε̄ρ τέκνα καταλιπό|νσα, τὸν πατέρα καρτερὸν ἔ̄με̄ν | το̄̃ν ματρο̄ίο̄ν, ἀποδόθαι δὲ με̄̀ || με̄δὲ καταθέμε̄ν, αἴ κα με̄̀ τὰ τέκ|να ἐπαινέ̄σει δρομέες ἰόντες. | [α]ἰ δέ τις ἀλλᾶι πρίαιτο ἒ κατα|θεῖτο, τὰ μὲν κρε̄́ματα ἐπὶ τοῖ|ς τέκνοις ἔ̄με̄ν, το̄̃ι δὲ πριαμ||ένο̄ι ἒ καταθεμένο̄ι τὸν ἀποδ|όμενον ἒ τὸν καταθέντα τὰν | διπλείαν καταστάσαι τᾶς τ|ιμᾶς, καἴ τί κ' ἄλλ' ἄτας ε̄̃ι, τὸ ἀ|πλόον. αἰ δέ κ' ἄλλαν ὀπυίε̄ι, τὰ τ||έκνα [το̄̃]ν [μ]ατρο̄ίο̄ν καρτερὸν|ς ἔ̄με̄ν.

Αἴ κ' ἐδ δυσ[μενίανς] πε|ρα[θε̄̃ι κ]ε̄̀κς ἀλλοπολίας ὑπ' ἀν|άνκας ἐκόμενος κελο[μ]ένο̄ τι|ς λύσεται, ἐπὶ το̄̃ι ἀλλυσαμέν||ο̄ι ἔ̄με̄ν, πρίν κ' ἀποδο̄̃ι τὸ ἐπιβά|λλον. αἰ δέ κα με̄̀ ὁμολογίο̄ντ|ι ἀμπὶ τὰν πλε̄θὺν ἒ με̄̀ [κ]ελομέ|[ν]ο̄ αὐτο̄̃ [λ]ύσαθθαι, τὸν δικασ|τὰν ὀμνύντα κρίνεν πορτὶ τὰ || μο̄λιόμενα. [τ]ο̄̃ ἐλευθέρο̄ τὸν | δε - - - -. [αἴ
VII κ' ὁ δο̄̃λος] ||| ἐπὶ τὰν ἐλευθέραν ἐλθὸ̄ν ὀπυίε̄ι, | ἐλεύθερ' ἔ̄με̄ν τὰ τέκνα. αἰ δέ κ' | ἀ ἐλευθέρα ἐπὶ τὸν δο̄̃λον, δο̄̃λ' ἔ̄μ|ε̄ν τὰ τέκνα. αἰ δέ κ' ἐς τᾶς αὐτ||ᾶς ματρὸς ἐλεύθερα καὶ δο̄̃λα | τέκνα γένε̄ται, ἒ κ' ἀποθάνε̄ι ἀ | μάτε̄ρ, αἴ κ' ε̄̃ι κρε̄́ματα, τὸνς ἐλε|υθέρονς ἔκεν. αἰ δ' ἐλευθέροι | με̄̀ ἐκσεῖεν, τὸνσς ἐπιβάλλον||τανς ἀναιλε̄̃θαι. α[ἴ] κ' ἐκς ἀγ|ορᾶς πρ[ι]άμενος δο̄̃λον με̄̀ π|εραιό̄σει τᾶν ϝεκσέ̄κοντ' ἀμ|ερᾶν, αἴ τινά κα πρόθ' ἀδικε̄́|κε̄ι ἒ ὕστερον. το̄̃ι πεπαμέν||ο̄ι ἔνδικον ἔ̄με̄ν.

Τὰμ πα|[τ]ρο̄ι[ο̄̃]κον ὀπυίεθαι ἀδελπι|ο̄̃ι το̄̃ πατρὸς το̄̃ν ἰόντο̄ν το̄̃ι | πρειγ[ί]στο̄ι. αἰ δέ κα πλίες πατ|ρο̄ιο̄̃κοι ἴο̄ντι κἀδελπι[ο]ὶ το̄̃ πα||τρός, [τ]ο̄̃ι ἐπιπρειγίστο̄ι ὀπυί|εθαι. αἰ δέ κα με̄̀ ἴο̄ντι ἀδελπιο|ὶ το̄̃ πατρός, υἱέεδ δὲ ἐκς ἀδελ|πιο̄̃ν, ὀπυίεθαι ἰο̄̃ι το̄̃ι [ἐ]ς

τō̃ π|ρειγίστō. αἰ δέ κα πλίες ἴōντ||ι πατρōιō̃κοι κυἰέες ἐκς ἀδε|λπιō̃ν, ἄλλōι ὀπυίεθαι τō̃ι ἐπ|ὶ τō̃ι ἐς [τ]ō̃ πρει[γί]στō. μίαν δ' | ἔκεν πατρōι[ō̃]κον τὸν ἐπιβάλ|λοντα, πλίαδ δὲ [μ]ε̄́.

Ἆδ δέ κ' ἄν||ōρος ε̄ῖ ὀ ἐπιβάλλōν ὀπυίεν ε̄ | ἀ πατρōιōκος, [σ]τέγαν μέν, αἴ | κ' ε̄ῖ, ἔκεν τὰν πατρōιō̃κον, τᾶδ | δ' ἐπικαρπίας παντὸς τὰν ἐ̄μ|ίναν ἀπολανκάνεν τὸν ἐπιβ||άλλοντα ὀπυίεν. αἰ δέ κ' ἀπό|δρομος ἰὸν ὀ ἐπιβάλλōν ὀπυ|ίεν ἐ̄βίōν ἐ̄βίονσαν μὲ λε̄ῖ ὀπ|υίεν, ἐπὶ τᾶι πατρōιṓκōι ἔ̄με̄|ν τὰ κρέματα πάντα καὶ τὸν κ||αρπόν, πρείν κ' ὀπυίε̄ι. αἰ δέ κα | δρομεὺς ἰὸν ὀ ἐπιβάλλōν ἐ̄|βίονσαν λείονσαν ὀπυίε|θαι μὲ λε̄ῖ ὀπυίεν, μōλε̄̃ν τὸς | καδεστὰνς τὸς τᾶς πατρōι||ṓκō, ὀ δὲ [δ]ικα[σ]τ[ὰς] δικ[ακσά]|τō ὀπυίεν ἐν τοῖς δ[υ]οῖς με̄|νσί. αἰ δέ κα μὲ ὀπυίε̄ι ἆι ἔγρα|ται, τὰ κρέματα πάντ' ἔκονσα|ν, αἴ κ' ε̄ῖ ἄλλος, τō̃ι ἐπιβάλλοντ||ι· αἰ δ' ἐπιβάλλōν μὲ εἴε̄, τᾶς | πυλᾶς τō̃ν αἰτιόντōν ὄτιμ|ί κα λε̄ῖ ὀπυίεθαι. αἰ δέ κα τō̃|ι ἐπιβάλλοντι ἐ̄βίονσα μὲ λε̄̃|ι ὀπυίεθαι ε̄ ἄνōρος ε̄ῖ ὀ ἐπιβ||άλ[λ]ōν VIII[κα]ὶ μ[ὲ λ]ε̄̃[ι μέν]εν ||| ἀ πατρōιō̃κος, στέγαμ μέν, | αἴ κ' ε̄ῖ ἐν πόλι, τὰμ πατρōιō̃κο|ν ἔκεν κἄτι κ' ἐνε̄ῖ ἐν τᾶι στέγ|αι, τō̃ν δ' ἄλλōν τὰν ἐ̄μίναν δ||ιαλακόνσαν ἄλλōι ὀπυίεθαι τᾶς πυλᾶς τō̃ν αἰτιόντōν | ὄτιμί κα λε̄ῖ. ἀποδατε̄̃θαι δ|ὲ τō̃ν κρε̄μάτōν ἰō̃ι. αἰ δὲ μὲ | εἶεν ἐπιβάλλοντες τᾶι <παι> π||ατρōιṓκōι ἆ[ι ἔ]γρατται, τὰ κρ|έματα πάντ' ἔκ[ον]σαν τᾶς πυ|λᾶς ὀπυίεθ[α]ι ὄτιμί κα λε̄ῖ. | αἰ δὲ τᾶς πυλ[ᾶ]ς μέτις λε|ίοι ὀ[π]υίεν, τὸς καδεστὰνς || τὸς τᾶς πατρōιṓκō Ϝείπαι κ|ατὰ [τὰν πυλ]ὰν ὄτι οὐ λ[ε̄ῖ ὀ]πυ|ίεν τις; καὶ μέν τίς [κ' ὀ]πυίε̄ι, ἐ|ν ταῖς τριάκοντα ε̄ κα Ϝείπον|τι· αἰ δὲ μ(έ), ἄλλōι ὀπυίεθαι ὄτι||μί κα νύναται. αἰ δέ κα πατρὸ|ς δόντος ε̄ ἀδελπιō̃ πατρōιō̃κο|ς γένε̄ται, αἰ λείοντος ὀπ|υίεν ō̃ι ἔδōκαν μὲ λείοι ὀπυ|ίεθαι, αἴ κ' ἐστετέκνōται, δια||λακόνσαν τō̃ν κρε̄μάτōν ἆι ἔ|γρατται [ἄλλ]ōι ὀπυίεθ[αι τᾶ]ς [π]|υ[λ]ᾶ[ς]. αἰ δὲ τέκνα μὲ εἴε̄, πάντ' | ἔκονσαν τō̃ι ἐπιβάλλον[τ]ι ὀπυ|ίεθαι, αἴ κ' ε̄ῖ, αἰ δὲ μέ, ἆι ἔγραττ||αι. ἀνὲρ αἰ ἀποθάνοι πατρōι|ṓκōι τέκνα καταλιπόν, αἴ κα [λ]ε̄ῖ, | ὀπυιέθō τᾶς πυλᾶς ὄτιμί κα ν|ύναται, ἀνάνκαι δὲ μέ. αἰ δὲ τέ|κνα μὲ καταλίποι ὀ ἀποθανόν, || ὀπυίεθαι τō̃ι ἐπιβάλλοντι ἆ|ι ἔγρατται. αἰ δ' ὀ ἐπιβάλλōν τ|ὰν πατρōιō̃κον ὀπυίεν μὲ ἐπ|ίδαμος εἴε̄, ἀ δὲ πατρōιō̃κος | ὀ̄ρίμα εἴε̄, τō̃ι ἐπιβάλλοντι ὀ||πυίεθαι ἆι ἔγρατται.

Πατρōιō̃|κον δ' ἔ̄με̄ν, αἴ κα πατὲρ μὲ ε̄ῖ ε̄ ἀ|δελπιὸς ἐς τō̃ αὐ[τō̃] πατρός. τōν | δὲ κρε̄μάτō[ν κα]ρτερὸνς ἔ̄με̄ν τ|ᾶς Ϝεργα[σ]ία[ς τὸς] πάτρōανς, || [τ]ᾶς [δ' ἐπικαρ]πίας δια[λ]α[νκά]ν|εν [τ]ὰν ἐ̄μίναν,

ἆς κ' ἄ[ν]ōρ[ο]ς ἔ̄ι. | αἰ δ' ἀν[ό]ρōι ἰάτται μὲ εἴε̄ ἐπ|ιβάλλōν, τὰν πατρōιō̃κον καρ|τερὰν ἔμε̄ν τō̃ν τε κρε̄μάτōν κ||αὶ τō̃ καρπō̃, κἆς κ' ἄν[ō]ρος ἔ̄ι, τ|ράπεθαι [π]ὰρ τᾶι ματρί· αἰ δὲ μ|άτε̄ρ μὲ εἴε̄, πὰρ τοῖς [μ]άτρōσι | τράπεθθα[ι]. αἰ δέ τις ὀπυίοι τὰ|ν πατρōιō̃κον, ἀλλᾶι δ' [ἔγ]ρατται, || πεύθεν [πορ]τὶ κόσμ[ο]ν ||| τὸνς ἐπι-
IX βά[λλοντανς.

'Ανὲρ αἴ | κ' ἀποθανὸν πα]τρōιō̃κον κα|ταλίπε̄ι, ἒ αὐ[τὰν ἒ πρὸ αὐτᾶς τ|ὸνς πάτρōανς ἒ τὸ]νς μάτρōαν||ς καταθέμε̄ν [ἒ ἀποδόθαι τō̃ν | κρε̄μάτōν καὶ] δικαίαν ἔμε̄ν τ|ὰν ὀνὰν καὶ τὰν κα[τάθεσιν. αἰ | δ' ἀλλᾶι πρί]αιτό τις κρέματα ἒ | καταθεῖτο τō̃ν τᾶς πα[τρōιόκō, τ]||ὰ [μ]ὲν [κρ]έματα ἐπὶ τᾶι πατρōιόκ|ōι ἔμε̄ν, ὁ δ' ἀποδόμενος ἒ κατ|αθὲνς τō̃ι πριαμένōι ἒ καταθε|μένōι, αἴ κα νικαθε̄ῖ, διπλεῖ κα-|ταστασεῖ καἴ τί κ' ἄλλ' ἄτας ἔ̄ι, τ||ὸ ἀπλόον ἐπικαταστασεῖ, ἆ|ι [τά]δε τὰ γ[ράμμ]ατ[α ἔγρατται, τ]|ō̃[ν δ]ὲ πρόθα μ[ὲ] ἔνδικον ἔμε̄ν. | αἰ δ' ὁ ἀντίμōλος ἀπομ[ōλ]ίο|ι ἀ[νπ]ὶ τὸ κρέος ὄ̄ι κ' ἀνπιμō-λί||ōντι μὲ τᾶς πατρōιόκō [ἔμ]ε̄ν, | ὁ δ[ικ]αστὰς ὀμνὺς κρινέτō· αἰ | δὲ νικάσαι μὲ τᾶς πατρ[ōι]όκ|ō ἔμ[ε̄]ν, μōλε̄̃ν ὄπε̄ κ' ἐπιβάλλε̄ι, ἔ | Ϝεκάστō ἔγρατται.

Αἰ ἀν[δ]εκσ||άμ[ε]νος ἒ νενικαμένο[ς ἒ ἐνκ]|οιōτὰνς ὀπέλōν ἒ διαβαλόμε|νος ἒ διαϜειπάμενος ἀπο[θ]ά|νοι ἒ τούτōι ἄλλος, ἐπιμōλ|ε̄̃νν ἰō̃ πρὸ τō̃ ἐνιαυτō̃· ὁ δὲ δικα||στὰς δικαδδέτō πορτὶ τὰ [ἀ]ποπ|ōνιόμενα· αἰ μέν κα νίκας ἐπι|μōλε̄̃ι, ὁ δικαστὰς κὀ μνάμōν, | αἴ κα δόε̄ι καὶ πολιατεύε̄ι, οἱ δὲ μ|αίτυρες οἱ ἐπιβάλλοντες, ἀνδοκ||ᾶδ (δ)ὲ κἐνκοιōτᾶν καὶ διαβολᾶς κ|αὶ διρέσιος μαίτυρες οἱ ἐπι|βάλλοντες ἀποπōνιόντōν. ἔ δέ κ' ἀ|ποϜείποντι, δικαδδέτō ὀμόσ|αντα αὐτὸν καὶ τὸνς μαίτυρ||ανς νικε̄̃ν τὸ ἀπλόον. υἱὺς α|ἴ κ' ἀνδέκσεται, ἆς κ' ὁ πατὲ(δ) δόε̄ι, | αὐτὸν ἀτε̄̃θαι καὶ τὰ κρέματα | ἄτι κα πέπαται. αἴ τίς κα πέρα|ι συναλ[λάκ]σει, ἐ ἐς πε̄̃ρ[α]ν ἐπι||θέντι μὲ ἀποδιδō̃ι, αἰ μέν κ' ἀ|ποπōνίōντι μαίτυρες ἐβίοντ|ες τō̃ ἐκατονστατε̄ρō καὶ πλίο|νος τρέες, τō̃ μείονος μέττ' ἐ|ς τὸ δεκαστάτε̄ρον δύο, τō̃ μεί-||ονος ἔνδ, δικαδδέτō πορ[τ]ὶ τὰ | ἀποπō[ν]ιόμενα. αἰ δὲ μαίτυρε|[ς] μὲ ἀποπōνίοιεν, ἔ κ' ἔ[λ]θε̄ι ὁ συ|ναλλάκσανς, ὄτερόν κ[α] κέλε̄-
X [τ]αι ὁ | μενπόμενος, ἒ ἀπομόσαι ἒ συν ||| [ll. 1-9, and most of 10-14, lacking] ματρὶ || δ' υἱὺν [ἒ ἄνδρα γυναικὶ δόμε̄ν ἐ]|κατὸν στα[τ]ε̄̃ρα[νς] ἒ μεῖον, π|λίον δὲ μέ. αἰ δὲ πλία δοίε̄, αἴ | κα λείōντ' οἱ ἐπιβάλλοντες, τ|ὸν ἄργυρον ἀποδόντες τὰ κρ||έματ' ἐκόντōν. αἰ δέ τις ὀπέ|λōν ἄργυρον ἒ ἀταμένος ἒ μ|ōλιομένας δίκας δοίε̄, αἰ |

25 μὲ εἴε τὰ λοιπὰ ἄκσια τᾶς ἄ|τας, μεδὲν ἐς κρέος ἔμεν τὰν || δόσιν.

Ἄντρο[π]ον μὲ ὀνέθα[ι] κατακείμενον, πρίν κ' ἀλλύσ|εται ὁ καταθένς, μεδ' ἀμπίμο|λον, μεδὲ δέκσαθαι μεδ' ἐπισ|πένσαθαι
30 μεδὲ καταθέθαι. αἰ || δέ τις τουτῶν τι ϝέρκσαι, μεδ|ὲν ἐς κρέος ἔμεν, αἰ ἀποπονίο|ιεν δύο μαίτυρε(ς). |

Ἄνπανσιν ἔμεν ὄπο κά τιλ λ|ῆι. ἀμπαίνεθαι δὲ κατ' ἀγορὰν ||
35 καταϝελμένον τῶμ πολιατᾶ|ν ἀπὸ τῶ λάο ὃ ἀπαγορεύοντι. | ὁ δ' ἀμπανάμενος δότο τᾶ|ι ἑταιρεῖαι τᾶι ϝᾶι αὐτῶ ἰαρέ|ιον καὶ πρόκοον
40 ϝοίνο. καὶ || μέν κ' ἀνέλεται πάντα τὰ κρέ|ματα καὶ μὲ συννῆι γνέσια τ|έκνα, τέλλεμ μὲν τὰ θῖνα καὶ | τὰ ἀντρόπινα τὰ τῶ ἀνπανα-
45 μέ|νο κἀναιλέθαι ἃιπερ τοῖς γ||νεσίοις ἔγρατται. αἰ [δ]έ κα μὲ | λῆι τέλλεν ἃι ἔγρατται, τὰ κ[ρ]έ|ματα τὸνς ἐπιβάλλοντανς ἔκε|ν.
50 αἰ δέ κ' ἦι γνέσ[ι]α τέκνα τῶι ἀν|παναμένοι, πεδὰ μὲν τῶν ἐρσ||ένον
XI τὸν ἀμπαντόν, ἃιπερ αἰ θ|έ[λε]ιαι ἀπὸ τῶν ἀδελπιῶν λανκά|νοντι· αἰ δέ κ' ἔρσενες μὲ ἴον|τι, θέλειαι δέ, [ϝ]ισϝόμοιρον ἔ|||[μεν] τὸν ἀνπαντὸν καὶ μὲ ἐ|πάνανκον ἔμεν τέλλεν τ[ὰ τ|ῶ ἀν]παναμένο καὶ τὰ
5 κρέμα|τ' ἀναιλ(ῆ)θαι ἄτι κα κατα[λίπε||ι ὁ ἀν]πανάμενος· πλίυι δὲ τὸν | ἀνπαντὸμ μὲ ἐπικορῆν. [αἰ δ' | ἀπο]θάνοι ὁ ἀνπαντὸς γνέ-
10 σια | τέκνα μὲ καταλιπόν, πὰρ τὸ[νς τ|ῶ ἀν]παναμένο ἐπιβάλλον-τα||ς ἀνκορὲν τὰ κρέματα. αἰ δ[έ κα | λῆι] ὁ ἀνπανάμενος, ἀπο-ϝειπ|άθθο κατ' ἀγορὰν ἀπὸ τῶ λά[ο ὃ | ἀπα]γορεύοντι καταϝελ-
15 μέν|ον τῶν πολιατᾶν· ἀνθέμε[ν δὲ || δέκ]α [σ]τατῆρανς ἐδ δικαστ|έριον, ὁ δὲ μνάμον ὁ τῶ κσεν|ίο ἀποδότο τῶι ἀπορρεθέντι. | γυνὰ δὲ
20 μὲ ἀμπαινέθθο μεδ' | ἄνεβος. κρέθαι δὲ τοῖδδε ἃ||ι τάδε τὰ γράμματ' ἔγραπσε, | τῶν δὲ πρόθα ὄπαι τις ἔκει ἢ ἀ|μπαντύι ἢ πὰρ ἀμπαντῶ μὲ ἔτ' ἔ|νδικον ἔμεν.
25 Ἄντροπον ὅς κ' ἄγει πρὸ δίκας, || αἰεὶ ἐπιδέκεθαι. |

Τὸν δικαστάν, ὅτι μὲν κατὰ | μαίτυρανς ἔγρατται δικάδδ|εν ἢ
30 ἀπόμοτον, δικάδδεν ἃι ἔ|γρατται, τῶν δ' ἀλλῶν ὀμνύντ||α κρίνεν πορτὶ τὰ μολιόμεν|α.

Αἴ κ' ἀποθάνει ἄργυρον | ὀπέλον ἢ νενικαμένος, αἰ μέ|ν κα λεί-
35 ὀντι, οἷς κ' ἐπιβάλλει | ἀναιλέθαι τὰ κρέματα, τὰν ἄ||ταν ὑπερκατιστάμεν καὶ τὸ | ἀργύριον οἷς κ' ὀπέλει, ἐκόντ|ον τὰ κρέματα· αἰ δέ κα μὲ λεί|ὀντι, τὰ μὲν κρέματα ἐπὶ τοῖ|ς νικάσανσι ἔμεν ἢ οἷς
40 κ' ὀ||πέλει τὸ ἀργύριον, ἄλλαν δὲ | μεδεμίαν ἄταν ἔμεν τοῖ|ς ἐπιβάλλονσι. ἀ[τ]έθαι δὲ ὑ|πὲρ μ[ὲ]ν τῶ [πα]τρὸς τὰ πατρῶ|ια, ὑπὲ(δ)
45 δὲ τᾶς ματρὸς τὰ μα||τρῶια. |

Γυνὰ ἀνδρὸς ἅ κα κρίνēται, | ὀ δικαστὰς ὄρκον αἴ κα δικάκ|σει,
50 ἐν ταῖς ϝίκατι ἀμέραις ἀ|πομοσάτō παριόντος τō δικα||στᾶ ὅτι
κ' ἐπικαλεῖ. Προϝ[ε]ιπάτ|ō δὲ ὀ ἄρκōν τᾶ δίκας τᾶι γυνα|ικὶ καὶ
XII τōῖ δικαστᾶι καὶ [τ]ōῖ | μ[νά]μονι προτέταρτον ἀντὶ μ|||[αιτύρōν
ll. 1-15 lacking] ματρὶ υἰὺ<ι>ς ἒ ἀ[ν]ὲρ γυναικὶ | κρέματα αἰ ἔδōκε,
ἃι ἔγρατ|το πρὸ τōνδε τōν γραμμάτōν, || μὲ ἔνδικον ἔμēν· τὸ δ'
20 ὕστε|ρον διδόμεν ἃι ἔγρατται. |

Ταῖς πατρōιόκοις αἴ κα μὲ | ἴōντι ὀρπανοδικασταί, ἃ|ς κ' ἀνόροι
25 ἴōντι, κρεῖθαι κατὰ | τὰ ἐγραμμένα. ὅπē .. δέ κ' ἀ || πατρ[ōι]ōκος
μὲ ἰόντος ἐπι|βάλλοντος μēδ' ὀρπανοδικ|αστᾶν πὰρ τᾶι ματρὶ τρά-
30 πē|ται, τὸ πάτρōα καὶ τὸμ μάτ|ρōα τὸνς ἐγραμμένονς τ||ὰ κρέ-
ματα καὶ τὰν ἐπικαρπί|αν ἀρτύεν ὅπαι κα (νύ)νανται κά|λλιστα,
πρίν κ' ὀπυίēται. ὀπυί|εθαι δὲ δυōδεκαϝετία ἒ πρεί|γονα.

The famous Gortyn Law-Code. Although conveniently so designated, it is not of course a complete code of laws, but a series of regulations on various subjects, complete in itself, as shown by the θιοί at the beginning and the unused space at the end of the last column. The state of the alphabet (there are no signs for φ and χ, which are not distinguished from π and κ. See **4.1**), the forms of the letters, and the direction of the writing (βουστροφηδόν), are such as are usually characteristic of the sixth century B.C., but the general style of the writing, precise and regular, points to a later date. It is now generally believed that the development of the alphabet was slower in Crete than elsewhere, and that the Code is of the fifth century B.C., probably about the middle of it. There are also other inscriptions from Gortyn containing regulations of a similar character but on different subjects, one series of seven columns being known sometimes as the Second Code (GDI 4998).

Although a sign for η is lacking in the Law-Code, the Ξ had already been used with this value in an earlier period and H is regularly so used in the inscriptions of the "North Wall", which are not much later than the Law-Code. The infinitives of contract verbs in -EN and the infinitives in -MEN are here transcribed -ῆν and -μēν. See **25***a*.

I.1-II.2. Disputes over the ownership of a slave or one alleged to be a slave.

I.1 ff. 'Whoever is about to bring suit in relation to a free man or a slave, shall not make seizure before the trial. If he makes the seizure, (the judge) shall condemn him to a fine of ten staters in the case of a free man, five in case of a slave, because he seizes him, and shall decree that he release him within three days. But if he does not release him, (the judge) shall condemn him to a fine of a stater in the case of a free man, a drachma in the case of a slave, for each day until he releases him; and as to the time, the judge shall decide under oath.'—For the use of the genitive in τοῖ ἐλευθέρō, τοῖ δόλō, see **171**. Similarly τοῖ πεντēκονταστατέρō II.38. Observé the clear distinction in use, here and elsewhere, between δικάδδεν and κρίνεν. The former is used where the judge pronounces formal judgment according to the law and the evidence, the latter where he acts directly as arbiter. Cf. especially XI.26 ff.—11 ff. 'But if one denies making a seizure, the judge shall decide under oath, unless a witness testifies. If one party contends that a man is a free man, the other that he is a slave, those who testify that he is a free man shall be preferred. If they contend about a slave, each declaring that he is his, if a witness testifies, (the judge) shall declare judgment according to the witness, but if they testify for both or for neither, the judge shall decide under oath. In case the one in possession has been defeated, he shall release the free man within five days, and he shall surrender the slave. If he does not release (the free man) or surrender (the slave), (the judge) shall decree that (the plaintiff) have judgment (νικεῖν = Att. νικᾶν) against him, in the case of the free man for fifty staters and a stater for each day until he releases him, in the case of the slave ten staters and a drachma for each day until he surrenders him. But at the end of a year after the judge has pronounced judgment, one may exact three times the amount (i.e., three times the original fines, instead of the accumulated fines for delay) or less, but not more. As to the time the judge shall decide under oath.'—The purpose of this last provision seems to be to prevent the accumulation of fines out of all proportion to the value of the slave.—**τᾶν πέντ' ἀμερᾶν**: gen. of time. **170**.—35. **ἐνιαυτοῖι**: not 'year,' but 'anniversary.' See Glossary.—38 ff. 'If the slave on whose account one is defeated

takes refuge in a temple, (the defeated party), summoning (the successful party) in the presence of two witnesses of age and free, shall point out (the slave) at the temple where he takes refuge, either himself or another for him; but if he does not make the summons or point him out, he shall pay what is written. If he does not even (referring back to ll. 34 ff.) surrender him (the slave) at the end of a year, he shall pay the simple fines in addition (to what is stated in ll. 34 ff.). If (the slave) dies while the suit is being tried, he shall pay the simple fine (i.e. without any additional fines for delay). If a member of the κόσμος (see Glossary) makes a seizure, or another (seizes the slave) of a member of the κόσμος, the case shall be tried after he (the official) has gone out of office, and, if defeated he shall pay what is written from the time when he made the seizure. But there shall be no penalty for seizing one condemned for debt or one who has mortgaged his person.'—The penalties fixed in ll. 47-50 and their relation to the provision in l. 36 are variously understood. Many take τιμάνς and τιμάν as referring to the value of the slave.

II.2-45. Rape and adultery.

II.2 ff. 'If one commits rape upon a free man or woman, he shall pay one hundred staters; but if upon (the son or daughter) of an ἀπέταιρος, ten.' The ἀπέταιρος, one who was not a member of a ἑταιρεῖα or society made up of citizens, occupied a social position midway between the ἐλεύθερος and the ϝοικεύς. Possibly the ξένοι are meant.—11 ff. 'If one violates a household slave by force, he shall pay two staters, but if one that has already been violated, by day one obol, but if in the night two obols; and the slave shall have the preference in the oath.'—16 ff. 'If one attempts to have intercourse with a free woman who is under the guardianship of a relative (that is, with a young maiden), he shall pay ten staters if a witness testifies.'—28 ff. 'One shall announce before three witnesses to the relatives of the one caught (literally 'caught in,' i.e., in the house of the father, etc.) that he must be ransomed within five days; but to the master of a slave before two witnesses. But if he is not ransomed, it shall be in the power of the captors to do with him as they wish.'—36 ff. 'If one declares that he has been the victim of a plot,

then the one who caught him shall swear, in a case involving a fine of fifty staters or more, with four others (literally 'himself as a fifth'), each calling down curses upon himself (if he testifies falsely), but in the case of an ἀπέταιρος with two others, in a case of a serf the master and one other, that he took him in adultery and did not lay a plot.'

II.45-III.44. Rights of the wife in the case of divorce or death of husband.

II.45 ff. 'If a man and wife are divorced, (the wife) shall have her own property with which she came to her husband, and half of the produce, if there is any from her own property, and half of whatever she has woven within (the house), whatever there is, and five staters, if the husband is the cause of the divorce. But if the husband declares he is not the cause, the judge shall decide under oath. But if she carries off anything else belonging to the husband, she shall pay five staters, and whatever she carries off and whatever she purloins this she shall return. But as regards matters which she denies, (the judge) shall decree that she take the oath of denial by Artemis, (proceeding) to the Amycleium to the archer-goddess. If any one takes anything away from her after she has taken the oath of denial, he shall pay five staters and the thing itself. If a stranger helps her carry things off, he shall pay ten staters and double the amount which the judge swears he helped carry off.'—49. **τὰνν ἐ̄μίναν**: **101**.1.—50. **κο̄̄τι**: here and III.26, 34 = καὶ ὅ̄τι, i.e., καὶ οὔτινος, gen. by attraction.—III.14-15. **κρε̄́ιος**: χρήιος from χρήεος, gen. sg. with διπλεῖ.—17 ff. 'If a man dies leaving children, if the wife wishes, she may marry again holding her own property and whatever her husband may have given her, according to what is written, in the presence of three witnesses of age and free. But if she takes anything belonging to the children, it shall be a matter for trial.'—27 ff. 'And of the produce in the house she shall share with the lawful heirs.,— **το̄̄ν ἐπιβαλλόντο̄ν**: ὁ ἐπιβάλλο̄ν, 'the heir at law,' a short expression for ὅ̄ι ἐπιβάλλει (τὰ χρήματα); cf. V.21-22 οἷς κ' ἐπιβάλλε̄ι.—37 ff. 'If man or wife wishes to make gifts, (it is permitted), either clothing or twelve staters or something of the value of twelve staters, but not more.'—**κόμιστρα**: perhaps a technical term for certain kinds of gifts.

III.44-IV.23. Disposition of children born after divorce.

III.44 ff. 'If a divorced wife bears a child, she shall bring it to her husband at his house in the presence of three witnesses. If he does not receive it, the child shall be in the power of the mother either to bring up or to expose; and the relatives and witnesses shall have preference in the oath, as to whether they brought it.'—**στέγαν**: this is the regular word for 'house' in this inscription, ϝοικία being 'household' (V.26) and ϝοῖκος not occurring.—IV.14 ff. 'If the man has no house to which she shall bring (the child), or she does not see him, if she exposes the child, there shall be no penalty.'—**ὄι δέ κα μ' εἴ[ε̄]**, κτλ.: this conforms to the reading of the stone, though the elision of the ε̄ of μέ̄ is difficult (or read μὲ̄'ἰ[ε̄] with aphaeresis ?). For κα with the optative see **177**.

IV.23-VI.2. Partition of property among children and heirs-at-law.

IV.23 ff. 'The father shall be in control of the children and the division of the property, and the mother of her own property. So long as they live there need be no division. But if any one should be condemned to pay a fine, the one fined shall have his portion taken out and given him as is written.'—33 ff. **αἷς κα** κτλ.: 'which are not occupied by a serf residing in the country.'—44 ff. 'And the property of the mother shall be divided, when she dies, in the same way as is prescribed for the property of the father.'—V.1 ff. 'Whatever woman has no property either by gift of father or brother or by promise or by inheritance, since the time when Cyllus and his colleagues of the σταρτός (subdivision of the tribe) of the Aethalians composed the κόσμος, these women shall share in the inheritance, but those (whose claims are) of prior date shall have no recourse.'—22 ff. 'If there is none of these, those to whom it falls according to the source of the property shall receive it. But if there are no heirs-at-law, those of the household who compose the κλᾶρος (i.e., the body of κλαρῶται or serfs attached to the estate) shall have the money.'—28 ff. 'If some of the heirs-at-law wish to divide the property, and others not, the judge shall decree that all the property belong to those wishing to divide, until they divide it. If any one, after the decision of the judge, enters in by force or drives or carries off anything, he shall pay ten staters and double

the value of the object. In the matter of live stock, produce, clothing, ornaments, and furniture, if they do not wish to make a division, the judge shall decide with reference to the pleadings. If, when dividing the property, they do not agree as to the division, they shall sell the property, and, disposing of it to whoever offers the most, they shall receive each his share of the price.'—34. **δάττονται**: aor. subj., cf. ἀποδάτταθθαι. **82**, **151**.1.—36. **ἐνσείῃι**: ἐνσ-είῃι (εἶμι). **151**.3.—39.**τνατῶν**: θνητῶν = ζῴων, as in Hdt. 2.68.—50. **ἐπαβολά**: also in a Boeot. inscr. (SEG 3.342, 15), ἐπη- Hesych.—VI.1. **διδῶι**: subj. without κα. **174**.

VI.2-46. Sale and mortgage of family property.

VI.2 ff. 'As long as the father lives, one shall not purchase any of the father's property from the son, nor take a mortgage on it. But whatever (the son) himself has acquired or inherited, he may dispose of, if he wishes.'—14 f. **ἀλλᾶι δ' ἔγρατται**: 'and it is written otherwise' = 'otherwise than is written.' Cf. l. 37 and VIII.54.—ἄι **τάδε τὰ γράμματα ἔγρατται**: 'since the inscription of this law,' contrasted with τῶν δὲ πρόθθα, l. 24, 'in matters of previous date.' So in IX.15 and XI.19.—25 ff. 'But if the opponent denies, with reference to the matter about which they are disputing, that it belongs to the mother or the wife, action shall be brought where it belongs, before the judge there where it is prescribed for each case.'

VI.46-VII.15. Repayment of ransom. Children of mixed marriages. Responsibility for the acts of a slave.

VI.46 ff. 'A ransomed person shall belong to the ransomer, until he pays what is proper.' The general sense is clear, but the restoration and precise interpretation are uncertain. Perhaps, with the reading of the text, 'if one is sold into hostile hands and some one, forced (to do so) upon his demanding it, ransoms him from his exile.'—51 ff. 'But if they do not agree about the amount, or on the ground that he did not demand to be ransomed.' etc.—55 ff. Something is certainly missing between the end of VI and the beginning of VII, either overlooked by the engraver in copying, or possibly added on the original substructure, which is not extant.—VII.1 ff. In the case of marriage between a male slave and a free woman, the status of the children depended on whether the slave went to live with the free woman,

thus raising himself in a measure to her condition, or whether the woman went to live with the slave.—9. **ἐκσεῖεν**: εἶεν ἐξ αὐτᾶς.—10 ff. 'If one having purchased a slave from the market-place has not repudiated the purchase within sixty days, if the slave has wronged any one before or after, the one who has acquired him shall be liable.' The purchaser of a slave was allowed a certain time within which, upon discovering any faults, physical or otherwise, which had been concealed, he might repudiate the purchase. Not until the expiration of this period was the purchase binding, and the purchase liable for the acts of the slave. For the use of περαιόω, cf. also GDI 4998.vii αἴ κα μὴ περαιόσει ἢ κα πρίαται ἐν ταῖς τριάκοντ' ἀμέραις. But some take the meaning in both passages to be 'dispose of abroad.'

VII.15-IX.24. The heiress. Regulations for her marriage and the disposition of her property.

When, in default of sons, a daughter becomes the heiress (πατρῡιδῆκος, cf. πατροῦχος παρθένος Hdt. 6.57, Att. ἐπίκληρος), the choice of a husband, who becomes the virtual head of the family, is determined by fixed rules. The person so determined, the groom-elect, is known as ὁ ἐπιβάλλῡν ὀπυίεν (= ὅι ἐπιβάλλει ὀπυίεν 'the one to whom it falls to marry') or simply ὁ ἐπιβάλλῡν.

VII.15 ff. 'The heiress shall marry her father's brother, the oldest of those living. If there are several heiresses and father's brothers, they shall marry the next oldest. If there are no father's brothers, but sons of the brothers, she shall marry that one (who is the son) of the oldest. If there are several heiresses and sons of brothers, they shall marry the second (in order) after the son of the eldest (and so on).'—35 ff. 'If the groom-elect, being a minor, does not wish to marry (the heiress), though both are of marriageable age, all the property and the income shall belong to the heiress until he marries her.'—47 ff. 'If he does not marry her, as is written, she with all the property shall marry the next in succession, if there is another. But if there is no groom-elect, she may marry any one of the tribe she wishes, of those who ask for her hand.'—VIII.7-8. 'But they shall give him (the rejected groom-elect) his proper share of the property',—20 ff. 'If one becomes an heiress after her father or brother has given her (in marriage), if she does not wish to remain married

to the one to whom they gave her, although he is willing, then, if she has borne children, she may, dividing the property as is written, marry another of the tribe.'—24. **ἐστετέκνōται**: perf. subj. like πέπᾱται etc., **151**.1.

IX.24-X.32. Various subjects.

IX.24 ff. 'If one dies who has gone surety or has lost a suit or owes money given as security or has been involved in fraud (?) or has made a promise (?), or another (stands in such relations) to him, one shall bring suit against said person before the end of the year. The judge shall render his decision according to the testimony. If the suit is with reference to a judgment won, the judge and the recorder, if he is alive and a citizen, and the heirs as witnesses, (shall give testimony), but in the case of surety and pledges and fraud (?) and promise (?), the heirs as witnesses shall give testimony. After they have testified, (the judge) shall decree that (the plaintiff), when he has taken oath himself and likewise the witnesses, has judgment for the simple amount. If a son has gone surety, while his father is living, he and the property which he possesses shall be subject to fine.'—26-27. The precise technical meaning of διαβαλόμενος and διαϝειπάμενος with the corresponding nouns διαβολᾶς, διρέ̄σιος ll. 35-36 is uncertain.—28-29. The third letter in l. 29 is obscure, but the most probable reading is ἐπιμōλε̄̃νν ἰō̃, with νν as in τὰνν ἐ̄μίναν II.48, and with ἰός used like ἐκεῖνος as in VIII.8.—43 ff. "If one has formed a partnership with another for a mercantile venture, in case he does not pay back the one who has contributed to a venture,' etc.—50. **ἔνδ**: for ἔνς (=εἷς) before following δ (**97**.4). —53. **ὄτερόν κα** κτλ.: 'whichever course the complainant demands, either to take oath of denial or —.' X 15.ff. 'Special legacies are not to exceed the value of 100 staters. If one makes a gift of greater value, the heirs, if they choose, may pay the 100 staters and keep the property.'—24. **με̄δὲν ἐς κρέος**: 'to no purpose, invalid.'

X.33-XI.23. Adoption.

X.33 ff. 'Adoption may be made from whatever source any one wishes. The adoption shall be announced in the place of assembly, when the citizens are assembled, from the stone whence they make proclamations.'—41. **συνν-ε̄̃ι**: **101**.1.—42 ff. 'He shall

perform the religious and social obligations of the one who adopted him.'—XI.10 ff. 'If the adopter wishes, he may renounce (the adopted son) in the place of assembly,' etc.—16. **ὁ δὲ μνάμο̄ν** ὁ το̃̄ **κσε̄νίο̄**: 'the recorder who looks after the interests of strangers.'— 19 ff. 'These regulations (τοῖδδε) shall be followed from the time of the inscription of this law, but as regards matters of a previous date, in whatever way one holds (property), whether by virtue of adoption (i.e., of being the adopted son) or from the adopted son, there shall be no liability.'

XI.24-XII.35. Various supplementary regulations.

XI.24 f. 'If one seizes a man before the trial, any one may receive him (i.e., may offer the man an asylum).'—26 ff. 'The judge shall decide as is written whatever it is written that he shall decide according to witnesses or by oath of denial, but other matters he shall decide under oath according to the pleadings.' See note to I.11 ff.—31 ff. 'If one dies owing money or having lost a suit, those to whom it falls to receive the property, if they wish to pay the fine in his behalf and the money to those to whom he owes it, shall hold the property. But if not, the property shall belong to those who won the suit or those to whom he owes money, but the heirs shall not be subject to any further fine. The father's property shall pay the fine for the father, the mother's property for the mother.'—46 ff. 'When a woman is divorced from her husband, if the judge has decreed an oath, she shall take the oath of denial of whatever one charges within twenty days, in the presence of the judge.'—**ο̄̃τι**: οὗτινος as in II.50.—XII.21 ff. 'The heiresses, if there are no ὀρφανοδικασταί, so long as they are under marriageable age, shall be treated according to what is written. In case the heiress, in default of a groom-elect or ὀρφανοδικασταί, is brought up with her mother, the father's brother and the mother's brother, those designated (above), shall manage the property and the income as best they can until she marries. She shall be married when twelve years of age or older.'

118. Gortyn. Third century B.C. GDI 5011. Ditt. Syll. 525.

[Θιοί. | τάδ' ἔϝαδε τ]ᾶι [πόλι] ψαφίδδονσι τρια|[κατίων πα]ριόντων· νομίσματι χρῆτ|θαι τῶι καυχῶι τῶι ἔθηκαν ἀ πόλις· τὸδ ||

5 δ' ὀδελὸνς μὴ δέκετθαι τὸνς ἀργυρίος. | αἰ δέ τις δέκοιτο ἢ τὸ νόμι-
σμα μὴ λείοι | δέκετθαι ἢ καρπῶ ὠνίοι, ἀποτεισεῖ ἀρ|γύρω πέντε
10 στατῆρανς. πεύθεν δὲ | πορτὶ τὰν νεότα, τᾶς δὲ νεότας ὀμν||ύντες
κρινόντων οἱ ἑπτὰ κατ' ἀγοράν, | οἱ κα λάχωντι κλαρώμενοι. νικῆν
δ' ὅτε|ρά κ' οἱ πλίες ὀμόσοντι, καὶ πράξαντες | τὸν νικαθέντα τὰν
μὲν ἡμίναν [τῶι νι|κάσ]αντι δόντων, τὰν δ' ἡμίναν [τᾶι πόλι].

Decree of Gortyn regarding the use of bronze coinage.

3 ff. 'One shall make use of the bronze coin which the state has established, and not accept the silver obols. If one accepts them, or is unwilling to accept the (bronze) coin, or sells for produce (i.e., trades by barter), he shall pay a fine of five silver staters. Report shall be made to the body of young men, and of this body the seven who are chosen by lot as supervisors of the market shall decide under oath.'—**ὠνίοι**, **πεύθεν**: **162**.15.—**νεότα**, **νεότας**: **88***a*.

119. Hierapytna. Third or second century B.C. GDI 5041.

. . . . [ἑρπό]ντων δὲ οἱ Ἱεραπύτνιοι τοῖς Λυττίοις ἐς τὰ - - | . . . .
[οἱ δὲ] Λύττιοι τοῖς Ἱεραπυτνίοις ἐς τὰν εὐάμερον τὰν [τῶν Θευ-
δαισίων. ὁ δὲ κόσμος τῶν | Ἱεραπυτνί]ων ἑρπέτω Λυττοῖ ἐς τὸ
ἀρχεῖον· κατὰ ταὐτὰ δὲ καὶ ὁ τῶ[ν Λυττίων κόσμος ἑρπέτω ἐν
Ἱεραπύτναι ἐς] | τὸ ἀρχ[εῖον.] αἰ δὲ οἱ κόσμοι ἐλλίποιεν τὰν θυ-
σίαν τὰν ἠγραμμέναν, αἴ κα μή τι πόλε[μος κωλύσηι, ἀποτεισάν]-||
5 των ὁ κόσμος ἕκαστος ἀργυρίω στατῆρας ἑκατόν, οἱ μὲν Ἱεραπύ-
τνιοι τοῖς Λυττίοις τᾶι πόλει, [οἱ δὲ Λύττιοι τοῖς] | Ἱεραπυτνίοις
τᾶι πόλει. ὅτι δέ κα δόξηι ταῖς πόλεσιν ἐξελὲν ἢ ἐνθέμεν, ὅτι μὲν ἐξέ-
λοιμεν·μήτε ἔνθινον μή|τε ἔνορκον ἦμεν, ὅτι δὲ ἐγγράψαιμεν ἔνθινόν
τε ἦμεν καὶ ἔνορκον. εἰ δέ τί κα θεῶν ἱλέων ὄντων λάβω|μεν ἀπὸ
τῶν πολεμίων, λαγχανόντων κατὰ τὸ τέλος ἑκάτεροι. μὴ ἐξέστω
δὲ ἰδίαι μήτε πόλεμον ἐ|χφέρεσθαι χωρὶς μήτε εἰρήναν τίθεσθαι, αἴ
10 κα μὴ ἀμφοτέροις δόξηι. αἰ δέ τινές κα ἰδίαι ἐξενέγκωνται, || αὐτοὶ
καὶ διαπολεμόντων, καὶ μὴ ἔνορκοι ἔστων οἱ μὴ συμπολεμόντες.
στασάντων δὲ τὰς στάλας ἑκά|τεροι ἐν τοῖς ἰδίοις ἱεροῖς, οἱ μὲν
Ἱεραπύτνιοι Ὠλεροῖ ἐν τῶι ἱερῶι, τὰν δὲ ἐν Ἀπόλλωνι, οἱ δὲ Λύτ-
τιοι ἐν τῶι [ἱ]|ερῶι τ[ῶ Ἀπό]λλωνος καὶ ἐμ πόλει ἐν Ἀθαναίαι.
στατάντων δὲ καὶ κοινὰν στάλαν ἐν Γόρτυνι ἐν | τῶι ἱερῶι τῶ
. . . . . ι. Ὅρκος Λυκτίων. "ὀμνύω τὰν Ἑστίαν καὶ Ζῆνα Ὀράτριον καὶ τὰν Ἀθαναίαν Ὠλερίαν καὶ Ζῆνα | Μο[ννίτιον καὶ Ἥρ]αν

καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον καὶ Λατὼ καὶ
15 Ἄρεα καὶ Ἀφροδίταν καὶ Κωρῆ||τας καὶ Νύμφας καὶ θεὸς πάντας
καὶ πάσας· ἦ μὰν ἐγὼ συμμαχησῶ τοῖς Ἱεραπυτνίοις τὸν πάντα
χρό|νον ἁπλ[όως] καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἑξῶ,
καὶ πολεμησῶ ἀπὸ χώρας, υἷ κα καὶ ὁ Ἱεραπύτνιος, | καὶ τὸ δίκαιον
δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόντων καὶ τῶν Ἱερα-
πυτνίων. ἐπιορκόντι μὲν | ἦμεν τὸς θεὸς ἐμμάνιας καὶ γίνεσθαι
πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεὸς ἱλέος ἦμεν καὶ γίνεσθαι
πολ|λ<λ>ὰ κἀγαθά.'' Ὅρκος Ἱεραπυτνίων. ''ὀμνύω τὰν Ἑστίαν
20 καὶ Ζῆνα Ὀράτριον καὶ Ἀθαναίαν Ὠλερίαν κα||[ὶ] Ζῆνα Μοννί-
τιον καὶ Ἥραν καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον
καὶ Λατὼ καὶ Ἄρεα καὶ Ἀφροδί|ταν καὶ Κωρῆτας καὶ Νύμφας
καὶ θεὸς πάντας καὶ πάσας· ἦ μὰν ἐγὼ συμμαχησῶ τοῖς Λυκτί-
οις τὸν | πάντα χρόνον ἁπλόως καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον
καὶ ἐχθρὸν ἑξῶ, καὶ πολεμησῶ ἀπὸ χώρας, υἷ | κα καὶ ὁ Λύττιος,
καὶ τὸ δίκαιον δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόν-
των καὶ Λυκτίων. ἐ|[π]ιορ[κό]ντι τὸς θεὸς ἐμμάνιας ἦμεν καὶ
25 γίνεσθαι πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θε||[ὸ]ς ἱλέος ἦμεν
καὶ γίνεσθαι πολλὰ κἀγαθά.''

Treaty between Hierapytna and Lyttus. This illustrates the mixed dialect sometimes known as East Cretan. See **273**, **278**.

1. **Λυττίοις**: note the interchange of assimilated and unassimilated forms, e.g., **Λυκτίων** l. 13. See **86** with 1.—17. **ἐπιορκόντι**: see **42**.5*d*.

120. Drerus. Late third or early second century B.C. GDI 4952. Ditt. Syll. 527. Schwyzer 193. Solmsen-Fraenkel 41. Schwyzer, Rh. M. 77.237 ff. H. van Effenterre, BCH 61.327 ff.

Θεός τύχα. | ἀγαθᾶι τύχαι. | ἐπὶ τῶν Αἰθαλέ|ων κοσμιόν-
5 των || τῶν σὺγ Κυίαι καὶ | Κεφάλωι Πύρωι | Πίωι Βισίωνος, |
10 γραμματέος | δὲ Φιλίππου, || τάδε ὤμοσαν | ἀγελάοι παν|άζωστοι
15 ἑκα|τὸν ὀγδοή|κοντα· ''Ὀμνύω || τὰν Ἑστίαν τὰν | ἐμ πρυτα-
νείωι | καὶ τὸν Δῆνα τὸν | Ἀγοραῖον καὶ τὸν Δῆ|να τὸν Ταλλαῖον ||
20 καὶ τὸν Ἀπέλλωνα | τὸν Δελφίνιον καὶ | τὰν Ἀθαναίαν τὰν |
25 Πολιοῦχον καὶ τὸν | Ἀπέλλωνα τὸμ Ποίτιον || καὶ τὰν Λατοῦν
καὶ τὰν | Ἄρτεμιν καὶ τὸν Ἄρεα | καὶ τὰν Ἀφορδίταν καὶ | τὸν
30 Ἑρμᾶν καὶ τὸν Ἅλιον | καὶ τὰν Βριτόμαρτιν || καὶ τὸμ Φοίνικα
καὶ τὰν | Ἀμφι[ώ]ναν καὶ τὰγ Γᾶν | καὶ τὸν Οὐρανὸν καὶ | ἥρωας

καὶ ἡρωάσσας | καὶ κράνας καὶ ποτα||μοὺς καὶ θεοὺς πάντας | καὶ πάσας· μὴ μὰν ἐγώ | ποκα τοῖς Λυττίοις | καλῶς φρονησεῖν | μήτε τέχναι μήτε μα||χανᾶι μήτε ἐν νυκτὶ | μήτε πεδ' ἀμέραν. καὶ | σπευσίω ὅτι κα δύναμαι | κακὸν τᾶι πόλει τᾶι τῶν Λυττίων. ||| δικᾶν δὲ καὶ πρ[αξί]||ων μηθὲν ἔνορκον | ἥμην. καὶ τέλομαι | φιλοδρήριος καὶ | φιλοκνώσιος | καὶ μήτε τὰμ πό||λιν προδωσεῖν | τὰν τῶν Δρηρίων | μήτε οὔρεια τὰ | τῶν Δρηρίων | μηδὲ τὰ τῶγ Κν[ω]||σίων, μηδὲ ἄν|δρας τοῖς πο|λεμίοις προδω|σεῖν μήτε Δρη|ρίους μήτε Κνω||σίους, μηδὲ στά|σιος ἀρξεῖν καὶ | τῶι στασίζοντι | ἀντίος τέλομαι, | μηδὲ συνωμοσί||ας συναξεῖν | μήτε ἐμ πόλει | μήτε ἔξοι τᾶς | πόλεως μήτε | ἄλλωι συντέλε||σθαι· εἰ δέ τινάς | κα πύθωμαι συ-| νομνύοντας, | ἐξαγγελίω τοῦ | κόσμου τοῖς πλί||ασιν. εἰ δὲ τάδε | μὴ κατέχοιμι, | τούς (τ)έ μοι θεούς, | τοὺς ὤμοσα, ἐμ|μάνιας ἥμη<ι>ν || πάντας τε καὶ πά|σας, καὶ κακίστω(ι) | ὀλέθρωι ἐξόλλυ|σθαι αὐτός τε | καὶ χρήια τἀμά, || καὶ μήτε μοι γᾶν | καρπὸν φέρειν ||| [μήτε γ]υναῖκας | [τίκτει]ν κατὰ φύ[σ|ιν μήτ]ε πάματα· || [εὐορκί]οντι δέ μοι | [τοὺς] θεούς, τοὺς | [ὤμοσα,] ἱλέους ἦμεν || [καὶ πολ]λὰ κἀγαθὰ | δι[δό]μ[ε]ν. ὀμνύω δὲ || τὸς αὐτὸς θεούς· | ἢ μὰν ἐγὼ τὸγ κόσ|μον, αἴ κα μὴ ἐξορ|κίξοντι τὰν ἀγέ|λαν τοὺς τόκα ἐ||γδυομένους τὸν | αὐτὸν ὅρκον, τόν|περ ἁμὲς ὀμωμό-| καμες, ἐμβαλεῖν | ἐς τὰν βωλάν, ἄι || κα ἀποστᾶντι, | τοῦ μηνὸς τοῦ Κο|μνοκαρίου ἢ τοῦ | Ἁλιαίου· ἁ δὲ β[ω]λὰ | πραξάντων ἕκα||στον τὸν κοσμί|οντα στατῆρας | πεντακοσίους | ἀφ' ἃς κα ἐμβάληι | ἁμέρας ἐν τριμήνωι· || αἱ δὲ λισσὸς εἴη<ι>, | ἀγγραψάντων | ἐς Δελφίνιον, | ὅσσα κα μὴ πρά|ξοντι χρήματα, || τοὔνομα ἐπὶ πατρὸς | καὶ τὸ πλῆθος τοῦ ἀρ|γυρίου ἐξονομαίνον|τες· ὅτι δέ κα πράξον|τι, ταῖς ἑταιρείαισιν || δασσάσθωσαν ταῖς | ἐμ πόλει καὶ αἴ πεί | τινεν οὐρεύωντι Δρήριοι. ||| αἱ δὲ μὴ πρά[ξαι]|εν ἁ βωλά, α[ὐτοὶ] || τὰ διπλόα ἀ[ποτει]|σάντων· πρα[ξάν]|των δὲ οἱ ἐρευταὶ | οἱ τῶν ἀνθρωπίνων | καὶ δασσάσθωσαν || ταῖς ἑταιρείαισιν | κατὰ ταὐτά." ||

Τάδε ὑπομνάμα|τα τᾶς Δρηρίας χώρας | τᾶς ἀρχαίας τοῖς || ἐπιγινομένοις ἀζώ|στοις· τόν τε ὅρ|κον ὀμνύμεν | καὶ κατέχειν. | καὶ οἱ Μιλάτιοι || ἐπεβώλευσαν | ἐν τᾶι νέαι νε|μονηίαι τᾶι πό|λει τᾶι τῶν Δρηρίων ἕνεκα τᾶς | χώρας τᾶς ἁ||μᾶς, τᾶς ἀμφι|μαχόμεθα. | Νικατὴρ | τᾶς ἀγέλας | . . . . . || καὶ ἐλαίαν ἕ|καστον φυτεύ|ειν καὶ τεθραμ|μέναν ἀποδεῖ|ξαι· ὃς δέ κα μὴ || [φ]υτεύσει, ἀπ|[ο]τεισεῖ στα|τῆρας πεν|τήκοντα.

Oath taken by the Drerian ephebi, promising loyalty to Drerus and the allied Cnossus, but enmity to Lyttus. The dialect shows a strong admixture of κοινή forms, but also retains many of the Cretan characteristics.

3 ff. The same magistrates appear in another inscription of Drerus, BCH 61.30, where the reading after Κεφάλωι is καὶ Πύρου [κ]αὶ Πίου καὶ Βισίωνος.—11. **ἀγελάοι**: for ἀγελαῖοι (see **31**) 'ephebi' members of the ἀγέλαι or bands in which the Cretan youth were trained.—11/12. **πανάζωστοι**: cf. ἀζώστοις ll. 140/1, 'ungirded,' here an epithet of the ephebes.—45. **δικᾶν δέ** κτλ.: 'but nothing of lawsuits and executions shall be included in the oath.'—97 ff. **αἴ κα μὴ ἐξορκίξοντι** κτλ.: 'unless they impose the same oath upon the ἀγέλα, upon those who were then stripped' (that is, became ephebes).—103. **ἐμβαλεῖν**: εἰσαγγελεῖν 'impeach.' —104-5. **ἅι κα ἀποστᾶντι**: 'after they have gone out of office.'—115. **λισσός**: metaphorical use, perhaps 'insolvent.'—127. **τινεν**: τινες. **119**.2*a*.—132-33. **ἐ[ρ]ευταὶ οἱ τῶν ἀνθρωπίνων**: 'the collectors of public (in contrast to sacred) funds.' ἐρευταί = ζητηταί, πράκτορες. Cf. ἐρεύω = ἐρευνάω Hesych., Eustath.—146-7. **νεμονηίαι**: for νεομηνίαι. **88**.

APPENDIX

SELECTED BIBLIOGRAPHY OF WORKS OF REFERENCE WITH THE ABBREVIATIONS EMPLOYED

Periodicals

Abh. Preuss. Akad. = Abhandlungen der preussischen Akademie der Wissenschaften.

ABS = Annual of the British School at Athens.

AJA = American Journal of Archaeology.

AJP = American Journal of Philology.

AM = Mitteilungen des deutschen archäologischen Instituts. Athenische Abteilung.

Annuario = Annuario della regia scuola archeologica di Atene.

'Αρχ. Δελτ. = 'Αρχαιολογικὸν Δελτίον.

'Αρχ. 'Εφ. = 'Αρχαιολογικὴ ἐφημερίς.

'Αθηνᾶ = 'Αθηνᾶ. Σύγγραμμα περιοδικὸν τῆς ἐν 'Αθήναις ἐπιστημονικῆς ἑταιρείας.

BCH = Bulletin de correspondance hellénique.

Ber. Preuss. Akad. = Sitzungsberichte der preussischen Akademie der Wissenschaften.

Ber. Sächs. Ges. = Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe.

Ber. Wien. Akad. = Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien. Philologisch-historische Classe.

(Berl.) Phil. Woch. = (Berliner) philologische Wochenschrift.

BzB = Bezzenberger's Beiträge zur Kunde der indogermanischen Sprachen.

CJ = Classical Journal.

Comptes Rendus = Comptes Rendus de l'Académie des inscriptions et belles-lettres.

CP = Classical Philology.

CQ = Classical Quarterly.

CR = Classical Review.

Diss. Argent. = Dissertationes philologicae Argentoratenses selectae.

Diss. Hall. = Dissertationes philologicae Halenses. Halle.

'Ελληνικά = 'Ελληνικά. 'Ιστορικὸν περιοδικόν.

Eranos = Eranos. Acta philologica Suecana.

Glotta = Glotta. Zeitschrift für griechische und lateinische Sprache.

Gött. Gel. Anz. = Göttingische gelehrte Anzeigen.

Gött. Nachr. = Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen.
Hermes = Hermes. Zeitschrift für classische Philologie.
Hesperia.
IF = Indogermanische Forschungen.
IFAnz. = Anzeiger für indogermanische Sprach- und Altertumskunde.
JHS = Journal of Hellenic Studies.
Jb. arch. Inst. = Jahrb. des deutschen archäologischen Instituts.
Klio = Klio, Beiträge zur alten Geschichte.
KZ = Zeitschrift für vergleichende Sprachwissenschaft, begründet von A. Kuhn.
Mnemos. = Mnemosyne. Bibliotheca philologica Batava.
Mon. Antichi = Monumenti antichi pubblicati per cura della reale accademia dei Lincei.
MSL = Mémoires de la Société de linguistique.
Mus. Ital. = Museo italiano di antichità classica.
Neue Jb. = Neue Jahrbücher für das klassische Altertum, Geschichte und deutsche Literatur und für Pädagogik.
Oest. Jhrh. = Jahreshefte des oesterreichischen archäologischen Instituts in Wien.
Philol. = Philologus. Zeitschrift für das klassische Altertum.
Rev. Arch. = Revue archéologique.
Rev. de Phil. = Revue de philologie.
Rev. Ét. Gr. = Revue des études grecques.
Rh. M. = Rheinisches Museum für Philologie.
Riv. Fil. = Rivista di filologia.
TAPA = Transactions of the American Philological Association.
Wiener Stud. = Wiener Studien. Zeitschrift für klassische Philologie.
Woch. f. klass. Phil. = Wochenschrift für klassische Philologie.

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Ditt. Syll. = W. Dittenberger, Sylloge inscriptionum Graecarum. 3d ed. Leipzig, 1915-24.
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GDI = Collitz-Bechtel, Sammlung der griechischen Dialekt-Inschriften. Göttingen, 1884-1915.
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[1] A list of the numerous monographs on special dialects is omitted. The majority of these are now antiquated.

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3. Although, for reasons stated in the Note, a detailed treatment of the literary dialects is excluded from the plan of this book, the following summaries for those other than Homeric, later Ionic, or Attic, may be of service. They are arranged with references to the appropriate sections of the grammar.

Alcaeus and Sappho

Texts: Diehl, Anthologia Lyrica. Lobel, Sappho. Lobel, Alcaeus.

The language of Alcaeus and Sappho is substantially their native Lesbian, the characteristics of which, summarized in **201-3**, **206-7**, are nearly all represented in the texts. Epic influence shows itself in the use of ν movable, a few cases of lack of augment, the occasional σ beside σσ (**82**, **83**), -δειροι beside -δέραι, etc. (**54**), a few occurrences of gen. sg. -ᾱο, gen. sg. -οιο, ἄνερος, etc., as well as in various other matters of prosody and phraseology. The texts contain many cases of hyper-Aeolic αι, some of hyper-Aeolic ρρ, etc.; also the spelling σδ = ζ, which is late (**84**), and various other corruptions.

The papyrus fragments, and likewise the quotations in late authors,

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[1] Except for the few following, those previously given (in the "Introduction") are not repeated here. Any important corrections or additions have been incorporated in the main text, and the references, with others later, may be found in Schwyzer, Griechische Grammatik.

scholiasts, grammarians, so far as these latter have not been further corrupted in transmission, reflect the current Alexandrian text. This latter very probably goes back to a redaction by earlier grammarians from Aeolic Asia Minor (some such are known by name), who were familiar with the Aeolic of their time, say the late fourth or early third century B.C. This hypothesis receives support from the treatment of final ηι, ωι, ᾱι, which in some of the Oxyrhynchus texts, and likewise in the verses of Balbilla (a woman of Hadrian's time who imitated the Sappho of her copy), appear as η, ω, but αι, a differentiation which accords neither with contemporaneous practice nor with that of the poets' time, but agrees with that of some Lesbian inscriptions of the late fourth century (**38**). Cf. Kehrhahn, KZ 46.296 ff., Bechtel 1.45.

5. στρότος, βροχέως, ἄμβροτε, τρόπην, χόλαισι, ἐμμορμένον = εἱμαρμένον, ὄρπετον (cf. ἀρπετόν Hesych., from weak grade of ἕρπω) = ἑρπετόν, σπολέω (cf. σπόλεισα· σταλεῖσα Hesych.). So τετορταῖος in Theocritus.—**6**. ὄν, ὀνία, ὀνίαρος, κόθαρος.—**8**. φάμα, etc., generally. But also hyper-Aeolic αι = ᾱ, due to the regular correspondence of αισ to ᾱς from ανς (see below, to **77**.3, **78**). So nom. sg. Αἰολίδαις, Κρονίδαις, βορίαις (similar forms in Balbilla and the grammarians), further ἐπέραισε, ἐπτόαισ' beside ἐπτόασεν (from πτοάω = πτοέω, **161**.2*a*), μέμναισ', ὄμναισαι, φαισθ', 3 sg. φαῖσι (cf. regular 3 pl. φαῖσι), all these before σ, more doubtful μέμναιμ', μαχαίταν. (Some other cases in Diehl's text are without MS. authority and due to a wrong theory of αι = η; cf. CP 10. 215 ff.).—**9**.2. χρύσιον, πορφυρίαν, χάλκιαι, κυνίαισι, συκίαν, βορίαις, τίωι, but generally ε (θέοισιν, ἔων, etc.).—**13**.1. ἶρος.—**13**.3*a*. ἄτερος.—**17**. αἰμιόνοις, αἰμιθέων.—**18***a*. κέρναις.—**19**.1. ζάβαις, ζάδηλος, ζακρυόεις, etc. = δια-.—**19**.2, 4. πέρροχος, περρέχοισ', περεθήκαο (cf. περρεθήκατο Hesych.), πὲρ ἀτιμίας (cf. πὲρρ ἀπάλω Theocr.), πορφύρον, πορφύρα, ἀργύρα; Περράμω, Περάμοιο.—**22** with *b*. ἀπύ, ὕμοι, ὑπίσσω, ὕσδων.—**25**. η, ω, as κῆνος, ἦχεν, infin. -ην, gen. sg. -ω, ὤρανος (but also ὄρανος, the explanation of which is uncertain). —**31**. Ἄλκαος, Φωκάας, πόας, λαχόην, πόησαι, etc.—**35** with *a*. αὔως, ναύω, ναύοις, δεύοντος, ἐπιδεύης, χευάτω, αὐάταν, αὐάδην.—**38**. Regularly -ᾱι, but frequently (in some papyrus texts, always) -η, -ω. See above.—**41**.2. φάος, σάος, μάομαι, περεθήκαο.—**41**.3. ἀελίω and ἁλίω.—**41**.4. gen. pl. -ᾱν, Ποσείδᾱν, but πεδάορον, Ἀίδαο.—**42**.1. εὐάνθεα etc., but ἦρος. κείσαι, but οἴχηι, πότηι.—**42**.3. ἦχεν, ἤλπετο, κῆνος, infin. -ην, but ὤκεες, ἔγχεε, καγχέεται.—**42**.4. φίλει, κατάγρει.—**42**.5, 6. ὀνκαλέοντες, ἔων, gen. sg. -εος, etc.—**43**. ἱππήων, βασίληες, etc.—**44**.3. gen. sg. -ω, gen. sg. αἴδως, αὔδως, acc. sg. νῶν beside νόον.—**44**.4. ἰμέροεν, νιφόεντος, etc. ο + ει, χαύνοις.—**47**. φᾶμι, not φαῖμι. For 3 sg. φαῖσι, see above, to **8**. For δοκίμοιμι the better reading is δοκίμωμι. Forms like γέλαιμι, ἵσταιμι, etc., quoted by the grammarians (cf. Hdn. 2.825), are not confirmed even for the Alexandrian text.—**49**.2. κρέτος, κρέτησαι.

52. Initial ϝ before a vowel is so written or implied by the meter for the pronominal ϝοῖσι, ϝόν, ϝέθεν, but generally ignored, as εἶπην, ἴδοισαν, ἴδμεν, ἔργον, etc., without preventing elision or causing position length.—**53**. Intervocalic ϝ lost, as κλέος, ῥόαι, etc., πάις (as in Homer), παῖδος. (But see above, to **35**).—**54**. From νϝ etc., ϝ lost without lengthening of the preceding vowel, μόνος, κάλος, κόρα, δέραι, περάτων, ἴσος. But also ποικιλόδειροι, περάτων, and ἴσος with first syllable long, probably due to epic influence, likewise ἕννεκα (also Theocr.) with hyper-Aeolic νν (cf. **54***b*) = Hom. εἵνεκα. —**55**. βρόδα, βροδοδάκτυλος, βραδίναν, βράκεα.—**57**. Psilosis.—**67**. πτόλις, probably epic.—**68**.2 with *a*. πέμπε, πήλυι, κασπολέω. —**74**. ἀέρρει, ἐγέρρην, ἰμέρρει, παρορίννει.—**75**. βόλλομαι, μελλιχόμειδε.—**76**. ἄμμες, ὔμμες, ἔμμεναι, ἔμματα, σελάννα, φάεννος, ἐράνναν, ἰλλάεντι, χέρρας. But once with λ δισχελίοις.—**77**.1, **79**. κτένναις, γέννατο, ἄγγελλαι, ἀέρρατε, συνέρραισα. But hyper-Aeolic ρρ in θόρρακες, better θώρακες.

—**77**.3. παῖσα, Μοῖσα, πλήθοισα, λίποισα, μειδιάσαισα, μίγεισα, etc., 3 pl. ἀπυκρύπτοισι, φαῖσι, ἴεισι, ἐπιρρόμβεισι, etc.—**78**. acc. pl. -αις, -οις, nom. sg. m. pple. οἴκεις, μέδεις (= μεδέων).—**80**. κόρσαι, χέρσω.—**82**, **83**. Usually σσ, but also σ (epic influence), μέσσον, μέσοι, ὅσσος, ὅσα, ἔσσο, τέλεσσαι, τέλεσον, πόδεσσιν, γυναίκεσσιν, etc., ἄνδρεσι, ἄμμεσιν, στήθεσιν, etc.—**84**. ὕσδων, πέσδων, μέσδον, etc.—**89**.4. κάλημμι, etc., νόημμα, πεποιημμέναις, κλᾶμμα, ἀροτρώμμεν, δίννηντες, διννάεις. Cf. also below, to **101**.1.—**89**.8. ἕσλος, μάσλης.—**94**.1. ὤνηρ, τῶμον.—**94**.3. κῶττι.—**94**.6. κάπί, κάμματα, κάλέφαις, κάν, etc. (α uniformly in pap. texts), but also κὴν, κὴκ.—**94**.7. κωὐκί, κωὔτε.—**95-99**. κὰτ τό, κὰμ μέν, κὰκ κεφάλας, κάββαλε, etc., πὰρ δὲ, πὲρ μὲν, πὲρ κεφάλας, περσκόπεισα, ἂπ πατέρων.—**101**.1. ὀννώρινε, ἀσύνετος, ἀσυννέτημμι.—**102**. ν movable frequent (epic influence).—**103**. Recessive accent, attested by the grammarians, also shown in papyrus texts (so far as the accent is written at all), as κόθαρον, gen. pl. λύγραν, παίσαν, μερίμναν, etc., likewise Ζεῦς (for Ϛεύς).

104. Voc. sg. Δίκᾰ, gen. pl. -ᾶν, dat. pl. -αισι(ν) but ταῖς, acc. pl. -αις.—**105**. Gen. sg. once -ᾱο (epic).—**106**. Gen. sg. -ω, rarely -οιο (epic), dat. pl. -οισι(ν) but τοῖς, acc. pl. -οις.—**107**.3. πόδεσσιν, etc.—**108**.2. Acc. sg. ἀβλάβην, ἐμφέρην, etc., dat. sg. Διννομένηι, voc. sg. μελλιχόμειδε (cf. -ᾰ in Δίκα).—**109**.2. πόλιος and πόληος (epic).—**111**. βασίληες, τοκήων, etc. (above, to **43**). But Ἄρευς, gen. Ἄρευος, acc. Ἄρευα (Hom. Ἄρης, Ἄρηος) with ευ extended from nominative.—**114**. ἴα.—**116**. Gen. πέμπων, δέκων.—**118**.3*c*. Gen. ἔμεθεν, σέθεν, Ϝέθεν.—**119**. ἄμμες, ὔμμες, ἄμμι(ν), ὔμμι(ν), and ἄμμεσιν.—**121**.1. ἐμ' αὔται, ἐμ' αὔτωι.—**125**. κῆνος.—**128**. Dat. sg. τίωι, dat. pl. τίοισιν = Hom. τέω, etc.—**129**.2. ὅττινες, ὅττινας, gen. sg. ὅττω, dat. pl. ὅτοισι.—ὄππα, ὄπποτα, ὄπποσε.—**130**. τέουτος = τοιοῦτος.—**132**.4. πήλυι, ἄλλυι, τύιδε, ἔνδυς.—**132**.5. πάνται.—**132**.11. ὅτα, πότα, ὄπποτα, ἄλλοτα.—**133**.6. ἀτ.—**134**.1, 2. αἴ, κε, κεν.—**135**. ὀν, ἀπύ, ὑπά, εἰς, πεδά.

138.1. τίθησθα etc.—**138**.1*a*. -ης, -ηις ?—**138**.5. σύναχθεν, etc., but ἐστάθησαν (epic).—**143**. ἐκάλεσσα, χαλάσσομεν.—**146**.1. ὑπαδεδρόμακε.—**147**.2. τεθνάκην.—**147**.3. λελάθων, ἐκγεγόνων, etc.—**150**. χαλάσσομεν.—**153**. ἔχην etc.—**154**.2. ἔμμεναι.—**155**.2. μεθύσθην, τελέσθην.—**157**. κάλημμι, φίλησθα, φορήμεθα, ἐπόημμεν, εὐωχήμενος, ἐπιρρόμβεισι, χόλαισι, ἐπαίνεντες, πολέμεντι, δίννηντες (cf. *a*), οἴκεις, μέδεις.—**157***b*. βόα, ἄγρει. τίμαι, βόα(ι) ὄπταις, χαύνοις, ὀνκαλέοντες, ποτέονται.—**159**. ἀδικήει, ποθήω.—**161**.2. ὄρημμι, ποτέονται beside ἀμφιπόταται, ἐκπεποταμένα.—**161**.2*a*. ἐξεπόνασαν, ἐπτόασεν (and ἐπτόαισ', above, to **8**; cf. ἐπτοάθης Eur.).—**161**.3. δοκίμωμι = δοκιμάζω.—**162**.2. ἄγρει.—**162**.8. ἐζώομεν.—**163**.3. ἧς.—**163**.8. ἔσσα and ἔοισα.—**164**.1. βασιλήιος, πεμπεβόηα.—**164**.2. ἰλλάεις = ἵλαος, like Hom. μεσήεις = μέσος.—**164**.4. ὄππα = ὄμμα.

Alcman

Text: Diehl, Anthologica Lyrica.

The language of Alcman agrees with Laconian in its general Doric features, and in several others that were not general Doric, as η, ω, not ει, ου (**25**), infin. -ην (**153**.2), acc. pl. -ως (**106**), ἐνθ- = ἐλθ- (**72**), κάρρων (**80**), etc. But some of the special Laconian peculiarities were ignored. So certainly the change of intervocalic σ (**59**.1), of which there is no trace. So probably the Lac. δδ = ζ (**84**), which occurs only in one MS of one passage (Diehl no. 100). Alcman probably wrote ζ, for which σδ, frequent in the texts, was a late spelling. The σ for θ (**64**) was much later than Alcman's time, but is frequent in the texts especially in certain words, as σιοί = θεοί. The ι for ε in this and some other forms represents a Laconian pronunciation (**9**.5), but one that is ignored in the spelling of the majority of forms (ὀρέων, αἰνέοντι, etc.), and very likely by Alcman

himself. In the matter of spelling, σιοί may owe its ι as well as the σ to the redaction of grammarians.

The most conspicuous Lesbian feature in Alcman, as also in other lyric poetry, is the use of Lesbian participial forms like ἔχοισα, λιποῖσα, θεῖσα, etc. (**77**.3). Such forms are so frequent in Alcman as to indicate that his practice was uniform in this class and that exceptions in the text are to be suspected, not only καμοῦσιν with its Att.-Ion. ου, but also λαβῶσ' (Diehl no. 28), which, though good Laconian, rests on an emendation. It was only the Lesbian participial form that was adopted, not the general Lesbian treatment of vowel + νσ, which is not attested for other categories, not even the analogous Μοῖσα as in Pindar, but Μῶσα, and never in third plural forms. κλεννά (Diehl no. 1.44) is a Lesbian form (**76**), which may go back to the poet. Forms that are Lesbian, but also current in epic, as infin. -μεναι, dat. pl. παίδεσσι, etc., may be grouped with other examples of epic influence. Such are the frequent use of ν movable (**102**), σ beside σσ, as τόσσος, τόσος (**82**), γούνατα, δουρί (**54**), the latter wrongly emended to δωρί (Diehl no. 77; but Lac. δορϝί or δορί), πρότι (**135**.6), 3 pl. ἔχουσιν, εὕδουσιν.

8. ἁ, δᾶμος, ἁμέρα, etc.—**9**.5. σιοί, ἡμισίων, σιειδής, ἀργύριον, παγχρύσιος, but τέο, ἐπέων, αἰνέοντι, etc.—**13**.1. ἰαρός, also ἐπίασε (cf. Theocr. πιάξας), as in late Att. = ἐπίεσε.—**13**.3. ὄκα, etc., γα.—**25**. η, ω, as κῆνος, χηρός, ἦμεν, ὠρανόν, Μῶσα, gen. sg. -ω, acc. pl. -ως (but some cases of ει, ου left in text).—**41**.1. ὀρῆς, ποτήσθω.—**41**.2. φῶς, 3 sg. opt. νικῷ.—**41**.3. ἅλιον.—**41**.4. Ἀλκμάων, Ἀλκμάν, παιᾶνα, gen. pl. -ᾶν.—**42**.1. ἔπη, ἄνθη, ἦρ.—**42**.5. uncontracted εο, εω, or ιο, ιω.

52. ϝάνακτι, ϝέθεν, ϝάδη, etc. (ϝ written in some sources but mostly restored).—**53**. δάϝιον, αὐειρομέναι, but φῶς, ἅλιον, etc.—**61**. ἐντί, etc., τύ.—**64**. σιοί, παρσένος, σαλασσο-, σάλλει, etc.—**68**. βλῆρ = δέλεαρ. γλέπω, γλέφαρον = βλέπω, βλέφαρον.—**72**. ἐνθοῖσα, κέντο.—**76**. ἦμεν, ἁμές, χηρός, etc., but κλεννά (Lesb.).—**77**.3. Lesb. partic. forms ἔχοισα, φέροισα, λιποῖσα, ἐνθοῖσα, λυθεῖσα, etc.—**80**. κάρρων.—**82**, **83**. τόσσος, τόσος, ἐδάσσατο, ἐσσαμέναι, παίδεσσι, etc.—**84**. Usually ζ or late σδ, as μάσδων, etc., once δδ, καθαρίδδην.—**94**.2, 6. κὴν, κὴπί, κὠπώραν.—**95**, **99**. κὰ(τ) τάν, καβαίνων.—**102**. ν movable frequent.

104. Gen. pl. -ᾶν, dat. pl. -αισι, -αις.—**106**. Gen. sg. -ω, acc. pl. -ως, dat. pl. -οισι(ν), -οις.—**107**. Nom. sg. μάκαρς, like Cret. μαίτυρς. Dat. pl. παίδεσσι, etc.—**118**. Gen. τέο, ϝέθεν. Dat. μοι, τοι, τίν. Acc. ἐμέ, σέ, τέ, τύ, νίν.—**119**. ἁμές, ἁμέων, etc.—**120**. ἁμός, ϝα, σφεά, σφοῖς, σφετέρως.—**122**. Nom. pl. ταί.—**125**. κῆνος.—**132**.2. αὐτεῖ.—**132**.8. ὧτ'.—**132**.11. ὅκα, ποκα, τόκα, also ὄκκα.—**134**.1. αἰ.—**134**.2. κα (ἄν in Diehl no. 81, but improbable).—**135**. ἐς, πεδά, προτί.—**138**.3. παρήσομες, ὑμνέωμες.—**138**.4. αἰνέοντι, ἐντί (εὕδουσιν, ἔχουσιν epic, if genuine).—**138**.5. ἐπέβαν.—**142**. ἁρμόξατο.—**142***a*. ὀρνίχων.—**153**.1. φαίνην, etc. (mostly corrected from -εν or -ειν).—**154**. ἦμεν, etc., ἔδμεναι.—**163**.3. ἧς.—**163**.8. παρέντων.—Note also aor. ἔγεντο, as in Hesiod, Sappho, etc., likewise κέντο = κέλτο.

Pindar and Bacchylides

Cf. Schöne, Leipziger Studien für klass. Phil. 19.181 ff. Texts: Pindar, Schroeder; Bacchylides, Blass-Suess.

The retention of original ᾱ = Att.-Ion. η, together with ᾱ from ᾱο ᾱω = Att.-Ion. εω, ω, is the most conspicuous characteristic of the choral lyric, and the only non-Att.-Ion. feature which prevails with any approach to consistency (even this not complete) and persists in the choruses of Attic tragedy. The weight of ᾱ-forms is further increased by the choice of Att.-Ion. ᾱ, not Dor. η, from αε (νικᾶν = Dor. νικῆν, etc.).

Of the general Doric characteristics (cf. **223**), which are common to

the West Greek dialects and partly to Boeotian and Thessalian, only a few appear frequently, some occasionally, and others not at all. Thus Pindar, who uses much more Doric than Bacchylides (or Simonides), has usually 3d pl. -οντι, infin. -μεν = -ναι, frequently ξ in forms like κατεφάμιξεν, τύ beside σύ, τίν beside σοι, rarely τόκα beside τότε (and only ὅτε, πότε), and never κα, πρᾶτος, (ϝ)ίκατι, 3 sg. ἦς, 1 pl. -μες, but only the Att.-Ion. ἄν (or Aeol. κε(ν)), πρῶτος, εἴκοσι, ἦν, -μεν.

Aeolic features, occurring also in Homer, are κε(ν) = ἄν, the double nasals in ἄμμες, etc., κλεεννός (both P. and B.), perf. pple. with ντ (πεφρίκοντας etc.). Specific Lesbian, in Pindar regularly Μοῖσα, φέροισα, etc., frequently 3 pl. -οισι (in B. only Μοῖσα beside Μοῦσα).

Pindar has a few cases of ἐν with acc., sometimes attributed to his native Boeotian. But Delphian influence is perhaps more probable. There is no clear evidence that the poet's language was affected by his local dialect.

8. ᾱ most consistently in broad categories which could have only ᾱ in Doric, as the endings of ᾱ-nouns of the first declension, non-present tenses and derivatives of verbs in -αω, suffix -τᾱς, -τᾱτος, personal endings -μαν, -σθαν. In individual words Doric ᾱ usually retained, as μᾱτηρ, ἁδύς, φάμᾱ, but occasionally Att.-Ion. η (at least in our texts, and need not be rejected), as φήμᾱ (B.), which, though a hybrid form, is not stylistically offensive beside genuine Doric ἥβᾱ.

13. Non-Doric ἱερός (but σκιαρός), Ἄρτεμις, ὅτε, ποτε, τότε, rarely τόκα, never κα, γα.—**25**. ει, ου, not η, ω.—**41**.1. Att.-Ion. ᾱ, not Dor. η, as νικᾶν, νικᾶι, τιμᾶι, συλᾶται, etc.—**41**.2. τιμῶντες, etc.—φάος, σαόφρων (B.) and σώφρων.—**41**.3. ἀέλιος, ἅλιος.—**41**.4. Gen. sg. masc. -ᾱ, sometimes -ᾱο (P.), gen. pl. -ᾶν, ᾶς, Ποσειδᾶων, Ποσειδάν, λᾱός (but Μενέλας, etc.), νᾱός, ἀώς, ξυνᾶονες, ξυνᾶνα, ὀπᾶων, κοινᾶνι, etc.—**42**.1. ἔτεα, βέλεα, etc., rarely -η. κέαρ, ἔαρ, ἦρος (P.).—**42**.3, 4. τρεῖς, φιλεῖ, etc.—**42**.5. εο or ευ, as gen. sg. -εος, -ευς, φιλέοντα, φιλεῦντας.—**42**.6. φιλέων, etc.—**43**. βασιλῆες, etc., also Ἀχιλλέος, etc.—**49**.2, 4. τράφω, τράχω, τάμνω.—**52**. Former ϝ mostly ignored in prosody, but sometimes effective, especially in the case of reflexive οἱ.—**53**. Once ἀυάταν for ἀ(ϝ)άταν.—**54**. μόνος, κόρα, ὅρος and less commonly μοῦνος, κούρα, οὔρος.—**61**. ἐφίητι, φέροντι, etc. (beside Lesb. or Ion. σ-forms, see below, to **138**.4), τύ (beside σύ), but εἴκοσι, Ποσειδάν (once perhaps Ποτειδᾶνος).—**68**.2. φήρ.—**76**. Lesb. ἄμμες, etc., κλεεννός, κελεδεννός.—**77**.3. Lesb. Μοῖσα, in Pindar regularly φέροισα, etc., and frequently 3 pl. -οισι.—**82**, **83**. ὅσσος, ὅσος, τελέσσαι, τελέσαι, etc.—**89**.7. ἐσλός (P.).—**88**. γλέφαρον.—**94**. κὴν, κὴκ, χῶτι, etc.—**95**. ἄν frequent, rarely παρ, κατ, περ, as πὰρ ποδός, πὰρ χειρός, πάρφρων, κὰν νόμον, πέροδος, περ' αὐτᾶς.—**102**. ν movable frequent.

105-6. Gen. sg. masc. -ᾱ, sometimes -ᾱο, gen. pl. -ᾶν, dat. pl. -αις, -αισι.—**106**. Gen. sg. -ου, also frequently Hom. -οιο, dat. pl. -οις, -οισι.—**107**.3. πόδεσσι, etc. frequent.—**109**.1. -ις, -ιος, etc.—**111**. -εύς, -ῆος, and -έος.—**114-5**. πρῶτος, not Dor. πρᾶτος, εἴκοσι, not Dor. (ϝ)ίκατι.—**118**. ἐγώ, ἐγών, τύ and σύ; gen. σέο, σέθεν; dat. ἐμοί, μοι, σοί, τοι, τίν, οἱ, ἵν (?); acc. ἐμέ, με, σε, ἕ, νιν.—**120**. τεός, ἑός, and σός, ὅς; ἁμός, ὑμός, σφός, and ἁμέτερος, etc.—**122**. ταί, τοί, and αἱ, οἱ.—**126**. Art. as rel. frequent.—**132**.11. ὅτε, ποτε, τότε, rarely τόκα.—**134**.1. εἰ, never αἰ.—**134**.2. ἄν and κε, κεν, never κα.—**135**.4. ἐς, εἰς, and rarely ἐν in Pindar.—**135**.5. πεδά beside usual μετά.—**135**.6. ποτί beside πρός.—**136**.7. ἀμφί frequent.—**138**.2. ἐφίητι, but τίθησι, δίδωσι.—**138**.3. -μεν, not -μες.—**138**.4. In Pindar ἐντί, φαντί, φέροντι, etc. usually, but also Lesb. -οισι(ν). In B. usually -ουσι(ν), rarely -οντι.—**138**.5. ἔβαν, τίθεν, φάνεν, etc.—**142**. κατεφάμιξεν, παιάνιξαν, etc. (beside forms with σσ, σ).—**142***a*. ὄρνιχες.—**147**.2. γεγάκειν, κεχλάδειν.—**147**.3. πεφρίκοντας, κεχλάδοντας.—**153**.1. -ειν.—**154**. -μεν, also -μεναι, -ναι.—**161**.2*a*. πονάω.—**162**.7. ἴσᾱμι = οἶδα.—**163**. 3 pl. in

Pindar ἐντί, once εἰσίν, in B. εἰσί. 3 sg. imperf. ἦν, not ἧς.—**164**.4. τεθμός, τέθμιος.—**162**.12. πᾶμα, πέπαται.

Theocritus

Cf. Magnien, Le syracusain littérair, et l'idylle XV de Théocrite, MSL 21.49 ff. A. S. F. Gow, Theocritus edited with introduction and commentary (1950) pp. LXXI ff.

The Sicilian literary Doric that appears in the scanty fragments of Epicharmus and Sophron and in the corrupt texts of other Sicilian and Italiot writers, but is best known from Theocritus, is based mainly on the Doric of Syracuse, though most of its characteristics are common to other Doric dialects. Its striking difference from the language of Pindar is due not so much to Sicilian peculiarities, though there are some, as to its much more thoroughgoing adherence to Doric.

Theocritus imitated various literary dialects, the epic (XII, XXII), the Lesbian lyric (XXVIII-XXX), the mild Doric of the choral lyric (XVI-XVIII, XXIV). But most of the poems are in the fuller Doric, based mainly on the Sicilian Doric of Epicharmus and Sophron and of his native Syracuse, but with many epic forms (ἄν, κε, εἰ, ν movable, gen. sg. -οιο, ἄμμες, ἐπέεσσι, etc.) and the Lesb. Μοῖσα, ἔχοισα, etc. It is to these poems that the following summary applies.

8. ᾱ regularly. Rarely Att.-Ion. η, as in Hom. phrase βίην καὶ κάρτος. Hyper-Doric ᾱ in ἄμισυς (but this in a Lesbian poem), other cases doubtful. —**13**. Epic ἱερός (ἰαρός in Epich., Sophron), but σκιαρός, κα, γα, ὅκα, etc.—**25**. η and ει, mostly ω but also ου, with great fluctuation in MSS.,e.g. ἦνθε, ἦμεν, εἰμές, gen. sg. -ω, κώρα, κούρα.—**41**.1 ὁρῆτε etc.—**41**.2. Normal Dor. ω in ὁρῶν, σιγῶντι, πειρώμενοι, etc. Hyper-Dor. ᾱ in 2 sg. aor. ἐπάξα, ἐκτάσα of some MSS.—**41**.4. ἄς, gen. sg. -ᾱ, also epic -ᾱο, gen. pl. -ᾶν, etc.—**42**.1. ἄνθεα, etc., but 2 sg. mid. -ηι from -εαι.—**42**.3, 4. εὐμενέες, φιλέει, etc., but usually contraction.—**42**.5. εο or ευ, gen. -εος, -ευς, ἐόντα, εὔντα, etc.—**42**.6. ἐών, φιλέων, but fut. δοκῶ, ἀξῶ, etc.—**43**. βασιλῆος, etc. (also -εος).—**44**.3. ἄθρως = ἄθροος, gen. sg. -ω.—**52**, **53**. No ϝ.—**54**. κώρα (κούρα), μώνα and κόρα, μόνα.—**61**. εἴκατι, τύ, πλατίον, τίθητι, ἐντί, etc.—**72**. ἦνθον, βέντιστος.—**77**.3. Lesb. Μοῖσα, ἔχοισα, etc.— **82**, **83**. ὅσσος, ὅσος, ἔσσεται, etc.—**84**. ζ and σδ.—**89**.5*a*. μικκός.—**94**. κὴν, κῆς, χὠνήρ, etc.—**95**. ἄν, πάρ, πέρ, κάτ, πότ.—**102**. ν movable frequent.—**104-5**. Gen. sg. masc. -ᾱ (rarely epic -ᾱο), gen. pl. -ᾶν, dat. pl. -αις, -αισι(ν), acc. pl. -ᾱς frequent.—**106**. Gen. sg. -ω (and epic -οιο), dat. pl. -οις, -οισι(ν), acc. pl. -ως, sometimes -ος.—**107**.3. πάντεσσι, etc., also epic ἔπεσσι(ν).—**111**. βασιλῆος, etc. (and -εος).—**114**, **116**. πρᾶτος, τέτορες, εἴκατι (cf. Heracl. ϝείκατι).—**118**. Nom. τύ; gen. ἐμεῦς, μευ, τεῦς, τευ, σέθεν; dat. ἐμίν, μοι, τίν, τοι, οἱ; acc. τύ, τέ, τίν, νιν.—**119**. Lesb. ἄμμες, ὔμμες, etc.—**120**. τεός, ἑός, ἁμός.—**122**. τοί, ταί, and οἱ, αἱ.—**125**. τῆνος.—**129**.2 ὅττι.—**132**.2. τηνεῖ.—**132**.5. πᾶι, παντᾶι.—**132**.7. πῇ, ὅπῃ, τῇδε.—**132**.8. ὧ, τηνῶ, τηνῶθε.—**132**.11. ὅκα, πόκα, τόκα, ὅκκα.—**133**.4. ἔνδοι.—**134**.1. αἰ and εἰ.—**134**.2. κα, ἄν, and κε(ν).—**135**.6. ποτί, rarely πρός.

138. 2 sg. συρίσδες etc., beside usual -εις. 3 sg. τίθητι, προίητι. 1 pl. λέγομες, etc. 3 pl. ἐντί, φαντί, λέγοντι, etc.—**141**. ἐσσεῖται and ἔσσεται, οἰσεῦμες and οἴσεται, etc.—**142**. χαρίξῃι, ἐργαξῆι, θεσπίξασα, etc.—**142***a*. κλαίξ.—**143**. γελάσσαι.—**147**.1. δεδοίκω, πεποίθεις, πεφύκει, etc.—**153**. -ειν (or -ην) and -εν.—**154**. θέμεν, ἦμεν, etc.—**157**. Once ποθόρημι with Lesb. type.—**159**. πεινᾶντι, γελᾶντι, παρελᾶντι, (ὀπτᾶντες Epich.).—**161**.2. ποθορεῦσα, συλεύμενος.—**161**.2*a*. ἐξεπόνασεν.—**162**.6, 7. ἴσᾱμι = οἶδα. λέω = θέλω.—**163**. ἐντί, ἧς.

4. Kirchoff, Studien zur Geschichte des griechischen Alphabets, 4th ed. Roberts, Introduction to Greek Epigraphy, I. Rehm, Die Schrift des

griechischen Kreises, in Müller's Handbuch der Altertumswissenschaft VI.6.191 f. Hiller v. Gaertringen in Ebert, Reallexicon der Vorgeschichte II.357 ff. Falkner, Zur Frühgeschichte des griechischen Alphabets, in Brandenstein's Frühgeschichte und Sprachwissenschaft 110 ff.

Facsimiles of archaic inscriptions in Roberts, and Roehl, Imagines inscriptionum graecarum antiquissimarum. Photographs in Kern, Inscriptiones Graecae.

Kirchoff's map needs some revision in detail, e.g., Rhodes should be colored red. Cf. Wiedemann, Klio 8.523 ff., 9.364.

The Phoenician alphabet, now known from about 1000 B.C., was adopted and adapted to Greek speech. The significant innovation, one common to all the local alphabets, was the use of Phoenician consonant signs to express the five Greek vowels. The increase from 22 to 23 letters is due to the fact that the Phoenician wau is represented by two letters, (1) the Ϝ, based on a variant form, but with the original consonantal value and position in the alphabet, (2) the Y corresponding to the usual Phoenician form, but given vowel value and placed at the end of the alphabet. The four Phoenician signs for sibilants were taken over, but without stabilization in use (ϛ or ϻ = σ, I and Ξ with varying values).

The origin of the supplementary letters, Φ, X, Ψ, has been widely discussed, without decisive results. But it is generally agreed that both X and Ψ have originally guttural value, and it is highly probable that the ψ is based on a form of the Phoenician kaph (it agrees precisely with the kaph-form of the earliest Phoenician inscription), the source of K.

In view of the agreement in the use of the Phoenician consonant signs to express the vowels we can scarcely escape the conclusion that the adaptation was made at some particular time and place. For the time estimates have varied by several centuries, but the probability is that it should be placed sometime in the course of the ninth century B.C. The earliest records were very likely on perishable material, such as merchants' accounts on papyrus. Some interval must have elapsed between the original adaptation and the time of the earliest inscriptions on pottery or stone. The Dipylon vase, on which is inscribed the earliest known Attic inscription (with the only example of the reclining alpha, like the Phoenician aleph but already with the supplementary X) is now ascribed to the first half of the eighth century B.C., and somewhat later but still in that century the inscribed sherds from Hymettus and some from Corinth and elsewhere. The scrawls on the rocks at Thera, though undateable, are clearly among the oldest specimens of Greek writing. As to the place of origin, one can say no more than that one naturally thinks of some one of the islands most accessible to Phoenician commerce.

The belief that the Greek alphabet must have had its birth at a given time and place does not exclude the possibility that, under continued familiarity with the Phoenician alphabet in other places, some of the variant letter forms in local alphabets may be based on Phoenician variants.

Some of the striking variants in letter forms are the following:

A. ⊱ ("reclining alpha") Athens (Dipylon vase). ᗺ ("four-barred alpha") usual in Boeotia, occasional elsewhere as in Locris (so no. 57), etc.

B. ᑐ Crete. ᑭ, ᑐ, ᑕ Thera. ᒣ Corinth. ᑭ, ᑐ Argos. ᒪ Selinus, Melos.

Γ. Γ, ⌐, Λ, <, C, / (this last in Ach. colonies).

E. ᗴ frequent in Boeotia. ᗷ Corinth, Corcyra, Acarnania, Cleonae, Megara. ᘜ Sicyon.

F. ꟻ, ꟼ Crete. ⋏ Pamphylia and some Cretan towns (see **51***b*). ⊏ Chalcis, Corcyra, Thessaly, Boeotia, E frequent in Boeotia, sometimes elsewhere.

H. ⊟ early, ▯ Cnidus. ⊢ (source of ᒪ, ʿ) Heraclea, rarely Cumae, Elis, Sicyon, Epidaurus.

Θ. ⊗, ⊕, ⊙ Rarely ⊖, ⦶, ⊟,

I. ⚡, ⚡, ⚡ Athens (Dipylon vase), Crete, Thera, etc. ⚡ Corinth.

Λ. ᒪ Athens (but ⊢ Dipylon vase), Chalcis, Boeotia, East Locris (also Crete, no. 116). ⊢ Crete, Thera, Melos, Naxos, Corinth, Corcyra, West Locris, Elis, Thessaly.

M. Early ⋏. ↄ Mantinea.

Ξ. ⊞ Argos, Amorgos. ⊟ Etruscan abcdaria. ▯ Naxos (probably; see no. 6). ⧗ Pamphylia.

O. Ω Delos, Paros Thasos Siphnos. ⊂ Melos, Cnidus.

Π. ⊓, ⊓ Thera, Boeotia, etc. ⊂ Crete.

M (san) = σ. Crete, Thera, Melos, Sicinos, Corinth, Corcyra, Sicyon, Argolis (also ⚡), Locris (once beside ⚡ in no. 59), ⋏ = σ̲ Mantinea.

T = σσ Halicarnassus, Teos, Ephesus, Erythrae, Cyzicus, Naucratis, Selinus. Ψ = σσ Pamphylia.

Σ. ⚡ Athens, Euboea, Boeotia, Elis, etc. ⚡ Laconia, Abu-Symbol.

X. ⊣ Locris, Phocis, Thessaly, Boeotia, Arcadia, Selinus.

ψ = ψ. ⁎ Locris. Arcadia. ⧗ Elis, Laconia. ψ = ξ Melos, Thera.

GLOSSARY AND INDEX

In the alphabetical arrangement the presence of ϝ is ignored, in order to obviate the separation of the many forms which occur with and without it. Thus (ϝ)ίκατι, i.e., ϝίκατι or ἵκατι, and να(ϝ)ός in the position of ναός. ϙ stands in the position of κ.

For inflectional forms the conventional captions (nom. sg., 1 sg. pres. indic.) are sometimes substituted, and in these the transcription which we have employed for forms occurring in the epichoric alphabets is frequently replaced by the more familiar spelling, e.g., ē, ō, h, by η, ω ', or Cret. π, κ, by φ, χ. But the precise form occurring is sometimes retained as a caption, or added, or given separately with a cross-reference. Brevity and convenience in each case have been preferred to consistency.

The references are: numbers in bold faced type, to the sections of the Grammar; otherwise to the numbers of the inscriptions.

ἀ = ἁ. **58***a*
ἀϝάταται Lac. **53**
ἀβέλιος Cret. = ἥλιος. **41**.3, **54**
ἀβλοπία Cret. = ἀβλαβία. **49**.3, **66**
ἀγαῖος Delph. No. 52 D 38, note
ἄγαλμα. No. 37, note
ἀγαλματοφώρ El. = ἱερόσυλος. **107**.1
ϝάγανον Boeot., meaning? No. 39
ἄγαρρις West Ion. 'assembly.' **49**.2, **80** with *a*
'Αγασιλέϝō Eub. = 'Αγασίλεω. **41**.4, **53**
ἀγγροφά Epid. **49**.2
ἀγέλαι Cret., 'bands' in which the Cretan youth were trained
ἀγελάοι Cret., 'ephebi.' **31**, no. 120.11, note
ἄγερσις East Ion., 'assembly.' **49**.2
'Αγλαο-, 'Αγλω-. **41**.2
ἀγνέω = ἄγω. **162**.1
ἀγορά Delph., Thess. = ἐκκλησία
ἀγορανομέω Thess., 'preside over the assembly,' like Att. ἐπιστατέω. See preceding. In other states the ἀγορανόμοι were officers in charge of the 'market' etc.
ἀγόρασσις Boeot. **164**.3
ἀγρέω Lesb., El., ἀνγρέω Thess. (**58***c*) = αἱρέω. **162**.2
ἀγχιστέδαν Locr. **133**.7
ἄδε, ἄδε 'in this way.' **132**.6
ἀδεαλτώhαιε El., from ἀδεαλτόω = ἀδηλόω, ἀφανίζω. **59**.3, **152**.4, no. 65.12, note
ἀδελφεός = ἀδελφός. **164**.9
ἀδευπιαί Cret. = ἀδελφαί. **71**, **164**.9
ἀδηλόω Heracl. 'make invisible'
ἀδηνέως 'without fraud, plainly.' Chian ἀδηνέως γεγωνέοντες 'calling out plainly,' no. 4 B. Cf. Hesych. ἀδηνέως· ἀδόλως, ἁπλῶς, χωρὶς βουλῆς
ἄδος, ὁ Ion. 'decree.' See ἀνδάνω
ἀέλιος = ἥλιος. **41**.3
ἀζαθός Cypr. = ἀγαθός. **62**.2
ἀζετόω Delph. 'convict.' No. 55.17, note
ἄζωστος Cret. 'ungirded,' epithet of the ephebes. No. 120.11/12, note
"Αθαββος Delph. = "Αθαμβος **69**.3
αἰ West Greek, Aeol. = εἰ. **134**.1, 2*c*
ἄι = ἦ adv. **132**.5
ἄι Lesb., ἀί Arc., αἰί Ion., ἀίν Thess. = ἀεί. **133**.6
ἀίδασμος Ion. **133**.6
αἰϝεί Cypr., Phoc. = ἀεί. **53**, **133**.6
αἰλέω Cret. = αἱρέω. **12**
αἶλος Cypr. = ἄλλος. **74** *b*
αἰλότρια El. = ἀλλότρια. **74** *b*

αἱμάτιον Coan, etc. 'coagulated blood and meat, sausage-meat.' Cf. Hesych. αἱμάτια· ἀλλάντια
αἱμίονος Lesb. = ἡμίονος. **17**
αἵμισυς Lesb. = ἥμισυς. **17**, **61**.5
ἀίν Thess. = ἀεί. **133**.6
αἶνος 'decree.' No. 99.4, note
αἱρεθές Ther. = αἱρεθείς. **78**
αἶσα 'share.' **191**
αἰσιμνάτας, αἰσιμνῶντες Meg. = αἰσυμνήτης, etc. **20**, **258**
ἀκεύω Cret. 'take care of, act as guardian.' Cf. ἀκεύει· τηρεῖ. Κύπριοι Hesych.
Ϝακίνθια Arg. = Ὑακίνθια. **52** *c*
ἀκκόρ late Lac. = ἀσκός. **86**.3 *b*
ἀκρατής Ion. = ἄκυρος. Cf. καρτερός
ἀκρόθις Delph. = ἀκροθίνιον. No. 52 D 47, note
ἄκρος Corcyr. = ἄκρος. **58** *c*
ἠακροσκιρίαι Heracl. 'heights covered with brushwood.' **58** c
ἀϜλανέōς El. 'wholly, in full.' **55**, no. 64.4, note
ἀλία 'assembly.' (1) Delph. (no. 52), used of the meeting of the phratry; (2) Acarn., Corcyr., Heracl., Gela, Agrig., Rheg. = ἐκκλησία. **55**
ἀλιαία 'assembly.' Arc., Arg., Mycen, Nemea
ἀλίασμα 'decree.' Gela, Agrig., Rheg.
ἀλίασσις Arg. 'act of the ἀλιαία.' **164**.3
ἀλιασταί Arc., in form = Att. ἡλιασταί, but title of Tegean officials who enforced penalties etc. (no. 19.23)
ἄλινσις Epid. 'stuccoing.' **77**.3 *a*
ἅλιος Dor., ἅλιος Lesb. = ἥλιος. **41**.3
Ϝαλίσσκομαι Thess. = ἁλίσκομαι. **52** *c*, **89**.1
ἄλλα Lesb. 'elsewhere.' **132**.6
ἀλλάζω Locr. = ἀλλάσσω. **84** *a*
ἀλλᾶι Cret., Corcyr. 'otherwise.' **132**.5
ἀλλεῖ **132**.2
ἄλλη 'elsewhere.' **132**.7
ἀλλοπολία Cret. = ἀλλοδημία. Cf. Cret. πόλις = δῆμος
ἀλλότερρος Lesb. = ἀλλότριος. **19**.2
ἀλλόττριος Cret. **89**.2
ἄλλυ Arc. = ἄλλο. **22**
ἄλλυι Lesb. 'elsewhere.' **132**.4
ἀλλύω Cret. = ἀναλύω 'ransom'
ἄλϜον Cypr. Sicil. ἅλος (ἁ), Arc. ἅλων (ἁ) 'plot of cultivated land, plantation.' Cf. Att. ἅλως, Hom. ἀλωή. No. 23.9, note
ἀλοργής Ion. **167**
ἄλωμα Boeot. = ἀνάλωμα. **164**.8
ἁμᾶ Lac. **132**.6
ἁμα Boeot. = ἄμμα (?). No. 39
ἀμάρα Locr., Delph. = ἡμέρα. **12**, **58** *b*
Ἀμάριος Ach. **12**
ἀμβόλιμος 'adjourned.' Arg.
ἀμβρ[ό]την Lesb. = ἁμαρτεῖν. **5**, **49**.2*a*
ἀμεῖ Delph. = ὁμοῦ. **132**.2
ἀμέν late Cret. = ἡμεῖς. **119**.2*a*
ἀμέρα with lenis. **58***b*
ἀμές, ἀμές. **57**, **58***b*, **76**, **119**
ἀμιθρέω Ion. = ἀριθμέω. **88**
ἄμμες, ἄμμε Lesb., ἀμμέ Thess. = ἡμεῖς, ἡμέας. **76**, **119**
ἀμμόνιον Delph. 'penalty for delay.' From ἀναμένω. Cf. Hom. καμμονίη = καταμονή
ἀμοιϜά Corinth. = ἀμοιβή. **51***a*
ἀμπ- in early Cretan words, see under ἀμφ-
ἀμπείση Arc., aor. subj. of ἀναπείθω. No. 22.60, note
ἀμπελωργικός Heracl. **167**
ἀμπώλημα Heracl. 'rebate.' Heracl. Tab. I.108 ff., note
ἀμφαίνομαι Cret. (e.g. ἀμπαίνεθαι, ἀμπανάμενος, ἀνπανάμενος, ἄμπαντος, ἄνπαντος) 'adopt'
ἄμφανσις Cret. (ἄνπανσιν) 'adoption' (act of). **77**.3*a*
ἀμφαντύς Cret. (ἀνπαντύι) 'adoption' (condition of, i.e., state of being an adopted son)
ἀμφεικάς 'day after the twentieth.' Coan, Ther.
ἀμφί. **136**.7
ἀμφίδημα Cret. 'ornament,' gen. sg. ἀνπιδέμᾶς. **112**.5
Ἀμφικτίονες, -κτύονες. **20**
ἀμφιλλέγω, ἀμφίλλογος. **76***a*
ἀμφιμωλέω, ἀμφίμωλος Cret., see μωλέω
ἀμφίσταμαι Heracl. 'investigate.' Cf. Hesych. ἀμφίστασθαι· ἐξετάζειν
ἀν = ἀνά. **95**
ἄν Arc. = ἃ ἄν. **58***d*
ἠάν Arc. = ἄν. **58***d*
ἀνάατορ El., see ἄνατος
Ϝάναξ = ἄναξ. **52**
ἀνασκηθής Arc., see ἀσκηθής

ἄνατος 'immune from punishment.' El. ἀνάατορ, Locr. adv. ἀνάτ(ος). **53**
ἀνδάνω = δοκέω 'be approved, voted.' **162**.3
ἀνδιχάζω Locr. 'be of divided opinion.' Cf. Hdt. 6.109 δίχα γίγνονται αἱ γνῶμαι
ἀνδρεφονικός Locr. = ἀνδρο-. **167**
ἀνδρήιος Cret.; ἀνδρήος Delph. **164**.1
ἀνέθεαν, ἀνέθιαν = ἀνέθεσαν. **9**.2, **138**.5
ἀνεκκλήτως Delph. = ἀνεγκλήτως. **69**.3
ἀνελόσθο Lac. = ἀνελέσθων. **140**.3*b*
ἀνεπίγροφος Heracl. = -γραφος. **49**.2
ἀνέσηκε Lac. = ἀνέθηκε, **64**
ἄνευν Epid. = ἄνευ. **133**.6
ἄνευς El. = ἄνευ. **133**.6, **136**.4
ἀνηεῶσθαι Heracl., from ἀνίημι. **146**.3
ἀνηρίθευτος Ion. = ἀνερίθευτος 'not venal.' **167***a*
ἀνιοχίω Lac. = ἡνιοχέω. **9**.8
ἄνις Mess., etc. **133**.6
ἀννίομαι Cret. = ἀρνέομαι. **86**.5
ἀνοσίϊα Cypr. 'impiety.' No. 23.29
ἀνπ- in early Cretan words, see under ἀμφ-
ἀνταποδιδῶσσα El. = -διδοῦσα. **89**.4
ἀντί. **136**.8
ἀντίγροφον Cret., Anaph. = ἀντίγραφον. **49**.2
ἀντίμολος Cret. 'opponent, defendant,' see μωλέω
ἀντιτυγχάνω Arg., Boeot., Delph., Lac. = παρατυγχάνω 'happen to be present,' or 'in office' (so nos. 45, 84)
ἄντομος Heracl. 'road, path'
ἄντορος Heracl. 'counter-boundary'
ἀντρῆιον Cret. = ἀνδρεῖον. **62**.2
ἄντροπος Cret., Pamph. = ἄνθρωπος. **66**
ἀνφότερος Locr. = ἀμφότερος. **12**
ἀνώγω Cypr. **191**
ἄνωθα Heracl. = ἄνωθεν. **133**.1
ἀνωθεοίη Ion. **157***c*
ἄνορος Cret., Thess. = ἄωρος
ἀξιάω Lesb. (ἀξιάσει) = ἀξιόω. **161**.5. ἀξιῶι Calym. **159***a*
ἀξιοδότας Locr. No. 59*b*, note
αὐτός East Ion. = αὐτός. **33**
ἄπ Thess. = ἀπό. **95**
ἀπαγορεύω Cret. 'proclaim'
ἄπατος Cret. = ἄνατος, used impersonally, e.g., ἄγοντι ἄπατον ἔμεν 'there shall be no fine for the one who seizes.' **53**
Ἀπείλον Cypr. = Ἀπόλλων. **49**.3, **74***b*
ἀπελάονται Locr. **159**
ἀπελευθερίζω Delph., Thess. = ἀπελευθερόω. **161**.4. Thess. ἀπελευθερεσθένσα, **18**, **77**.3
ἀπέλλα. Lac. = ἐκκλησία. Cf. Ἀπελλαῖος, name of a month. Ἀπέλλαι Delph., name of a festival corresponding to the Attic Ἀπατούρια
ἀπελλαῖα Delph. 'victims for the Ἀπέλλαι'
ἀπέλλω Lesb. = ἀπειλέω. **75**
Ἀπέλλων = Ἀπόλλων. **49**.3
ἀπεσσούα Lac. **145***b*
ἀπέταιρος Cret. 'one who is not a member of a ἑταιρεία.' 117.II.5, note
ἀπεχομίνος Arc. = -μένους. **10**
Ἄπλουν Thess. = Ἀπόλλων. **49**.3
ἀποδεδόανθι Boeot. = -δεδώκασι. **138**.4, **146**.1
ἀποδείγνυσθαι Eretr. = -δείκνυσθαι. **66**
ἀποδόσσαι El. = ἀποδόσθαι. **85**.2
ἀπόδρομος Cret. 'a minor.' See δρομεύς
ἀποϝελέω El. = ἀπειλέω. **75**
ἀπολιήνω Boeot. **162**.10
ἀπολογίτταστη Boeot. = ἀπολογίσασθαι **82**, **85**.1, **142**
ἀπομωλέω Cret. 'contend in denial, deny.' See μωλέω
ἀποπιπράσκω 'sell,' Lesb., Ion., etc.
ἀποστράψαι Delph. = ἀποστρέψαι. **49**.2
ἀποτίνοιαν El. = ἀποτίνοιεν. **12***a*
ἄποτος Coan = ἄοινος. No. 108.35, note
ἀποφορά Coan 'carrying off'
ἀποφωνέω Cret. (ἀποπόνιοι, etc.) 'bear witness.' See φωνέω
ἀππασάμενος Boeot. = ἀνακτησάμενος. **69**.4, **162**.12
ἀππεισάτου Thess. = ἀποτεισάτω. **68**.2
ἀπύ Arc., Cypr., Lesb., Thess. = ἀπό. **22**
ἀπυδίει Arc. = ἀποδέει. **9**.5
ἀπυδόας Arc. = ἀποδούς **144**

ἀπυδόσμιος Arc. 'for sale.' No. 18.28, note
ἀπυδοσμός Arc. = ἀπόδοσις 'payment.' **164**.4.
ἀπυλιῶναι Arc. 'smooth out, settle (?).' **162**.10
ἀπυσεδομίν[ος] Arc. = ἀποδεδομένους. **10**, **68**.3*a*
ἀπυτείω Arc. See τίνω
ἀπύω Arc. 'summon' = poet. ἠπύω, **191**
ἀπώμοτος Cret. 'under oath of denial'
ἄρατρον Cret. = ἄροτρον **161**.5
ἀράω Heracl. (ἀράσοντι) = ἀρόω. **161**.5
Ϝαργάναι Delph. = Ἐργάνη. **12**
Ϝάργον El. = ἔργον. **12**
ἀργύριος Lesb. = ἀργύρεος. **164**.6. Lesb. ἄργυρα, **19**.4, Thess. ἀργύρρος. **19**.3
ἀρέσμιον Phoc. 'fee, perquisite.' From ἀρέσκω
hαρέσται Locr. = ἑλέσθαι. **12**, **85**.1
Ϝαρήν Cret. = ἀρήν (Att. inscr.), nom. of ἀρνός. **52**
ἀϜρέτευε, ἀρήτευε Arg. **55** with *b*
Ἀρίσταιχνος Coan. **69***a*
ἀριστίνδαν Locr. **133**.7
ἀρνηάς 'ewe.' Lesb.
hάρνησις Heracl. = ἄρνησις. **58***d*
ἀρρέντερος Arc. = ἄρρην. **80**, **165**.1
ἄρρηκτος 'unplowed.' Heracl.
Ϝάρρω El. **12**, **162**.7
ἄρσην. **49**.2, **80**
Ἄρταμις = Ἄρτεμις. **13**.2
Ἀρταμίτιος = Ἀρτεμίσιος. **61**.3
Ἀρτεμίρια Eretr. = Ἀρτεμίσια. **60**.3
ἀρτύω Heracl. 'devise by will.' Cf. Hesych. ἄρτυμα· διαθήκη, and ἀρτῦναι· διαθεῖναι. In Cretan (no. 117.XII.32) 'manage.' In Arcadian 'arrange, prepare.' Cf. the official titles Arg. ἀρτῦναι (no. 85.2, note), Epid. ἀρτῦνοι, Ther. ἀρτυτήρ
ἀρχιδαυχναφορέω Thess., see δαύχνα
ἀρχιττολιαρχέω Thess. 'be the first ptoliarch.' See ττολίαρχοι
Ἀρχοκράτης Rhod. = Ἀρχεκράτης. **167**
ἀρχός Boeot., Cret., Ion., Locr. = ἄρχων 'magistrate'
ἄς = ἕως. **41**.4, **45**.4, **132**.12
ἀσαυτός reflex. pron. **121**.4
ἄσιστα El., Lac. = ἄγχιστα. **113**.3. Lac. τοὶ ἄσιστα πόθικες, El. τοὶρ ἐπ' ἄσιστα 'those next of kin.' Cf. Cret. οἱ ἐπ' ἄνχιστα πεπαμένοι 'the nearest owners,' Locr. ἐπάνχιστος 'next of kin'
Ἀσκαλαπιός Thess. = Ἀσκληπιός. **48**
ἀσκηθής Arc., used of animals 'without blemish'
ἀστάς Epid. = ἀναστάς. Cf. **77**.2
Ἀστο- Thess. = Ἀριστο-. **88***b*
Ϝαστός = ἀστός. **52**
ἄτα Cret. 'penalty, fine.' **53**
ἀταγία Thess. No. 35.6, note
ἀτάω Cret. (ἀταμένοι, ἀταθείε) 'fine. **53**
ἄτε Lac. (hᾶτ'). **132**.6
ἀτελέν Cypr. = ἀτελῆ. **108**.2
ἀτερόπτιλος (and -ιλλος) Epic., see ὀπτίλος
ἄτερος = ἕτερος. **13**.3
Ἀτθόνειτος Thess. = Ἀφθόνητος. **86**.2
ἄτι Cret. = ἄτινα. **129**.3
ἀτροπάμπαις Lac. Nos. 75-78, note
ἀττάμιος El. = ἀζήμιος. **84**
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αὐάτα Lesb. = ἄτη. **35***a*, **53**
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αὔθιν Rheg. = αὔθις. **133**.6
Αὐκλίεια Arc. **9**.5, **33***a*
αὔληρα Dor. **55***a*
αὔρηκτος Lesb. = ἄρρηκτος. **55***a*
αὐσαυτός, αὐσωτός Delph., reflex. pron. **121**.4
αὔσος Cret. = ἄλσος. **71**
αὐταμαρόν Locr. = αὐθημερόν. **12**, **58***b*, **133**.6
αὐταμέριν Cret. = αὐθημερόν. **133**.6
αὐταμερόν = αὐθημερόν. **133**.6
ἀϜυτάν Corcyr. = αὐτήν. **32**
ἀϜυτάρ Att. = αὐτάρ. **32**, **50**
αὐταυτός reflex. pron. **121**.4
αὐτεῖ, Boeot. αὐτῖ. **132**.2
αὐτεῖς Boeot. = αὐτοῖς. **30**
αὔτιν Cret.; αὔτις Arc., Ion. = αὖθις. **133**.6
αὐτός **121**.3, 4, **125**.2
αὐτοσαυτός reflex. pron. **121**.4
αὐτούτα, αὐτώντα Sicil. = ἑαυτοῦ, ἑαυτῶν. **121**.4
αὔφιτα Cret. = ἄλφιτα. **75**
αὔως Lesb. = ἕως. **35**
ἀφακεσάσθω Arg. **58***c*

ἀφεδριατεύω Boeot. 'serve as ἀφεδριάτας or official dedicator.' No. 41, note
ἀφερξόντι Heracl. 'shut off' (water by damming). No. 79.130 ff.,note
ἀφεώσθω Arc., from ἀφίημι. **146**.3
ἀφικνεμένων Orop. = ἀφικνουμένων. **158**
'Αφορδίτα Cret. = 'Αφροδίτη. **70**.1
ἀφφάνω Cret. = ἀμφάνω. **69**.3
ἄφωνος Heracl. 'intestate'
ἄχι Dor. 'where.' **132**.6
ἀχύριος Heracl. 'building to hold chaff.' Cf. Hesych. ἄχυρος· ὁ ἀχυρών. ἀχυροδόκη· ἀποθήκη τῶν ἀχύρων
ἀψευδήων Arc. **149**, **159**
ἀ(ϝ)ώς Dor. etc. = ἕως. **35**, **41**.4

βάβᾱλος Cyren. = βέβηλος. **46**.1
Βαδρόμιος Coan, Rhod. = Βοηδρομιών. **44**.2
βαθοέω Lesb. = βοηθέω. **44**.2
βανά Boeot. = γυνή. **68**.1
βάρναμαι = μάρναμαι. **88**
βασιλᾶες El. = βασιλῆες. **15**
βασιλεύς official title in many states. In some the chief magistrate; in others restricted to religious functions, like the ἄρχων βασιλεύς at Athens, e.g., at Chios (no. 4 C) and Miletus; βασιλεῖς an official body, e.g., in Mytilene (no. 26) and Elis (no. 61)
βάω, βέω (cf. **161**.2) Dor. = βαίνω. Heracl. ἐπιβῆι, Cyren. παρβεῶντα, also ἐκβῶντας Thuc. 5.77
βέβαιος Locr. = κύριος
βεβαιωτήρ Delph. = -τής. **164**.5
βείλομαι Boeot. = βούλομαι. **49**.3, **68**.2, **75**
βέλλομαι Thess. = βούλομαι. **49**.3, **68**.2, **75**. 3 pl. subj. βέλλουνθειν, **27**, **139**.2
Βέλφαιον Thess. = *Δέλφαιον, Δελφίνιον. **68**.2
Βελφοί Lesb., Boeot. = Δελφοί. **68**.2
βενέω El. = βινέω. **18***b*
βέντιστος Dor. = βέλτιστος. **72**
βεττόν Lac. = *ϝεστόν. **86**.4
βέφυρα Boeot. = γέφυρα. **68**.2
βίδεοι, βίδυοι Lac., title of officials. **51**
βίετος Cret. = βίοτος. **167**
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βόα(ι) Lab. **41***a* 157*b*, **159**
βοαθοέω, βοαθέω = βοηθέω. **44**.2, **45**
βοαθός, βοηθός = -θόος. **45**
βοιηθέω = βοηθέω. **31***a*
βοικίαρ El. = οἰκίας. **51**
βόλιμος Delph., Epid. = μόλιβος. **88**
βόλλα Lesb. = βουλή. **75**
βολλεύω Lesb. = βουλεύω
Βολόεντα Cret. **44**.4, **51**
βόλομαι Arc., Cypr., Ion. = βούλομαι. **75***b*
Βόρθιος Cret. = Ὄρθιος. **51**
βοῦα, βουαγόρ Lac. Nos. 75-78, note
βουσός Arc. 'cattle run.' **45**
βοών Heracl. 'cow-shed.' **165**.4
βροχύς Boeot., Thess., Arc. = βραχύς. **5**
βυβλία Heracl. 'papyrus marsh.' τὰν βυβλίαν no. 79.I.58 = τὰν βυβλίναν μασχάλαν 92
βύβλινος Heracl., see preceding
βυβλίον = βιβλίον. **20**
βωθέω Ion. = βοηθέω. **44**.2, **45**
βωλά Boeot., Cret., Arg., etc. = βουλή. **25**, **75**
Βωρθέα, Βωρσέα Lac. = 'Ορθία. **51**, **64**
βῶς Dor. = βοῦς. **37**.1

γά W. Grk., Boeot. = γέ. **13**.3
γαεργός Boeot.; γαϝεργόρ Lac. = γεωργός. **167**
Γαιάϝοχος Lac. = γαιήοχος. **53**
γαιών Heracl. 'heap of earth, mound.' **165**.4
γάμελα Delph. = γαμήλια 'wedding cakes.' **164**.10
γεγράβανται Arg. = γεγράφαται. **66**, **139**.2
γεγράψαται Heracl. **146**.5
γεγωνέω Chian 'call aloud.' **184**
-γελᾶ, γελᾶντι **159**
γενεά 'family, offspring,' also in plural 'descendants.' No. 61, 65
γερεαφόρος Coan, title of a priestly official. γερηφόρος occurs also in Pserimos near Calymna
γερουσία, Lac. γερωΐα (**59**.1), title of the council at Sparta and some other places (as Ephesus, Andania, Dyme in Achaea)
γίνομαι = γίγνομαι, **86**.10
γῖνος Rhod. = γίννος
γίνυμαι Boeot., Thess. = γίγνομαι. **86**.10, **162**.4

γινώσκω = γιγνώσκω. **86**.10
γλάσσα Ion. = γλῶσσα. **49**.5
γλέπω Dor. = βλέπω. **88**
γλέφαρον Dor. = βλέφαρον. **88**
γνῶμαν El. = γνῶμεν. **12***a*
γνώμη, γνώμα 'opinion, declaration' of an official body, frequent in Ionic and Doric
γνῶσία Arc. = γνῶσις. **164**.10
γράθμα Arg. = γράμμα. **164**.4
γραμματίδδω Boeot. = γραμματεύω. **84**, **161**.4
γραμματιστάς = γραμματεύς **161**.4
γράσσμα Arg. = γράμμα. **164**.4
γραφής Arc. = γραφεύς. **111**.4
γράφος El., Arc. = γράμμα. **241**
γροφά, γροφεύς, etc. = γραφή etc. **49**.2
γυμμνικός Arg. **89**.2
γυμνάδδομαι Lac. **84**
Γυνόππαστος Boeot. **69**.4

δαιθμός = δασμός. **164**.4
δαῖσις Cret. 'division'
δακκύλιος Boeot. = δακτύλιος. **87**
δάλτος Cypr. = δέλτος. **49**.3
Δαλφοῖς = Δελφοῖς. **12***b*
δαμέτας Carpath. = δημότης. **167**
δαμιεργέντων Cyren. **42**.5*e*
***δαμιοϝοργός,** δαμιεργός, δαμιοργός, title of high officials, eponymous in many places. **167**
δαμιόμεν Cret. **157***c*
δαμιοργόντων Arg. **42**.5*d*
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Δαμοκρέτω Lesb. = Δημοκρίτου. **18**
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δαμοσιῶμεν El. = δημοσιοῦν. **157***c*
δαμοτέλην Lesb. = -τελῆ, **108**.2
δαράτα Delph. 'a ceremonial cake.' No. 52 A 5, note
δαρκνά Cret., see δαρχνά
δάρμα Delph. = δέρμα. **12**
δαρχμά = δραχμή. **49**.2*a*. δαρχμάω, dual Boeot. **104**.9
δαρχνά Cret. (δαρκνά) = δραχμή. **49**.2*a*, **69***a*
δάτταθθαι, δάττονται Cret. = δάσασθαι, δάσωνται. **82**
δαύχνα Thess., Cypr. = δάφνη. **68**.4*a*
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δείλομαι = βούλομαι. **49**.3, **68**.1, **75**
δείμενος Boeot. = δεόμενος. **158**
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δέκων Lesb., Chian, gen. pl. of δέκα. **116**
δέλλω Arc. = βάλλω. **49**.3, **68**.1
δεμελεῖς Epid. 'leeches.' No. 90. 98, note
δενδρύω 'dive under water.' Epid.
ΔϜενίας Corinth. = Δεινίας. **28**, **54***d*
δέρϜα Arc. = δέρη. **54**
δέρεθρον Arc. = βάραθρον. **68**.3
Δεύς Boeot., Lac., Rhod. = Ζεύς. **84**
δεύω Lesb., Thess. = δέω 'want.' **35**
δέφυρα Cret. = γέρυφα. **68**.2
δήλομαι = βούλομαι. **49**.3, **68**.1, **75**. El. δηλομήρ, no. 65.5, note
δημορίων Orop. = δημοσίων. **60**.3
Δῆνα Cret. = Ζῆνα. **84**. **112**.1
διακνόντων Heracl. = διαγνόντων. **66**
διάλαμψις = διάληψις 'distinction,' in late Lesb., Cret., etc. Cf. And., Thess. λάμψομαι = λήψομαι, as also in Hdt. -λᾱμψις, like late -λημψις
διαλιήνω Boeot. **162**.10
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Διδύμοιυν Arc. = Διδύμοιν. **106**.7
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Δι(ϜΕ)εί- = Διί-. **112**.2
διὲ κί Thess. = διότι. **68**.4, **131**
διηκόσιοι Ion. = διακόσιοι. **117**.2
δικάδδω Cret., El. = δικάζω. **84**
δίκαια El. 'legal penalties, fines.' ζίκαια, **62**.2
δικάσζω Arg. = δικάζω. **89**.1
δικάσκοποι officials at Mytilene 'inspectors of justice'
δικαστήρ Locr., Pamph. = -τής. **164**.5
δικάως Lesb. = δικαίως. **31**
δίκνυμι Cret. = δείκνυμι. **49**.1
δίκρεας Cos, Chios 'double portion of flesh, a double cut'
δινάκω El. 'change, amend.' Cf. δίνω
δίννηντες Lesb. **89**.4, **156***a*
Διόζοτος Boeot., Thess. = Διόδοτος. **166**.2

διορθωτήρ Corcyr. = -τής. **164**.5
διούο Boeot. = δύο. **24**
διπλεῖ Cret., Heracl. **132**.2
διπλεῖος Locr., Cret. = διπλός
δίρēσις Cret. = διάρρησις in form. No. 117.IX.26 ff., note
δίφυιος, ζίφυιος, El. = διπλάσιος. **62**.2
δίωρος Arc. 'having two boundaries.' **54***c*
δόγμα 'decree,' usually that of a league, council, or selected body, as distinguished from the decree by popular vote, the ψήφισμα
δοϝέναι Cypr. = δοῦναι. **154** 1
δόκημα Arg. = δόγμα. No. 87
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δοκιμόω Lesb., Ion. = δοκιμάζω. **161**.3
Δολφοί Coan. **49**.3
δουλίζω Boeot., Phoc. = δουλόω. **161**.4
δούρραντα Thess. = δωροῦντα. **89**.4, **162**.1*a*
δοώδεκα Boeot. = δυώδεκα. **24**
δρίφος Syrac. = δίφρος. **70**.2
δρομεύς Cret. 'one who is of age.' Boys under seventeen were not allowed to enter the gymnasia, which the Cretans called δρόμοι, and so were termed ἀπόδρομοι
δυϝάνω Cypr. = δίδωμι. **162**.5
δύγαστρον Boeot. = ζύγαστρον. **84**
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δύο, plural forms δυῶν, δυοῖς, δύας. **114**.2
δυόδεκα, δυώδεκα = δώδεκα. **115**
δυωδεκαῖς, δωδεκαῖς Delph. = Ion. δωδεκῆς 'sacrifice consisting of twelve victims'
δώκω Cypr. = δίδωμι. **162**.5
δώλα, δῶλος Dor. = δούλη, δοῦλος. **25***f*
δῶμα 'temple.' **191**
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ἐ Locr. = ἐκ. **100**
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ἑβδεμαῖος Epid. = ἑβδομαῖος. **114**.7
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ἐβολάσετυ Pamph. **162**.2*a*
ἔγγροφος Cret. = ἔγγραφος. **49**.2
ἐγδοτήρ Argol., Lac.; ἐσδοτήρ Att. 'one who lets the contract.' **164**.5
ἔγεντο = ἐγένετο. No. 80, note
ἐγϝηληθίωντι Heracl. **75**, **151**.2
ἐγκαθιδών Epid. **58***c*
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ἔγραμμαι Cret., El. = γέγραμμαι. **137**
ἔγρασφεν = ἔγραψεν. **87**
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ἐγρύᾱι Calymn. **144***b*, **151**.1
Ἐδάλιον = Ἰδάλιον. **10**
ϝηεδιέστας Arg. = ἰδιώτης. **52***b*, No. 83.7, note
ἐδούκαεμ Thess., ἐδώκαιν Delph. = ἔδωκαν. **138**.5
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ἕθεν Epid. = οὗ, gen. 3 pers. pron. **118**.3
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εἴκοιστος Lesb. = εἰκοστός. **20***a*, **77**.2, **116** with *a*
εἰλύτα Boeot.; ἐλλύτα Ther. 'a kind of cake'
εἴλω εἰλέω. **75**
εἱμάτιον, εἱματισμός = ἱμάτιον, etc. **25***e*
εἶμειν Rhod. = εἶναι. **163**.7. εἴμμειν **89**.4
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εἴνατος Ion. = ἕνατος. **54**
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ϝέκαστος, ἕκαστος. **52***b*
ϝεκατέρη. **132**.7
ἑκατέρω Coan, adv. 'on each side of.' **132**.8*a*
ϝεκέδαμος Thess. **46**, **52***b*
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ἐλαύθερος late Delph. = ἐλεύθερος. **33***a*
ἔλεξε = εἶπε. So regularly in Boeotian and Thessalian decrees, where Attic and most dialects have εἶπε. Also Argive.
hελέσται Locr. = ἑλέσθαι. **85**.1
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ἐνδέρω, ἔνδορα Coan. No. 108.47, note
ἐνδεύω Lesb. = ἐνδέω 'want.' **35**
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ἐνιαύτιος Coan, Delph. = ἐνιαύσιος. **61**.3
ἐνιαυτός (1) 'end of the year, anniversary,' (2) 'year.' For the former and more original meaning, which the word sometimes has in Homer, cf. Delph. no. 52 C 47, Cret. no. 117 I 35, IV 4
ἐνκοιōταί Cret., sc. δαρκναί 'money given as security.' Cf. Hesych. κοῖον· ἐνέχυρον, κοιάζει· ἐνεχυράζει. Deriv. of κεῖμαι
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ἔνς Cret. = εἷς, **114**.1
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ἔντες Heracl. = ὄντες. **163**.8
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ἔντιμος Locr. 'in office.' Cf. Plat. Rep. 528 C
ἐντιτός 'liable to suit' Cret. Cf.
ἐντιτόν· ἔνδικον Hesych.
ἐντοῦθα Cumae = ἐνταῦθα. **65**, **124** ἐντῶθα Orop. **34***a*
ἐντοφήια Delph. = ἐντάφια 'funeral rites.' Cyren. ἐντόφιον 'burial gift.' Cf. Hesych. ταφήια· ἐντάφια, εἰς ταφὴν ἐνθέντα ἱμάτια. **6**, **164**.1
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ἐνυφαίνω Cret. (ἐνυπάνει), 'weave within' (the house)
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ἐξαρχίδιος Cret. **165**.2
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ἐξξανακάδεν Thess. = ἐξαναγκάζειν. **69**.3, **84**, **89**.1
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ἐξορύξε Cypr. 'expropriate.' No. 23.12, note
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ἐπάκοε, ἐπάκ῱, ἐπακόω Lac., dual of ἐπάκοος. Nos. 72, 73, note
ἐπάνακκον = ἐπάναγκες. **69**.3
ἐπανιτάω El. 'return.' Cf. ἰτητέον = ἰτέον, and Hesych. εἰτακεῖν· ἐληλυθέναι
ἐπάνχιστος Locr. 'next of kin.' See ἄσιστα
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ἔπαργμα Ther. = ἄπαργμα 'offering.' Cf. Att. (inscr.) ἐπαρχή beside ἀπαρχή
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ἐπελᾶω = ἐπελαύνω. **159**. Coan ἐπελάντω 'drive up,' but Heracl. ἐπελάσθω and Arc. ἐπελασάσθων mean 'collect, enforce' (fines). Cf. also Arg. ποτελάτ῱ 'enforce,' Ion. ἐνηλάσιον 'rental'
ἐπελευσεῖ (fut.), ἐπέλευσαν (aor.) Cret. 'bring.' **162**.15
ἐπεμπάω El. (ἐπενπῶι, ἐπενπέτ῱) 'enforce'; also ἐμπάω (μὲ 'νπῶι). No. 61
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Ϝέπιϳα Cypr. = ἔπεα. **9**.3
ἐπίαρον El. = *ἐφίερον 'sacred penalty'
ἐπιατές ('πιατές) Locr. 'for the year.' No. 57.35, note
ἐπιβάλλων Cret., short expression for ὧι ἐπιβάλλει. Sometimes = ὧι ἐπιβάλλει (τά χρήματα), i.e., 'heir-at-law'; sometimes ὧι ἐπιβάλλει (ὀπυίεν), i.e., 'groom-elect'
ἐπιβῆι Heracl., see βάω
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ἐπιδημέωριν Eretr. = ἐπιδημῶσιν. **60**.3
ἐπιδικατοί Lac. = οἷς ἐπιδικάζεται 'those to whom property is adjudged by law, heirs-at-law.' No. 70. For -ατός cf. θαυματός beside θαυμαστός
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ἐπιοικοδομά Heracl., collective, used of the buildings belonging to the land. No. 79.150, note

ἐπίϝοικος Locr. = ἔποικος
ἐπιπῆν Epid. = καταπάσσειν. Cf. Hesych. πῆ καὶ πῆν ἐπὶ τοῦ κατάπασσε καὶ καταπάσσειν
ἐπιπηράω Cret. (ἐπιπῆρᾶται) = πειράω
ἐπίποκος 'unshorn' Coan. (also LXX)
ἐπιπόλαια χρήματα Cret. 'movable property.' Cf. Harpocration ἔπιπλα· τὴν οἷον ἐπιπόλαιον κτῆσιν καὶ μετακομίζεσθαι δυναμένην
ἐπιπρείγιστος Cret. 'the next oldest.' See πρείγιστος
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ἐπισπένδω Cret. 'solemnly promise.' Cf. Lat. *spondeo*. ἐπέσπενσε, **77**.3
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hεπτάκιν Lac. = ἑπτάκις. **133**.6
ἐπῶλον Arg. **42**.5*d*
ἐπῑμόται Locr. 'jurors'
ἐρανεσταί Ach. = -ισταί. **18***b*
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ἐσκεθῆν Arc., *ἐκσχεθεῖν 'keep out, exclude.' **65**, no. 21.50, note
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Εὔτρητις Boeot. = Εὔτρησις. **61**.3
εὐχωλά Arc.-Cypr. 'prayer of imprecation.' **191**
ἔφαβος pseudo-dial. = ἔφηβος. **280**
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ἐφερξόντι Heracl. 'shut in' (water by damming). No. 79.130 ff., note
ἐφθορκώς Arc. = ἐφθαρκώς. **5**
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ἥμισσον, Boeot. εἴμιττον, hἔμιττα. **81**. ἥμισον. **89**.6
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Θαρῆς Ther. **42**.2, **80**
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Θε- Meg., etc. = Θεο-. **42**.5*f*
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Θεισπιεύς Boeot. **9**.4*a*
Θεόζοτος Boeot., Thess. = Θεόδοτος. **166**.2
θεομοιρία Coan = θεοῦ μοῖρα 'the part consecrated to the god'
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θηαυρός Arg. = θησαυρός. **59**.2
θηκαῖον 'burial place' Coan (ὅρος τῶν θηκαίων)
θηλύτερος El. = θῆλυς. **165**.1
θιαωρία Boeot. = θεωρία. **41**.4
θιγάνα Delph. 'lid, cover' (?). Cf. Hesych. θίγωνος· κιβωτοῦ. See no. 52 C 33 ff., note
θιθέμενος Cret. = τιθέμενος. **65**
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θύχα Cret. = τύχη. **65**
θωάδδω El. (θῶάδοι) 'impose a fine.' See following
θω(ι)άω 'impose a fine.' Locr. θῶιέστω, Att. θῶᾶν, Delph. θωεόντων. **161**.2. Cf. Att. θω(ι)ά, Ion. θωιή (**37**.2), Delph. θωίασις

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ἰαρειάδδω Boeot. 'serve as priest.' **84**
ἰαρές Cyren. = ἱερεῖς. **111**.3
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ἱέρηα = ἱέρεια. **28***b*
ἱερήι(ι)ον = ἱερεῖον **37**.2, **164**.1
ἱερής Arc.; ἰjερές Cypr. = ἱερεύς. **111**.4. Arc. dat. sg. ἱερῖ **9**.5
ἱερητεύω = ἱερατεύω. **167**. ἱερητεύκατι Phoc., **138**.4
ἱεριτεύω, ἰαριτεύω = ἱερατεύω. **167**. ἰαριτευωκότων Cyren. **161**.3
ἱεροθυτέω Arc., Phoc., Rhod., etc., 'be ἱεροθύτης.' Arc. ἱεροθυτές, **78**, **157**
ἱεροθύτης (-ας) official title. Sometimes applied to priestly attendants, sometimes to priestly officials of high rank, who were even, in some places, the eponymous officers
ἱερομνήμων, -μνάμων title of certain superior officials, primarily in charge of religious matters, 'sacred commissioners, ministers of religion,' also delegated to the Amphictionic council. Arc. ἱερομνάμονσι, **77**.1*a*. Mycen., Epid. ἰαρο(μ)μνάμονες, **58***b*, **89**.2
ἱεροποιός title of officials in charge of religious matters, sometimes regular magistrates, sometimes extraordinary commissioners
ἱερός, ἰερός. **58***b*
ἱερωτεύω = ἱερατεύω. **167**
ἰθθάντες Cret. **82***b*, **162**.9
ἰθύς Ion., Boeot. (also lit. Dor.) = εὐθύς. As in lit. Ion., so also inscriptional ἰθύς (Ephesus), ἴθυνα (Chios), though εὔθυνος, εὐθύνω also occur. Proper names in Ἰθυ- are Ionic and Boeotian.
ἰκάς = εἰκάς. **116**. Ther. ικάδι, **58***c*
(Ϝ)ικαστός Boeot. = εἰκοστός. **116** with *a*
(Ϝ)ίκατι = εἴκοσι. **52**, **61**.2, **116**
Ϝικατίδειος, ὁ Heracl., name of a particular (twenty-foot) road
Ϝικατίπεδος Heracl. 'twenty feet wide,' used with ἄντομος
ἰκέτας Arg = ἱκέτης **58***d*
ἰκμαμένος Cypr. 'stricken' (in battle), 'hit' Denom. from *ἰκμᾶ. Cf. ἴκταρ 'at one blow, at once,' Hesych. ἰκτέα· ἀκόντιον, Lat. *ictō*
ἰκοστός Thess. = εἰκοστός. **116**
ἵκω = Ath. ἥκω, in most, perhaps all, other dialects, e.g. (beside Homer and lit. Doric) Corinth. ἱφομες, Delph. ἱκωντι, Arc. ἱκοντι
ἵλαος, ἵλεος, ἵληος (Lac. ἱλεϝος) = ἵλεως. **49**.5, **53**. Arc. ἵλαος **58***d*
ἱιλαξάστō Delph., from ἱλάσκομαι. **85**.1
ἱίλεϝος Lac., see ἵλαος
ἱμάσκω El., probably 'maltreat,' related to ἱμάς, ἱμάσσω
ἱμάτιον Att. **25***e*
ἵμπασις, ἵνπασις Arc. = ἔγκτησις. **10**, **162**.12
ἰν Arc.-Cypr. = ἐν. **10**, **135**.4
Ϝίν = οἷ dat. 3 pers. pron. **118**.4. Ϝὶν αὐτοῖ Cret. = ἑαυτῷ. **121**.1
ἰνάγω Arc. = εἰσάγω. **10**
ἰναλίνω Cypr. 'write upon.' **10**. Cf. Hesych. ἀλίνειν· ἀλείφειν, and ἀλειπτήριον· γραφεῖον. Κύπριοι
ἰνδικάζομαι Arc., see ἐνδικάζομαι
ἴνδικος Arc., see ἔνδικος
ἰνμενφής, ἴνμονφος Arc. 'blameworthy, impious.' **10**
ἰνπολά Arc. = ἐμπολή. **10**
ἰνφαίνω Arc. 'inform' in legal sense. Cf. εἰσφαίνω Ath. 75 A

ἰνφορβίω, ἰνφορβισμός Arc. No. 18, note
ἰός Cret. = ἐκεῖνος. **114**.1
hϝιός = υἱός. **52***c*
ἰουιῶ Boeot. = υἱοῦ. **24**
Ἱππέδαμος Rhod. = Ἱππόδαμος. **167**
ἱππότας Boeot. (as in Hom., Hdt.) = ἱππεύς
ἰράνα, etc. = εἰρήνη. **8***c*, **58***c*
ἴρεια Lesb. = ἱέρεια 'priestess.' **13**.1
ἴρευς Lesb. = ἱερεύς. **13**.1
ἰρητεύω Lesb. = ἱερατεύω. **13**.1, **167**
ἶρος Lesb., ἰρός, ἱρός Ion. = ἱερός. **13**.1
ἴσαμι Dor. = οἶδα. **162**.9. Subj. Cret. ἴσᾱντι, Cyren. ἴσᾱι. **151**.1
ἰσόθι Arc. 'within the distance of.' **133**.1*a*, no. 22.13, note
ϝίσος, ϝίσϝος, ἴσος = ἴσος. **50***b*, **52**, **54**, **58***c*. Lesb. ἰσσοθέοισι, **54***b*
ἴσσατο, ἡίσατο, ἰσσάμενος, etc. **144***c*
ἰστία, ἰστία = ἑστία. **11**
ἰστιατόριον Rhod. = ἑστιατόριον 'banquet-hall.' Cf. Hesych. ἰστιατόρια· δειπνητήριον. **11**
ϝίστωρ Boeot. 'witness.' **52***d*
ἴττω Boeot. = ἴστω. **86**.4
ἰών Boeot. = ἐγών. **62**.3, **118**.2

κα W. Grk., Boeot. = κε, ἄν. **134**.2
κά = κατά. **89**.7, **95**
κά Arc.-Cypr. = κάς = καί. **97**.2, **134**.3
καδαλέομαι El. = καταδηλέομαι 'injure, violate.' καδαλέμενος, καζαλέμενος. **89**.7, **158**
κάδδιξ, gen. κάδδιχος, Heracl., Mess., a measure. Cf. Hesych. κάδδιχον· ἡμίεκτον, and Lac. κάδδιχος 'urn' (Plut. Lyc. 12)
καθεστάκατι Delph. **138**.4
κακριθέε Arc. = κατακριθῇ. **89**.7, **151**.2
καλαῖς Epid. 'hen.' No. 89, note
καλείμενος = καλούμενος. **158**
καλλίτερος El. = καλλίων
καλλύ[σμα]τα Ceos 'sweepings.' Cf. Hesych. σάρματα· καλλύσματα
καλϝός Boeot. = καλός. **54**
κάρζα Lesb. = καρδία. **19**.1
καρπόω 'offer,' especially 'a burnt offering,' in Smyrna, Thera, Athens, as often in the Septuagint. Cf. Hesych. καρπωθέντα· τὰ ἐπὶ βωμοῦ καθαγισθέντα. = κάρπωμα· θυσία. Coan καρπῶντι, **159**
κάρρων = κρείττων. **80**, **113**.1
καρταῖπος, pl. καρταίποδα, Cret. 'large cattle,' in contrast to πρόβατα used of sheep and goats. Cf. καρταίπους 'bull' in Pindar.
καρτερός Ion., Cret. = κρατερός, in meaning often = κύριος 'valid.' Cf. also Ion. ἀκρατής 'invalid,' κρατεῖν 'be valid,' Cret. κάρτων q.v. **49**.2*a*
κάρτος = κράτος. **49**.2*a*
κάρτων Cret. = κρείττων, in meaning = κυριώτερος, as κάρτονανς ἔμεν 'shall prevail, be of greater authority.' Cf. καρτερός. **49**.2*a*, **81**, **113**.1
Καρυκεϝίο Boeot. = Κηρυκείου. **53**, **164**.1
κάς Arc.-Cypr. = καί. **134**.3
κασίγνητος Lesb., Cypr.; Thess. κατίγν[ειτος] **191**
-κάσιοι Arc. = -κόσιοι. **116***a*, **117**.2
κασσηρατόριν, καθθηρατόριν, καθθηρατόριον Lac. 'the hunt,' name of an athletic game. **45**.6, **64**, Nos. 75-78, note
κάτ = κατά. **95**
καταγελάμενος Epid. **159**
καταγρέω Lesb. = καθαιρέω 'convict, condemn.' **162**.2
καταδουλίτταστη Boeot. = -δουλίσασθαι. Cf. **82**, **85**.1, **142**
καταϝελμένον Cret. 'assembled.' **75**
καταθένς Cret. = καταθείς. **78**
καταιϝεί Locr. **53**
κατακείμενος Cret. 'one whose person is mortgaged' passive of κατατίθημι 'mortgage,' mid. 'take a mortgage'
κατάκλητος Heracl. 'summoned.' κατάκλητος ἁλία = Att. σύγκλητος ἐκκλησία
καταλλάσσω Arc., intrans. 'act otherwise'
καταλοβεύς Cret., Epid. = *καταλαβεύς 'support.' **49**.3
καταλυμακόω Heracl. 'cover over with stones.' Cf. Hesych. λύμακες· πέτραι. -λυμακωθής, **78**
κατάπερ = καθάπερ. **57***a*. Also for καττάπερ. **126**
κάταρϝος Arc. = κατάρατος. **54**

κατατίθημι Cret., Mess. = ὑποτίθημι 'mortgage,' mid. 'take a mortgage'
κατέθιjαν Cypr. = κατέθεσαν. **138**.5
κατείρων Lesb. = καθιεροῦν. **13**.1, **155**.3
κατενθόντας, κατηνθηκότι Arc. = κατελθόντας, κατεληλουθότι. **72**, **146**.1
κατέϝοργον Cypr., aor. of κατείργω. **5**
κατιαραίω El. (κατιαραῖν, κατιαραύσειε). **12***a*, **161**.1, no. 61.2, note
κατίγν[ειτος] Thess., see κασίγνητος
-κάτιοι = -κόσιοι. **61**.2, **116***a*, **117**.2
κατιστάμεν Cret. **57***a*
κατοικείουνθι Thess. = κατοικῶσι. **138**.4, **159**
κατόπερ Ion. beside κατάπερ = καθάπερ
καττάπερ = καθάπερ. **126**
κατύ Arc. = κατά. **22**
καυχός Cret. = χαλκός. **65**, **71**
κε = ἄν. **134**.2
κεῖνος = ἐκεῖνος. **125**.1
κεκλεβώς Mess. **66**
κέλευθος Arc. 'road.' **191**
κέλεξ Lac. = κέλης **142***a*
κέντο Dor. = κέλτο. **72**
κεραίω = κεράννυμι. **229**
κέρναν Lesb. = κιρνάναι. **18***a*, **155**.3
Κέτιον = Κίτιον. **10**
κή Boeot. = καί. **26**
κῆνος = ἐκεῖνος. **125**.1
κέρευσις Cret. = χήρευσις 'divorce'
κεφάλωμα **164**.9
Κιάριον Thess. = Κιέριον **12**
κιξαλλεύω Ion. 'act as highwayman'
κιξάλλης Ion. 'highwayman.' Used with λῃστής in no. 3 B 19, as in Democr. fr. 260 ed. Diels. Probably of Carian or Lycian origin
κίς Thess. = τίς. **68**.4, **131**
κίων, ἁ Thess., often used instead of στάλλα = στήλη
κλαικτός Argol., Mess. = κλειστός. **142***a*
κλάιξ Argol., Mess. = κλείς. **142***a*
κλᾶρος Cret. 'the body of κλαρῶται or serfs attached to the estate'
-κλέας, personal names in. **166**.1
-κλέϝες, -κλέης, -κλῆς, personal names in. **108**.1*a*
κλέϝος Phoc. **53**
Κλεύας Thess. **35***a*
κλίνη Naples, Cumae 'niche in a tomb.' No. 11
Κνωσός. **89**.4*b*
κοθαρός = καθαρός. **6**
κόθαρσις El. = κάθαρσις. **6**
κοινάν, κοινανέω = κοινών, κοινωνέω, **41**.4. κοινανόντι Arg. **42**.5*d*
κοινάω Thess., Dor. = κοινόω. **161**.5
κόμιστρα, τά Cret. 'gifts.' **165**.3
κομιττάμενοι Boeot. = κομισάμενοι. **142**
κόρϝα = κόρη. **54**
κορζία Cypr. = καρδία. **5**, **19**.1
κόρτον Boeot. = κύρτος (?) **24**, no. 39
κοσμέω (-ίω) Cret. 'be a member of the κόσμος.' See following. κοσμόντες, **42**.5*d*
κόσμος Cret. 'the body of chief magistrates' (collective; a single member was called κοσμίων, see preceding); also used of a single member of this body, with pl. κόσμοι
κότερος Ion. = πότερος. **68**.4
κότος Boeot. = κύτος. **24**, no. 39
κοτύλεα Coan = κοτύλη. **71***b*
κούρη = κόρη. **54**
κραμάσαι Epid. = κρεμάσαι. **12***c*
κράνα = κρήνη. **8***c*
κράναιυν Arc. = κρήναιν. **104**.10
κρατόντες Cret. = κρατοῦντες, **42**.5*d*
κρέννω Thess. = κρίνω. **18**. **74**
κρέτος = κράτος. **49**.2
κρίννω Lesb. = κρίνω. **74**. Aor. ἔκρινα, **77**.1
κριτήρ Argol. = κριτής. **164**.5
κρόμπος Arc. No. 20.9 ff., note
κτέννω Lesb. = κτείνω. **74**
κτοίνα Rhod., a territorial division similar to the Attic deme. Cf. κτίζω, κτίσις
κτοινάτας, κτοινέτας Rhod. 'member of the κτοίνα.' **167**
κυεῶσα, κυεεῦσα Coan, **42**.5
κυκάν Epid. = κυκεών. **41**.4
ϙύϙνυς Chalcid. **22***d*, **24***a*
κυμερῆναι Cypr. = κυβερνᾶν. **8**,8 **157**
κυνία Lesb. **9**.2
κῦρρον Thess. = κύριον. **19**.3
κωμέτας Arg. **167**

κώρα Cret. = κόρη. **25**, **54**
κῶς Ion. = πῶς. **68**.4

Λᾱ- from Λᾱο-. **41**.4, **45**.3
λαββάνω Delph. = λαμβάνω. **69**.3
λάβωσιν Chian = λάβωσιν. **77**.3
λhαβών Aegin. = λαβών. **76***a*
λαγαίω Cret. 'release;' aor. λαγάσαι. Cf. ἀπολάγαξις, **142***a*
λάζομαι Meg., Boeot. (λάδδουσθη, ὑπολάδδουνθη), Ion. λάζυμαι = λαμβάνω
Λαππαίων Cret. **69**.3
Λάρισα. **89**.4*b*
λᾶς, Cret. gen. λᾶσ. **112**.4
Λασαῖος Thess. = Λαρισαῖος. **88***b*, no. 32.19, note
λατραι[όμενον], λατρειόμενον El. = λατρευόμενον 'consecrated.' **12***a*, **161**.1
λαφυροπώλιον Arc. 'sale of booty.' No. 19.9 ff., note
λειτορεύω Thess. = ἱερατεύω. Cf. Hesych. λείτορες· ἱέρειαι, and λητῆρες· ἱεροὶ στεφανοφόροι. Ἀθαμᾶνες. Related to Att. λειτουργέω (**39**)
λείω, see λέω
λειῶλης Rhod. 'accursed.' No. 101, note
λεκχοῖ Delph., see λεχώι
λελάβηκα Arc., Ion., Epid. **137**, **146**.1
Λέντιχος Cyren. **42**.5*e*
λέσχα Rhod. 'grave.' No. 101, note
Λεσχαῖος Thess., epithet of Apollo. No. 30, note
Λεττίναιος Thess. = Λεπτίναιος. **86**.2
λεύσσω 'behold.' **191**
λευτον Arc., meaning? No. 18.3 note
λεχώι Cyren., gen. sg. λεχός Cyren., dat. sg. λεκχοῖ Delph. **63**, **111**.5*a*.
λέω, Cret. λείω = θέλω. **162**.12
-λιήνω (= -λεαίνω) Boeot. 'cancel.' **162**.10
λίθιος Thess. = λίθινος. **164**.6
λιμήν Thess. = ἀγορά 'market-place' (Thess. ἀγορά = ἐκκλησία). So also Cypr. (Hesych.) and Ion. (GDI 5545.25)
λίνινος Boeot. = λίνεος. **164**.6
λιποτελέω Locr., 'leave taxes unpaid.' Cf. λιποστρατία, etc.
λισσός Cret. 'insolvent' (?). No. 120.115, note
λοπίς Arg., some kind of shallow vessel. Cf. λοπάς and λεπίς
Λόφριον Aetol. **5**
Λύττος Cret. = Λύκτος. **86**.1
λωτήριον Arg., Heracl. = λουτήριον. **44**.4

μά El. = μή. **15**
μά Thess. = δέ. **134**.4
μαίτυρες Cret., Epid. = μάρτυρες. **71***a*
μάν El. = μέν. **12***a*
μαντήα, μαντῆον Arg. **164**.1
μάντοι Epid. = μέντοι. **12***c*
μάσλης Lesb. = μάσθλης. **89**.8
μαστράα El., μαστρεία Mess. 'accounting.' Cf. Hesych. μαστρίαι· αἱ τῶν ἀρχόντων εὔθυναι. **12***a*, **31**
μαστρός title of an official at Delphi, Rhodes, Pelene. Cf. Delph. κατάμαστρος, Mess. ὑπόμαστρος 'subject to fine'
ματάρα Delph. = μητέρα. **12**
μέδιμμνον Epid. **89**.2
μέζων Arc., Ion. = μείζων. **113**.1
μεθάμερα Epid. = μεθ' ἀμέραν. Adverb formed like ὑπερκέφαλα from ὑπὲρ κεφαλάν
μεί Boeot., Thess. = μή. **16**
μhειάλ[αν] Pamph. = μεγάλην. **62**.3, **76***a*
μειννός, μεινός Thess. = μηνός. **77**.1, **112**.3
Μhείξιος Corcyr. **76***a*
μείς = μήν. **112**.3
μεῖστον Locr. 'at least.' **113**.3
μεμισθωσῶνται Heracl. **146**.5
Μέννει Boeot. = Μένης. **89**.5, **108**.2
Μενοκράτης Cret. = Μενεκράτης. **167**
μέντον = μέντοι. No. 32.38, note
μερεία Heracl. = μερίς
μέρος Locr. 'real estate.' No. 57.44, note
μές Thess. 'until.' **132**.12
μεσακόθεν Arc. **65**, **133**.1
μεσέγγουος Boeot., adj. 'with a third party.' Cf. μεσεγγυάω LS
μεσόμνη Att. = μεσόδμη. **87**
μέσποδι Thess. 'until.' **132**.12
μέσσορος Heracl. 'intermediate boundary'
μέστα Cret., Cyren. 'until.' Arc. μέστε. **132**.12
μεταϝοικέω Locr. = μετοικέω. **53**
μέτερρος Lesb. = μέτριος. **19**.2

μετριώμεναι Heracl. = μετρούμεναι. **42**.5*b*
μέττ' ἐς Cret. 'until.' **86**.4, **132**.12
μέττος Boeot., Cret. = μέσος. **82**
μεύς El. = μήν. **112**.3
μηδαμεῖ Delph. = μηδαμοῦ. **132**.2
μηδεῖα Lesb. = μηδεμία. **114**.1
μηδεπόθι Arc. **133**.1*a*
μηθείς = μηδείς. **66**
μῆννος Lesb. = μηνός. **77**.1, **112**.3
μής Heracl. = μήν. **112**.3
μιᾶι 3 sg. aor. subj., Cyren. **144***b*, **151**.1, no. 115.40, note
μικκιχιδδόμενος Lac. **89**.5*a*, nos. 75-78, note
μικκός. **89**.5*a*
Μίντων Arg. = Μίλτων. **72**
Μίργος Eretr. = Μίσγος. **60**.4
μιστός Cret. = μισθός. **85**.1
μναμμεῖον Thess. = μνημεῖον. **89**.4
Μνασσᾶ Thess. = Μνασία. **19**.3
μοῖσα Lesb. = μοῦσα. **77**.3
μοιχέω Cret. (μοικῖν, etc.) = Dor. μοιχάω = μοιχεύω. **161**.2
μοῦνος Ion. = μόνος. **54**
μυχός Heracl. 'storehouse, granary'
μῶα Lac. = μοῦσα. Cf. **59**.1
μωλέω Cret. (μῶλέν, μωλέν, etc.) 'contend' (in law). So also Cret. ἀμφιμωλέω, ἀμφίμωλος, ἀντίμωλος, ἀπομωλέω, adv. ἀμωλεί. Cf. Hesych. μωλήσεται· μαχήσεται. Related to Hom. μῶλος 'contest.' Cf. ἀγωνίζομαι as a law-term in Attic
μῶσα = μοῦσα. **77**.3

ναεύω Cret. 'take refuge in a temple'
νακόρος, see νεωκόρος
να(ϝ)ός = νεώς. **41**.4, **53**, **54***d*
ναποῖαι, see νεωποίης
ναῦος Lesb. = νεώς. **35**, **54***d*
ναῦσσον name of a tax, Coan, also (spelled with T) at Cyzicus
νεί Arc. = νή, ναί. **134**.7
νεμονηία Cret. = νεομηνία. **89**
νεότας Cret. 'an official body of young men,' gen. νεότας, acc. νεότα. **88***a*
νεωκόρος Ion., Delph. ναοκόρος, Delph., Epid., Coan νακόρος (**41**.4 **45**.3), custodian of the temple, sacristan.' In some places the office became one of considerable rank and honor
νεωποίης Ion., Coan ναποῖαι. **31**. **41**.4. Cf. also Ion. νεωποιός, Boeot. ναποιός. Title of officials in general charge of the affairs of the temple
νήατος Arc. = νέατος. No. 20.10 ff., note
νικάϊας, νικάαρ Lac. = νικάσας. **59**.1, **60**.2
νίν = ἕ. **118**.5
νιουμεινία, νιουμείνιος, νιυμείνιος Boeot. = νουμηνία, νουμήνιος. **42**.5*a*
νόμαιος Ion. = νόμιμος. **164**.10
νόμιος Locr. = νόμιμος. **164**.10
νόμος Heracl., a coin. Cf. Lat. *nummus*
νοσσιά, etc. **42**.5*f*
νοστίττω El. = *νοστίζω, νοστέω. **84**
νυ Cypr., Boeot. **134**.5
νύναμαι Cret. = δύναμαι. **88**
νυττί Cret. = νυκτί. **86**.1

ξεῖνος, ξῆνος, ξένϝος = ξένος. **54**
ξέννος Lesb. = ξένος. **54***b*
ξενοδίκαι Locr., Phoc., title of judges in cases involving the rights of ξένοι. ξενοδίκης is used by a late writer to translate the Latin *praetor peregrinus*
ξύλεα Coan = ξύλα. **71***b*
ξύλλεσθαι Arg., in form = σκύλλεσθαι (**87**), but meaning 'pillage' (cf. σκῦλον)
ξύν = σύν. **135**.7
ξῦνός Ion. = κοινός. **135**.7

ὁ = ὁ. **58***a*
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ὀβελός Boeot., ὀβελλός Thess. = ὀβολός. **49**.3, **68**.1, **89**.4
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ϝοίκω Delph. = οἴκοθεν. **132**.8
ϝοῖνος = οἶνος. **52**
οἴϝος Cypr. = οἶος 'alone.' **53**, **191**
οἰρών Cypr. (ἐν τὀιρῶνι) 'district.' Cf. οἰρών 'boundary line,' Hesych.
οἷς Delph. = οἷ. **132**.3
hοισόντι Heracl. = οἴσοντι. **58***d*
οἴφω Cret. (οἴπεν, οἴπῃ), Ther. (οἴπhε, etc.), Lac. (Hesych.) 'have sexual intercourse'
ὅκα, also ὅκκα = ὅτε. **132**.11
ὁκοῖος Ion. = ὁποῖος. **68**.4
hοκτακάτιοι Heracl. = ὀκτακόσιοι. **58***c*, **117**.2
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ὀνάλα, ὀνάλουμα Thess. = ἀνάλωμα. **164**.10
ὀνγράψειν Thess. = ἀναγράψαι. **27**, **156**
ὄνδικος Arc. = ἀνάδικος. **6**
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ὄννα Lesb. = ὠνή. **25***f*
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ὄνυ Arc.-Cypr. = ὅδε. **123**
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'Οπόεντι, 'Οποντίους, Ηοποντῖον Locr. = 'Οποῦντι, 'Οπουντίους, etc. **44**.4, **58***d*
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ὀπόττος Boeot., ὀπόττος Cret. = ὁπόσος. **82**
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ὄππα Lesb. = ὄμμα. **164**.4
ὄππως Lesb. **129**.2
ὀπτίλος Dor. = ὀφθαλμός. Occurs in Epidaurian (-ίλος and -ίλλος, no. 90 passim), as Laconian in Plut. Lyc. 11, and in the writings of Archytas and Phintias. ὀπ-τ-ίλος (cf. ὀπ-τήρ etc.) like ναυ-τ-ίλος beside ναύ-της
ὀπτό El. = ὀκτώ. **114**.8
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ὄπω Dor. (Cret. ὄπ῱, Lac. hόπ῱) = ὁπόθεν. **132**.8
ὄπωρ Eretr., ὄπωρ El. = ὅπως. **60**.1, 3, **97***a*
ὄρβος Corcyr. = ὄρος. **51**
ὄρεγμα, measure of length, Heracl.
ὁρκίζω = ὁρκόω. **161**.4
ὁρκιότερος Cret. 'having preference in the oath'
hορκ῱όμοται Locr., Arc. 'jurors'
ὄρνιξ = ὄρνις. **142***a*
ὄρϝος Corcyr., ὄρος Heracl., ὦρος Arg. = ὄρος. **54**, **58***c*
ὄροφος 'house' Cyren. No. 115.16, note
ὀρτή Ion. = ἑορτή. **42**.5*f*
ὀρύξ῱ Cypr., see ἐξορύξ῱
ὀρφανοδικασταί Cret. (ὀρπανοδικασταί) 'officers appointed to look after the affairs of orphans or minors.' Cf. Att. ὀρφανοφύλακες
ϝός Cret. = ὅς. **120**.3, **121**.1
ὀσέοι Arc. = ὅτεῳ. **68**.3, **128**, **129**.2
ὅσια Arc., Locr. = ὅσια. **58***e*
ὀστροφά Thess. = ἀναστροφή. **77**.2, no. 33.20, note
ὅτα Lesb. = ὅτε. **13**.3, **132**.11
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ὄττις, etc. Lesb. = ὅτις, etc. **129**.2
ὄττος Cret. = ὅσος. **82**
οὐδές Lac. = οὐδείς. **114**.1
οὐθαμεῖ Epid. = οὐδαμοῦ. **132**.2
οὐθείς = οὐδείς. **66**
οὖλος Ion. = ὅλος. **54**
οὐρεῖον, ὠρεῖον Cret. 'guard-house.' From οὖρος 'watcher,' like Att. φρούριον from φρουρός
οὐρεύω Cret. 'watch'

οὖρος Ion. = ὅρος. **54**
οὗτο, οὗτα, etc., Boeot. = τοῦτο, ταῦτα, etc. **124**
ὀφέλλω Arc., Hom. = ὀφείλω. **73***a*
ὀφήλω Arc., Arg., Cret. = ὀφείλω. **75**; aorist and perfect, Att. ὤφλον, ὤφληκα 'be condemned to pay a fine, be adjudged guilty.' So Arc. aor. infin. ὀφλέν, perf. [ϝō]φλε̄ασι, ϝōφλēκόσι. **52***a*, **138**.4, **146**.1
ὀφε̄λōμα Cret. = ὀφείλημα. **167**
ὀφρύς Arg. 'ramp.' No. 87.14, note

παῖ, παι **132**.5
παιδιχός Lac. = παιδικός. **164**.9
παιρίν Eretr. = παισίν. **60**.3
παῖς = υἱός, or, sometimes, θυγάτηρ. Lesb., Boeot., Cypr., Locr., Ion. Cf. παῖς, κόρα 'son, daughter' in no. 59.4
παῖσα Cyren. = πᾶσα. **77**.3
πᾶμα = κτῆμα. **162**.12
παματοφαγεῖσται 'be confiscated' Locr. **162**.12
παμωχέω Heracl. 'possess.' Cf. Hesych. παμῶχος· ὁ κύριος. Ἰταλοί, and παμωχίων· κεκτημένος. **162**.12
παναγορία Arc. = πανήγυρις. **164**.10
Παναγόρσιος Arc., name of a month
πανάγορσις Arc. = πανήγυρις. **5**, **49**.2, **80***a*
πανάζωστοι Cret. No. 120.11, note
Πάναμμος Thess. = Πάνημος, name of a month
πάνσα Arc., Arg., Cret., Thess. = πᾶσα. **77**.3
παντᾶι Heracl., Lesb. πάνται. **132**.5
παντεῖ Locr. **132**.2
πανṓνιος Cypr. 'wholly salable.' No. 23.10, note
πάομαι = κτάομαι. **162**.12
Πάονι Arc. **41**.4
πάρ El. = περί. **12**, **95**
πάρ = παρά. **95**
παρά with acc. for dat. **136**.2
παραμαξεύω Arc. 'drive in a wagon off (the highroad).' Cf. ἐπαμαξεύω, καθαμαξεύω. No. 18.23, note
παραπροστάτας Agrig. 'an adjunct προστάτας' or presiding officer of the council. Cf. παραπρυτάνεις in Teos
παρβάλλω Delph. = παραβαίνω 'transgress'
παρβεῶντας Cyren. **42**.5*b*, **161**.2
πάρδειχμα Epid. = παράδειγμα. **66**
παρεῖαν Boeot. = παρῆσαν. **138**.5
παρεῖς Boeot. = παρῆν. **163**.3
παρετάζω Arc. 'examine into' (cf. ἐξετάζω) and so 'approve.' παρετάξωνσι (no. 19.28), **142**. παρ*h*εταξαμένος (no. 18.20), **173**
παρῖς Boeot. = παρῆν. **16***a*
παρκαθέκα Lac. = παρακαταθήκη
Πασιάδαϝο Gela. **105**.2*a*
πάσκω El. = πάσχω. **66**
πασσυδιάζω Lesb. 'assemble'. **96**.2
πασσυδίηι Ion. = πανσυδίηι. **96**.2
πάστας Cret. 'owner.' **162**.12
παστάς = παραστάς. **89**.8
πατάρα Locr. = πατέρα. **12**
πάτρα Arc., Dor. = γένος 'gens.' Ion. πάτρη also, rarely, in this sense
πατριά Delph., El. = γένος 'gens,' as in Hdt. 1.200
πατρōιō̃κος Cret. = ἐπίκληρος 'heiress.' 117.VII.15 ff., note
πέ Arc. = πεδά, μετά. **95**, **135**.5
πεδά = μετά. **135**.5
Πεδαγείτνιος = Μετα-. **135**.5
πεδάϝοικοι Arg. = μέτοικοι. **53**, **135**.5
πεδίjα Cypr. = πεδίον
πεῖ, πει = ποῦ, που. **132**.2
Πειλεστροτίδας Boeot. **68**.2
πεῖσαι Thess. = τεῖσαι. **68**.2
πείσει Cypr. = τείσει. **68**.2*b*
πελανός. No. 7.A.25 ff., note
πέλεθρον = πλέθρον. **48**
πέλεκυ Cypr., used of a sum of money equal to 10 minae. No. 23.15, note
πελτοφόρας Boeot. = πελταστής
πέμπε Lesb., Thess. = πέντε. **68**.2, **114**.5
πέμποτος Arc. = πέμπτος. **114**.5
πενταhετηρίς Heracl. = πενταετηρίς. **58***c*
πενταμαριτεύω Delph. **12**. no. 52 D 16, note
πεντάμεροι, title of officials, Locr. (Halae). See preceding
πεντηκόντων Chian = gen. pl. of πεντήκοντα. **116**
πεντορκία Locr. 'quintuple oath, oath sworn by five gods.' **58***d*
πέντος Cret., Amorg. = πέμπτος. **86**.2, **114**.5
πεπεῖστειν Thess. = πεπεῖσθαι. **85**.1, **156**

πεπεμμένος Troez. **86**.8, no. 88.13, note
πεποιόντεισσι Boeot. = πεποιηκόσι. **9**.4*a*, **146**.1
περ = περί. **91***a*
περαιόω Cret. 'set aside, repudiate' (the purchase of a slave). No. 117.VII.10, note
πέρανδε Arc. 'abroad'
περιβολιβόω Rhod. 'fasten round with lead.' **88**
περίδρομοι, officials at Mytilene 'clerks of the court'
περίσαος 'left over, remaining.' No. 42.22
περιωρεσία Sicil. Dor. **18***b*
Περϙοθαρίαι Locr. **6**, **95**
πέροδος Delph. = περίοδος. Cf. **95**
Πέρραμος Lesb. = Πρίαμος. **19**.2
περτ' Pamph. = πρός. **135**.6
πέσσυρες Lesb. = τέτταρες. **68**.2, **114**.4
πεστάντες Thess. = περιστάντες. **89**.8
Πεταγείτνιος = Μετα-. **135**.5
πέτευρον Orop., Delos, πετεύριον Erythrae 'notice-board.' **135**.5*a*
Πετθαλός Thess. = Θεσσαλός. **65**, **68**.2, **81***c*
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πετροετηρίς Thess. = τετρα-. **5**, **68**.2
πέτταρες, πετταράκοντα Boeot. = τέτταρες, τετταράκοκτα. **68**.2, **114**.4, **116**
πέττρινος Arg. **89**.2
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πεφειράκοντες Thess. = τεθηρακότες. **68**.2, **147**.3
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πήλυι Lesb. = τῆλε. **68**.2, **132**.4
πέποκα Lac. = πώποτε. **132**.7, 11
πίσυρες Hom. = τέτταρες. **11**, **68**.2, **114**.4
πιτεύω 'irrigate,' ἀπίτευτα 'unirrigated.' Boeot.
πλάγος Heracl. 'side'
πλαθύοντα El. = πληθύοντα. **15**
πλάν Dor., etc. = πλήν
πλέες Lesb. = πλέονες. **113**.2
πλευριάς, -άδος Heracl. = πλευρά
πλέθα, ἁ Locr.; Boeot. πλείθα 'assembly'
πλῆθος (1) 'amount,' (2) 'majority.' (3) frequently 'people, assembly.' Arc. dat. sg. πλήθι **9**.5
πληθύς = πλῆθος, as in Homer. Cret. 'the amount,' Locr. 'the majority'
πλίες Cret. = πλέες = πλέονες. **9**.4, **42**.7, **113**.2
πλίυι Cret. = πλέον. **113**.2; **132**.4
πλός Arc. = πλέον. **42**.5*g*, **113**.2
πλουτίνδαν Locr. **133**.7
ποεῖ, ποήσω, etc. = ποιεῖ, etc. **31**
πόεστι Arc. = πρόσεστι. **59**.4*a*
ποεχόμενον Cypr. = προσεχόμενον 'adjacent to.' Cf. προσεχής. **59**.4
πόθικες Lac. = προσήκοντες. For stem πόθικ- to ποθίκω, cf. προίξ, προικός
ποθίκω Boeot. = προσήκω. Cf. ἵκω
πόθοδος = πρόσοδος. Cf. ποτί = πρός
ποθόδωμα Boeot., Epir. = πρόσοδος. **164**.10
ποί = πρός. **135**.6
ποιγραψάνσθω Arg. **77**.2, **135**.6, **140**.3*b*
ποιεῖνται, ποιείμενος. **158**
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ποιήασσαι El. = ποιήσασθαι. **59**.3, **85**.2
ποιήαται El. = ποιήσηται. **59**.3, **151**.1
ποικεφάλαιον Delph. = προσκεφάλαιον. **135**.6
ποιῶν, ποιόντος, ποιόντων, etc. **42**.5*d*
Ποίτιος Cret. = Πύθιος. **30***a*
πόκα = πότε. **132**.11
πὸκ κί Thess. = ὅτι. **68**.4, **131**
πόλερ El. = πόλις. **18***b*
πολιανόμοι Heracl., title of municipal magistrates in charge of public buildings, streets, etc., like Roman aediles. Called ἀστυνόμοι at Athens, Rhodes, etc.
πολιάτας Dor. = πολίτης. **167**
πολιᾶχος Lac. = πολιοῦχος. **167**
πόλις = δῆμος. Especially frequent in decrees of Phocis, Locris, Thessaly, and other parts of Northwest Greece, and notably in Crete, where it is almost constant
πόλῖς Lesb. nom. pl. **109**.3
πόλιστος Heracl. = πλεῖστος. **113**.2, hως πολίστων = ὡς πλείστων

πολιτήα = πολιτεία. **28***b*
πόλλιος Thess. = πόλιος (πόλεως). **19**.3
Ποhοιδάν, Πο*h*οίδαια Lac. = Ποσειδῶν, Ποσειδώνια. **41**.4, **49**.1, **59**.1, **61**.5
ποππάν Cret. = πομπήν. **69**.3
πορθιέα Arc. 'passage, path' (?). No. 20.9, note
πόρνοψ Boeot., Lesb. = πάρνοψ. **5**
πορτί Cret. = πρός. **70**.1, **135**.6
πός Arc.-Cypr. = πρός. **135**.6 with *a*
Ποσειδάν, Ποσοιδᾶν, Πο*h*οιδάν, ΠοτΕδάϝōνι, Ποτειδάν, etc. **41**.4, **49**.1, **59**.1, **61**.4
πότ = ποτί, πρός. **95**
ποταποπισάτω Boeot. = προσαποτεισάτω. **68**.2
ΠοτΕδά(ϝ)ōν, Ποτειδάν, see Ποσειδάν
ποτελάτō Arg. 'enforce.' **159**
ποτεχεῖ Heracl., ποτεχές Ach. = προσεχῶς. **132**.2
ποτί = πρός. **61**.4, **135**.6
ποτικλαίγω Heracl. 'be close to, adjacent to.' **142***a*
ποτιπίαμμα Cyren. **86**.8, **164**.4
ποτισκάπτω Heracl. = *προσσκάπτω 'dig up to, heap earth upon'
ππάματα Boeot. = κτήματα **69**.4, **162**.12
πράδδω Cret. = πράττω. **84***a*
πρασσόντασσι Heracl. **107**.3
πράτιστος. **114**.1
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πρᾶτος W. Grk., Boeot. = πρῶτος. **114**.1
πρείγα Locr. = γερουσία. **86**.3
πρείγυς, πρειγευτάς, πρεγγευτάς, πρείγων, πρείγιστος Cret. = πρέσβυς, etc. **68**.1, **86**.3 with *a*
πρεισβεία Thess. = πρεσβεία. **86**.3
πρεσγέα, πρεσβήα Arg. **86**.3, **164**.1
πρήγιστος Cret., πρηγιστεύω Coan. **86**.3*a*
πρήξοισιν Chian = πρήξωσιν. **77**.3, **150**
πρήσσω Ion. = πράττω. Cf. **8**, **81**
πρήττω Eub. = πράττω. **81**
πρῆχμα Chian = πρῆγμα, πρᾶγμα. **66**
πρισγεῖες Boeot. = πρέσβεις. **68**.1, **86**.3
πριῶι, πριωσεῖ Heracl. **159***a*, **161**.3
προαγορέω Agrig. 'be προάγορος, presiding officer of the ἁλία'
προαγρημμένω Lesb. = προαιρουμένου. **89**.4, **157***a*, **162**.2
προάνγρεσις Thess. = προαίρεσις. **162**.2
πρόβατα 'sheep' in Attic, but 'cattle' in a wide sense, domestic quadrupeds, large (kine), or small (sheep and goats), in Ionic and in Arcadian (no. 18. 14 ff.); in Cretan, used of small cattle in contrast to καρταίποδα (no. 117.IV.36)
προβειπάhας Lac. = προειπάσας. **51**, **59**.1
πρόθθα Cret. = πρόσθεν. **133**.1
προξεννιοῦν Thess. = προξενιῶν. **19**.3, **41**.4*c*
πρόξενϝος Corcyr., πρόξηνος Cret. = πρόξενος. **54**
πρόσθα Dor. = πρόσθεν. **133**.1
προσθαγενής Arc. (προσσθαγενές). No. 17.33 ff., note
προσθίδιος El. (προστιζίōν). **165**.2
προσμέτρεις Lesb. = προσμετρέων. **157**
προσπερμεία 'sprinkling with seed' Coan
πρόστα Delph., πρόστεν Thess. = πρόσθεν. **85**.1, **133**.1
προστάτης. (1) As at Athens, one who looks after the rights of aliens. So in no. 57.34. (2) The chief magistrate of a city or state. (3) προστάται = Att. πρυτάνεις. So in Cos, Calymna, Cnidus, etc.
[προστί]θησ[θον] Lesb. = προστιθέσθων. **157***a*
προσφάγιον Ceos = πρόσφαγμα 'sacrifice'
πρότανις Lesb. (rarely Att.) = πρύτανις. The more usual prefix προ- replaces here the related but uncommon πρυ-.
προτεράσιος 'of the previous time.' Delph.
προτερεία Heracl. = προτεραία 'the day before.' **46**.2
προτηνί Boeot. 'formerly.' **123**, **136**.1
προτί = πρός, **135**.6
πρυτανήιον = πρυτανεῖον. **164**.1
πρωγγυεύω Heracl. 'be surety'
πρώγγυος Heracl. **44**.4
πτόλεμος = πόλεμος. **67**

πτόλις Cypr., etc. = πόλις. **67**
Πύρϝος, Πυρϝίας, Πυρϝαλίδν **54***e*
πῦς Dor. = ποῖ. **132**.4
Πύτιος = Πύθιος. **66**
πῶ Dor., etc. **132**.8

ϝρῆσις Arc. 'declaration.' **55**
ῥήτρα, El. ϝρᾶτρα, Cypr. ϝρέ̄τα, originally 'saying'. (Cf. ῥήτκρ, etc.) but in various dialects also used of a 'formal agreement, compact, decree, law.' Cf. Heracl. κὰτ τὰς ῥήτρας καὶ κὰτ τὰν συνθήκαν 'according to the laws and the compact,' Photius ῥῆτραι· Ταραντῖνοι δὲ νόμους καὶ οἷον ψηφίσματα, and LS s.v. II. So El. ϝρᾶτρα 'law, covenant' Cypr. ϝρέ̄τα 'compact,' ϝρετάω 'promise.' **15**, **55**, **70**.3
ῥηχμός Arg. = ῥηγμός. **66**
ῥhoϝαῖσι Corcyr. **53**, **76***a*
ῥογός Heracl. 'granary.' Cf. Hesych. ῥογοί· σιροὶ σιτικοί, σιτοβολῶνες, and Pollux 9.45 σιτοβόλια· ταῦτα δὲ ῥογοὺς Σικελιῶται ὠνόμαζον
ῥόϝος Cypr. **53**
ῥόπτον Epid. = ῥόπτρον. **70**.3
ῥύτιον, ῥυτιάζω Argol. = ῥύσιον, ῥυσιάζω. **61**.3

σά Meg. = τίνα. **128**
σαδράπας = σατράπης. Still other variations in the transcription of the Persian word (*χšaθʳapāvā*) are seen in ἐξαιθραπεύοντος, ἐξσατραπεύοντος, ἐξατράπης
Σακρέτης, etc. **41**.2
Σαλαμῶνα El. = Σαλμώνη. **48**
σαρμεύω Heracl. No. 79.136, note
Σαυγένεις, Σαυκράτεις Boeot. **41**.2
σελάνα Dor. etc., σελάννα Lesb. = σελήνη. **76**
Σελινόεντι, Σελινόντιοι. **44**.4
σιός Lac. = θεός. **64** σίν = θεόν **42**.5*g*
σις Cypr., σις Arc. = τις. **68**.3, **128**
σιταγέρται Heracl. 'receivers and inspectors of grain.' So ἀγέρται οἱ ἀπό σιτωνίας at Tauromenium, σιτοφύλακες at Athens, Tauromenium, etc., σιτῶναι at Athens, Delos, etc.
σίτηριν Eretr. = σίτησιν. **60**.3
σκευάον El. = σκευέων. **12***a*
-σκευω- Meg., Cret. ἐπεσκεύωσαν, etc. **161**.3

σκόφος Boeot. = σκύφος. **24**
σπάδιον Arg. = στάδιον. **88**
σπέλλω Lesb., Thess. σπόλος. **68**.2*a*
σποϝδδάν Cret. = σπουδήν. **32**, **89**.4
σπυρός Coan, Epid., Syrac., Ther., Cyren. = πυρός
στάλα Dor., etc.; στάλλα Lesb., Thess. = στήλη. **75**
σταρέστω Delph., fr. aor. of στέρομαι. **49**.2
σταρτός Cret., a subdivision of the tribe. **49**.2*a*
στέγα Cret. 'house.' No. 117.III. 46, note
στέγασσις Epid. **164**.3
στέπτω Coan = στέφω. **66**
στεφανίζω = -όω. **161**.4
στεφάνοι Lesb. **157***b*
στεφανῶι. **159***a*
στεφών Ion. 'ridge.' **165**.4
στοίχεις Lesb. = στοιχέων. **78**, **157**
στονόϝεσαν Corcyr. **164**.2
στορπά, στορπάος Arc. = ἀστραπή, ἀστραπαῖος. **5**, **31**
στραταγός (Lesb. στρότ-), title of the chief magistrate of the Achaean and Aetolian Leagues, also at times of others, as the Arcadians, Thessalians, Phocians etc.; also of local magistrates in Mytilene (no. 26), Eresus, Tegea (no. 19), etc; under Macedonian rule = provincial 'governor', in Roman times 'prefect' (no. 107).
στρατήα Arg. **164**.1
στρότος, στρόταγος = στρατός, etc. **5**
στροφά Delph. 'turn of the road.' No. 52 C 33 f.
στυμέον Arc. **22***b*
σύββολον Delph. = σύμβολον. **69**.3
σύγγραφος, ά Arc., Boeot., Mess., σύγγροφος (**49**.2) Delph., Argol. = συγγραφή 'contract'
συγχέαι Ion. **144**
συκία Lesb. **9**.2
συλαίε̄ El. **157***c*
συμβόλικτρον ά Arc. No. 20.26, note
συμπιπίσκω Delph. 'invite to drink together'
συναρτύω Arg. 'belong to the body of ἀρτύναι.' No. 84.2, note
συναρχοστατέω Phoc. 'join in appointing magistrates'

συνδαυχναφόροι Thess. 'fellow δαφνηφόροι.' See δαύχνα
συνhερξόντι Heracl. 'enclose, cut off' (the roads). No. 79.130 ff., note
συνεσσάδδω Cret. = συν-εκ-σάττω 'assist in carrying off.' Cf. χρήματα ἐκσκευάζειν Strabo. **84***a*
συνκλείς, -εῖτος Thess. = σύγκλητος ἐκκλησία. **164**.10
σφάδδω Boeot., σφάζω Ion. = σφάττω. **84***a*
σφεις Arc. = σφίσι. **119**.4
σφηνόπους Ceos 'having wedge-shaped feet'
σφυχή = ψυχή. **87**
σῶς, σω-, Σω-. **41**.2

ταγά Thess. 'time when there is a ταγός,' hence 'time of war.' No. 35, note
ταγεύω Delph., Thess. 'hold the office of ταγός'
ταγός official title, Cypr., Delph., Thess. In Thessaly applied to (1) a military leader of the united Thessalians appointed only in time of war (cf. no. 35, note), (2) city officials like the ἄρχοντες of many places (nos. 32-34). At Delphi, officials of the phratry of the Labyadae (no. 52)
ταί = αἱ. **122**
ταῖ El. = τάδε. **122**
ταιννί, ταῖννυ Arc. = ταῖσδε. **97**.1, **123**
ταίς Lesb., El. = τοῖς. **78**
τάμνω = τέμνω. **49**.4
τᾶμον Thess. 'of the present time.' Cf. Hom. τῆμος 'then.'
τάνε Thess. = τάδε. **123**
τανί Boeot. = τήνδε. **122**
ταννί, τανί Arc. = τῆσδε, τῶνδε, τάσδε. **97**.1, **123**
τάνυ Arc. = τάδε. **123**
ταῦτα East Ion. = ταῦτα. **33**
ταυτᾶ Lac. **132**.6
ταὐτᾶ Locr. 'likewise.' **132**.6
ταῦται = αὗται. **124**
ταύτε El. **132**.7
ταύτων El. = τούτων. **124**
τῇδε. **132**.7
τεθμός τετθμός, τέθμιος = θεσμός, θέσμιος. **164**.4
τεῖδε. **132**.2
τειμά, τειμή = τιμή. **21**
τείω Arc., see τίνω
τέκνα Locr. = τέχνη. **66**
τελαμῶ Arg. 'support.' **89**.9, no. 82, note
τέλειος, τέλεος (1) 'perfect, unblemished,' (2) frequently = κύριος 'valid' (examples in Arg., Delph., Locr., Aetol., El., Ach.), ἀγορά (ἁλιαία, etc.) τέλειος = Att. ἐκκλησία κυρία
τελεστά El. 'official.' Cf. τέλος 'office.' **105**.1*a*
τελεστήρ Argol. 'priest.' **164**.5
τέλεστρα, τά Ion., Coan 'expenses of inauguration.' **165**.3
τελεσφορέντες Cyren. **42**.5*e*
τέλεως Coan = τέλειος. **43**, **276**
τέλλω Arg., Cret. (as also in poetry) = τελέω
τέλομαι Cret. = ἔσομαι. No. 120. 46, 63, 69/70
τένται Cyren. = τέλεται = ἔσεται. **72**
τέος Dor. = σοῦ. **118**.3
τεός Dor., Lesb., τιός Boeot. = σός. **120**.2
τέουτος Lesb. = τοιοῦτος. **130**
τέρτος Lesb. = τρίτος. **18***a*
τέρχνιϝα (or τρέχνιϝα) Cypr. 'shrubs, trees.' Cf. Hesych. τέρχνεα· φυτὰ νέα and τρέχνος· στέλεχος, κλάδος, φυτόν, βλάστημα
τέσσαρες, τέσσερες. **81**, **114**.4
τεσσερακόντων Chian, gen. pl. of τεσσεράκοντα. **116**
τεταρτεύς Coan, a measure, like ἑκτεύς
τέταρτος, τέτρατος. **49**.2*a*, **114**.4
τετθμός, see τεθμός
τετίμονται El. **161**.3
τέτορες W. Grk. = τέτταρες. **54***e*, **114**.4. Acc. pl., **107**.4
τέτορτος Arc. = τέταρτος. **5**, **114**.4
τετράκιν Lac. = τετράκις. **133**.6
τετράϝοντα, τετρώκοντα = τετταράκοντα. **116**
τέτρωρον Heracl. 'group of four boundary stones.' **41**.2
τεῖδε. **132**.7
Τήιιοι Ion. **37**.2
Τῆνα, Ττῆνα Cret. = Ζῆνα. **84**, **112**.1
τηνεῖ **125**.1, **132**.2
τῆνος = ἐκεῖνος. **125**.1
τίθηντι Mess. = τιθῶσι. **151**.1
τίμαι Lesb. **41**.1*a*, **157***b*, **159**
Τιμακλῆς, Τιμακράτης, Τιμᾶναξ = Τιμοκλῆς, etc. **167**

τιμασία Arc. = τίμησις. **164**.10
τιματήρ Cyren. = -τής. **164**.5
τιμόστον El. **140**.4*b*, **161**.3
τίν Dor. = σοί. **118**.4
τίνω, fut. τείσω, aor. ἔτεισα (not τίσω, ἔτῖσα), in Attic and elsewhere, **28***a*. πείσω, ἔπεισα, **68**.1, 2. Arc. new present τείω in ἀπυτειέτω (no. 19.43)
τιούχα Boeot. = τύχη. **24**
τιρ El. = τις. **60**.1
τίτας 'magistrate who collects fines,' τᾶς τιτύϝος 'fine,' τιτυέσθō (**33***a*) 'impose a fine.' Cret.
τίωι, etc. Lesb. **9**.2
ΤλασίαϝΟ Corcyr. **105**.2*a*
τνατός Cret. = θνητός. **66**
τόζ' Rhod. = τόδε. **62**.2
τοί = οἱ. **122**
τοῖ El. = τόδε. **122**
τοιῖ Boeot. = οἵδε. **122**
τοῖνεος Thess. = τοῦδε. **123**
τόκα = τότε. **132**.11
τόκιος or τόκιον Delph. = τόκος 'interest'
τομάς Arc. = τόμος, τομή 'section of land'
τόνε Thess. = τόδε. **123**
τῶτο = τοῦτο. **34***a*
τού Boeot. = σύ. **61**.5
τοῦννεουν Thess. = τῶνδε. **123**
τοῦτα, τούτας, τούτēι = ταῦτα, etc. **124**
τουτεῖ. **132**.2
τοῦτοι = οὗτοι. **124**
τουτῶ. **132**.8
τοφιών Heracl. = ταφεών 'burial-place.' **6**, **165**.4
τρακάδι Thess. = τριακάδι. **19**.4
τράφη Amorg. = τάφρη. **70**.2
τράφος Heracl. = τάφρος. **70**.2
τρέες Cret. = τρεῖς. **42**.3
τρέπεδδα Boeot. = τράπεζα. **18**, **84**
τρέω Arg. = φεύγω in legal sense. No. 84.5
τρῆς Ther. = τρεῖς. **25**, **114**.3
τριάκοιστος Lesb. = τριακοστός. **116** with *a*
τριακοντάπεδος (sc. ὁδός) Heracl. 'a road thirty feet wide'
τριηκόσιοι Ion. **117**.2
τρίινς Cret. **114**.3
τρικώλιος Coan = τρίκωλος. ὀβελὸς τρικώλιος 'three-pronged fork'
τριπανάγορσις Arc. See πανάγορσις
τρῖς = τρεῖς. **114**.3
τρίτρα, τά Cret. 'the threefold amount.' **165**.3
ττολίαρχοι Thess. (Phalanna), for πτολίαρχοι. **67**, **86**.2. City officials. Cf. the πολιτάρχαι of Thessalonica (Acts 17.6) and other Macedonian towns (Ditt. Syll. 318)
Τροφώνιος Boeot. = Τρεφώνιος. **46**.1
τύ Dor. = σύ, σέ. **61**.5, **118**.2,5
τύ, τῦς Boeot. = τοί, τοῖς. **30**
τυῖ Boeot. = τοίδε. **122**
τυῖδε Lesb. **132**.4
τύμος Corcyr. = τύμβος
τυρεία Heracl. 'cheese-press'
τωινί, τῶινυ Arc. = τῷδε. **123**
τωνί Arc. = τοῦδε. **123**

ὑ Cypr. = ἐπί. **135**.8
ὑϝαίς Cypr. 'forever.' **133**.6
Ὑβρέστας Thess. = Ὑβρίστας. **18**
ὕγγεμος Cypr. **135**.7
ὑδαρέστερον Lesb. 'less pure.' Used with κέρναν of mixing water and wine, and so applied also to the debasement of coinage. No. 25, note
ὑδρία Locr. = ὑδρία. **58***d*
υἷ Cret.; υἷς Rhod. = οἷ. **132**.4
ϝυκία Boeot. = οἰκία. **30**
ὑκτας Boeot., meaning? No. 39
ὑλωρέοντος Thess., from ὑλωρέω 'be ὑλωρός,' the official in charge of the public forests (cf. Arist. Pol. 6.8.6). **157***b*, **167**
ὑμέν late Cret. = ὑμεῖς. **119**.2*a*
ὑμές, ὑμέ = ὑμεῖς, ὑμέας. **119**.2, 5
ὕμμες, etc. Lesb. = ὑμεῖς etc. **119**
ὅμοιος, Arc., Lesb. = ὅμοιος. **22***b*
ὑνέθēκε Cypr. = ἀνέθηκε. **22**
ὑνέθυσε Arc. = ἀνέθηκε. **22**, no. 15, note
ὑνιερόσει Arc. **152**.4
ὑός, ὑύς = υἱός, υἱύς. **31**
ὑπ Thess. = ὑπό. **95**
ὑπά or ὑπα = ὑπό. **135**.3
ὑπαπροσθίδιος Locr. 'a previous citizen,' in contrast to a colonist. **135**.3, **165**.2
ὕπαρ Pamph. = ὕπερ. **12**
ὑπεραμερία (also οὐ-, ὁ-) Boeot. 'note of default'
ὑποδεδρόμακε Lesb. **146**.1
ὑπό El., Lac. = ἐπί with gen. in expressions of dating. **136**.11
ὑποδιασύρω Epid. = διασύρω 'ridicule'

ὑππρὸ τᾶς Thess. 'just previously.' **136**.1, 10. No. 32.43, note
ὑπύ Cumae = ὑπό. **22***d*
ὕς Arg. = οἵ. **132**.4
ὕσταριν El. = ὕστερον **12**, **133**.6
ὑστερομεννία Thess., οὐστερομεινία Boeot. = Att. ἕνη καὶ νέα 'the last day of the month.' Formed as a pendant to νεομηνία
ὕσωπος Ceos = ὕσσωπος. Semitic loan-word, hence variation in spelling
ὑχέρον Cypr. = ἐπιχείρου. **135**.8
ὕφαμμα = ὕφασμα. **86**.8, **164**.4

φάλυρον Arg. = λάφυρον. **88**
Φανατεύς, Φανοτεύς Delph. **46**.1
φάος. **41**.2
φαρθένος Arc. = παρθένος. **65**
φάρξις Epid. = φράξις. **49**.2*a*
φάρχμα Epid. = φράγμα. **49**.2*a*, **66**
φάρω Locr., El., Delph. = φέρω. **12**
φατρία, φάτρα = φρατρία. **70**.3
φαωτός Delph. 'light-gray.' **31**, no. 52 C 24, note
φερνά Epid. = φερνή, but meaning 'portion' (for the god)
φερόσθο Epid. **140**.3*b*
Φετταλός Boeot. = Θεσσαλός. **68**.2
φεῶν Dodona = θεῶν. **68**.5
φήρ Lesb. = θήρ. **68**.2
φθέραι Arc. = φθεῖραι **80**, **89**.7
φθέρρω Lesb. = φθείρω. **74**
φθήρω Arc. = φθείρω. **25**, **74**
φίντατος Dor. = φίλτατος. **72**
Φίντων, Φιντίας = Φίλτων, Φιλτίας. **72**
φοινικήια Ion. = γράμματα. Cf. Hdt. 5.58. **164**.1
φονές Arc. = φονεύς. **111**.4
φράττω Boeot. = φράζω. **84***a*
φρήταρχος Naples = φρατρίαρχος. **70**.3
φρίν Locr. = πρίν. **66**
φρονέοι Cypr. = φρονέωσι. **59**.4
φροντίδδω, φροντίττω Cret. = φροντίζω. **84**
φρυκτός 'bean for drawing lots.' No. 53.15/16, note
φρυνοποπεῖον Boeot. meaning? No. 39
φυγαδείω El. = φυγαδεύω. **161**.1. Aor. subj. φυγαδεύαντι, **151**.1
φύοντες Dodona = θύοντες. **68**.5
φωνέω Cret. (πονίοι, etc.) 'declare, bear witness.' Cf. ἀποφωνέω (ἀποπονίοι, etc.) in same sense

χάλκιος Lesb. = χάλκεος. **9**.2, **164**.6
χάραδος Heracl. = χαράδρα 'ravine' Cf. Hom. χέραδος
χαρίϝετταν Boeot. = χαρίεσσαν. **53**, **164**.2
χείλιοι, χέλλιοι, χήλιοι **76**, **117**.3, Att. χίλιοι **25***e*
Χελιδϝόν Aetol. **54***f*
χέλυος 'breast, chest' Coan. no. 108.50, note
χερρ- Lesb. = χειρ-. **76**
χηρ- = χειρ-. **25**, **76**
χραί(δ)δω El. = χρήζω. **84**
χραύζομαι Cypr. = following
χραύομαι Cypr. 'border on.' **191**
χρῆα Arc. = χρέα. **43**
χρηέομαι, forms of. **162**.13
Χρήμενος, χρείμενος. **158**
χρηίζω, χρήζω 'wish.' **162**.14
χρύσιος Lesb. = χρύσεος. **9**.2, **164**.6

ψάφιγμα, ψάφιμμα Cret. = ψήφισμα. **86**.9, **142***a*
ψαφίδδω Boeot., Cret. = ψηφίζω. **84**
ψάφιξις Aetol., ψάφιξξις Locr. = ψήφισις 'act of voting.' Locr. ἐν ὑδρίαν τὰν ψάφιξξιν εἶμεν (no. 57.45) = Att. ψηφίζεσθαι ἐς ὑδρίαν. **89**.1, **142***a*
ψήφιζμα = ψήφισμα. **60**.4

ὦ Dor. etc. = ὅθεν **132**.8
ὠβά Lac., a division of the people. Cf. ὥας· τὰς κώμας and ὠγή· κώμη Hesych. (β and γ = ϝ. **51** with *a*)
ὦν = οὖν. **25***f*
ὠνέω Cret. **162**.15
ὡραῖα Coan 'festivals celebrated at a fixed date.' Cf. Hesych. ὡραῖα . . . τάσσεται . . . ἐπὶ τῶν καθ' ὥραν συντελουμένων ἱερῶν.—ὡραία ἡμέρα. ἡ ἑορτή
ὦρος Cret., Arg. = ὅρος. **54**
ὅτι Cret. = οὔτινος. **129**.3

CHARTS

Chart I exhibits, in a form which may be easily surveyed, the distribution of many important peculiarities common to several dialects.

The presence of a given peculiarity is indicated by a cross opposite the name of the dialect and beneath a caption which, is sufficient to identify the phenomenon, though not always to define it, and should always be interpreted in the light of the section of the Grammar to which reference is made. The cross is sometimes surrounded by a circle as an intimation of some reservation, the nature of which will be understood from the section referred to.

Chart II is condensation, showing the most striking isoglosses.

+	+	+	+	+	+	+	+	+	+	+	+	+	+						δίδωτι	**61**.1
+	⊙	+	⊙	+			+	+	+		+	+	+						(Ϝ)ίκατι	**116**
+	+	+		+			+	+	+	+	+	+				+			τριακάτιοι, -κάσιοι	**61**.2, **117**.2
+	+	+	+	⊙	+	+	+	+	+	⊙	+	⊙	+			⊙			ξ in aor., etc.	**142**
	+	+	+	+	+	+	+	+	+	+	+	+	+						τοί	**122**
+	+	+	+	+	+	+	+	+	+		+	+	⊙						ἱαρός	**13**.1
	+	+	+	+	+	+		+			+	+	⊙						Ἄρταμις	**13**.2
+	+	+	+	+	+	+	+	+	+	+	+	+							κα, τόκα	**13**.3, **132**.11
+	+	+	+	+	+	+	+	+			+	+							πρᾶτος	**114**.1
+	+	+	+	+	+	+	+			+	+	+							ὅπει	**132**.2
⊙	+	+		+	+	+	+	+			+								1 pl. -μες	**223***a*
+	+	+	+	+	+	+	+				+								fut. -σέω	**141**
													+	+					ἐμμί, στάλλα, etc.	**74-79**
												+	+	+					ἵα = μία	**114**.1
													+	+					antevoc. ι > ᾳ	**19**
												+		+					καλέσσαι	**143**
												+	+						φερέμεν	**155**.1
												⊙	+	+					ρε = ρι	**18**
												+	+	+					πέμπε	**68**.2
												+	+	+					perf. pple in -ων	**147**.3
												+	+	+					patr. adj. = gen. sg.	**168**
		⊙							+				+	+					ἀγρέω, ἀνγρέω = αἱρέω	**162**.3
	⊙			⊙	⊙				⊙	⊙	+	+	+	+					πόδεσσι	**107**.3
														+		+			δέκοτος	**6**
													+	+	+	+			ὀν (ὑν) = ἀνά	**6**
													+	+	+	+			ἀπό = ἀπύ	**22**
									⊙				+	+	+	+			φίλημι	**157**
⊙	⊙			⊙								+	+	+	+	+			ορ, ρο = αρ, ρα	**5**
+	+	⊙	⊙	+		⊙						+		+		+			πεδά	**135**.5
									+	+		+		+					ὑπά, ὑπά = ὑπό	**135**.3

CHART II

ξ in aor.
δίδωτι, (ϝ)ίκατι, -κατιοι, ξ in aor.
as above, and κα, ὅκα, πρᾶτος, ἰαρός
as above, and pl. -μες, fut. -σεω, τέτορες
ἐν with acc.
ἰν with acc.
φάρω
3 pl. -νθι
Attic
Ionic
Arcadian
Cyprian
Lesbian
Thessalian
Boeotian
Phocian
Locrian
Elean
Laconian
Heraclean
Megarian
Corinthian
Argolic
Rhodian
Coan
Theran
Cretan
ἰν, πός, etc. ἔμμι, στάλλα
εἰ, ἄν
infin. -ναι
πέμπε, ἴα, etc.
πόδεσσι
κε, ἀπί, ὀν, φίλημμι
ορ, ρο = αρ, ρα

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